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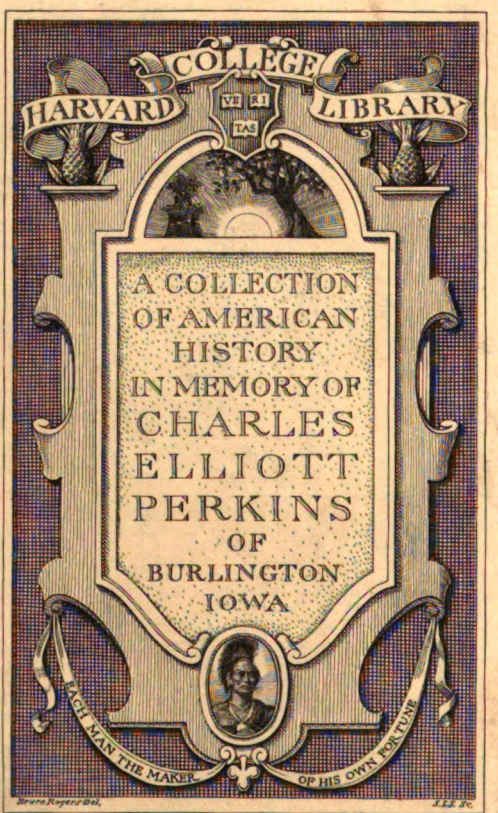

THE GIFT OF HIS DAUGHTER

ALICE FORBES PERKINS HOOPER

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"The Glory of God is Intelligence."

THE CONTRIBUTOR,

REPRESENTING THE YOUNG MEN'S AND YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATIONS OF THE LATTER-DAY SAINTS.

VOLUME TWO.

EDITED AND PUBLISHED BY JUNIUS F. WELLS.

SALT LAKE CITY, UTAH,
PRINTED BY DESERET NEWS COMPANY.
1881.

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THE CONTRIBUTOR.

The Glory of God is Intelligence.

VOL. II. OCTOBER, 1880. NO. 1.

MEXICO AND THE MEXICANS.

I.

THE Republic of Mexico occupies the southwestern portion of North America, and lies between latitude 15° and 32° N, and longitude 86° 34′ and 117° 7′ W. It is bounded on the north and northeast by the United States, on the east by the Gulf of Mexico and the Caribbean Sea, on the southeast by Balize, on the south by Guatemala and the Pacific Ocean, and on the west by the Pacific. Its extreme length from northwest to southeast is nineteen hundred and ninety miles; its greatest breadth from east to west, is seven hundred and fifty miles. It embraces an area of seven hundred and sixty-one thousand six hundred and forty square miles, being about equal in extent to twenty-six of our largest states. The population of nine million two hundred and seventy-six thousand persons is composed of Indians, Europeans and Negroes; descendants of Indians and Europeans and of Indians and Negroes mixed; the first named being in a majority of the whole. The climate embraces every degree from the torrid to the temperate.

The most convenient routes for reaching the capital of the republic are by steamer from New York or New Orleans to Vera Cruz, thence by rail a distance of two hundred and sixty-three miles to the City of Mexico; or, by San Francisco along the Pacific Coast to Acapulco, thence overland by coach about three hundred miles. The latter route is, however, seldom traveled by Europeans or Americans, owing to the fact that the stage line is nearly always infested with daring and unscrupulous robbers, who frequently not only pillage but murder defenceless travelers. It is said of these bandits that when they do not choose to take life, desiring only plunder, they will rob in such a polite manner that the traveler almost feels to regret that he has not more, with which to enrich the gentlemanly highwaymen.

The writer does not, however, desire at this time to enter into a description of the peculiar traits of the Mexican character, as developed by the many singular habits and customs which prevail among the Mexican people, but rather to give a short sketch of what he saw while traveling from New Orleans to the City of Mexico in November 1879. Leaving the first named city at 9 A.M. November 8th, we passed down the Mississippi River one hundred and twenty miles to the bar, crossing which, we entered the Gulf of Mexico. Along the entire route, on either side of the river, are many fine sugar plantations. The waving fields of growing cane forming a background for the white huts of the negro quarters, partially surrounding the elegant residences of the planters, afforded striking contrasts, presenting many pleasing views.

As the steamer moved on to the Gulf, we soon discovered by the heaving surges caused by recent prevailing storms, that we were no longer steaming on the placid bosom of the old Mississippi. At 3 P.M. November 10, we anchored opposite Bagdad,—Matamoras, on the Mexican side of the Rio Grande, and distant from New Orleans five hundred and seventy-four miles. In the course of an hour our steamer was boarded by ten or a dozen

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Mexicans, who reached us by means of a small row boat. They were mostly of the mixed race—part Negro and part Indian—dark, and rudely clad with thin cotton shirts and pants of the same material; from under the waistbands of the latter, prominently appeared the hilt of the keen edged dagger or wide-bladed bowie knife. Beneath the shade of the broad rimmed hat moved the erect, active form of the Indian, with countenance made repulsive by the blood of the Negro, indicated in the thick lip and restless eye.

These men, with unclad feet, noiselessly ascended the ropes, climbed the bulwarks, and trod with cat-like motion the painted decks—coming without warning, and peering over one's shoulder with a "Buenos dios, Señor," had the tendency to produce a crawling feeling and a somewhat unfavorable impression of Mexico, because of this rude sample of the Aztec and Negro mixed Mexican.

Weighing anchor at noon Tuesday, November 11, we steamed to Tampico, a distance of two hundred and twenty-eight miles. Time, twenty-seven hours. Here a considerable quantity of freight by means of lighters (small sailing boats) was discharged, and, in turn, the steamer received a number of tons of Istla, a durable fiber from the Maguey (*Agavo*) plant, and which is fast becoming an article of export for cordage purposes. The class of Mexicans meeting us at this point—anchoring outside the bar, we can hardly call it a harbor—were a decided improvement on those seen at Matamoras. And, while the style of dress was much the same as that worn by their more northern countrymen, for a belt ornament they seemed to prefer the revolver to the knife, while a corresponding dignity marked their manner and movement.

Sailing from here at 6.30 P.M., we lay off the bar at Tuxpan (*pronounced Tuspan*) at 9 A.M. November 13, distance ninety miles. Passing in towards the crescent-formed shores of the Gulf at this point, and beyond which, on the banks of the river, reposes the town of Tuxpan, we saw the remaining hull of the ill-fated steamship Havana, wrecked August 1877, on the hidden coral reef, outlying the deeper waters of the so-called harbor. Unfortunately, the Gulf of Mexico affords no harbor, deserving the name, anywhere between the mouth of the Rio Grande and Vera Cruz, nor at either of those ports. Even at the latter, the commercial city of the republic, vessels are frequently delayed for days, unable, during the prevalence of the "Northers," to receive or discharge cargoes. Thus the entire eastern coast of the Gulf causes the mariner anxiety and dread.

Judging by the surroundings, and by what information the writer could secure, regarding the navigation of the river at Tuxpan, one would naturally conclude this to be a good point for the expenditure of Mexican government and state funds, in securing a safe harbor by opening the bar by means of jetties, confining the outflow of the river, and thus affording vessels a safe retreat inland. Could this be accomplished, it would doubtless be followed by the quick construction of a railroad direct to the capital, the distance being much shorter than from Vera Cruz to the City of Mexico, and it would traverse a much richer agricultural and mineral country, and would at the same time secure, it is said, great advantage over the other route in lighter grades, cheapness of construction, and ease of operation.

Due west from Tuxpan stretches, as far as the eye can discern, a broad rich plain covered with the profuse vegetation of a tropical clime. On the north rises a high range of mountains; on the south and southwest, one of less magnitude. While in the west, in the midst of the plain alluded to, and distant perhaps thirty or forty miles, rises abruptly two pyramidal mountains, reaching an altitude, I should think, of two or three thousand feet. These are situated in a line north and south, seeming to have at the base no connection whatever. The one on the south is higher, and has a more perfect pyramidal form, finishing with a sharp point, with angles clearly defined; while the other slightly inclines

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southward, and is flattened at the summit. Ages ago these, doubtless, were active volcanoes. At 12:40 p.m. we again steamed southward, the gulf being smoother than at any time since leaving the mouth of the Mississippi river. Fanned by the cooling breezes, which temper the warmer atmosphere of the coast, along which we were moving with the easy motion of nine miles an hour, the ride was delightful, and the momentary changing scenery, under the shifting lights and shadows of undulating hills and tropical trees and vines, was most enchanting. As the shadows deepened under the gathering folds of the later evening, and the stars one by one shone brightly from the deep blue of a cloudless sky, while their jeweled brightness was answered back by the phosphorous sparks, emitting light from the deep, dark swells, as they rolled from the sides of the good old ship and sparkled in the sheen of the screw-lashed waters, marking a broad track far in the wake; as the swelling motion of the dark, blue deep beyond was answered by the waving vine clad hills—the breezes kissing the one and the other—who could fail, while gazing, to rejoice in the beautiful harmony of nature, and in the wonderful works of God?

Early on Friday morning, November 14, we entered the harbor of Vera Cruz, near the City of the True Cross, and midway between it and the fast decaying castle of San Juan Ulila, built by Hordando Cortes, in the early part of the sixteenth century.

Disembarking by means of small row boats, we soon reached shore, landing at the government custom house. The writer, with many peculiar feelings, stood for the first time upon the soil of Mexico, and looked upon the quaint old city—the commercial port of the republic.

Meditation under the surroundings was of but short duration, for strange sounds, made in an apparently rapidly spoken language, confused by the noises of lumbering old drays, with wheels twice as large as the scrawny, little mules that hauled them over the rough cobble paved streets, brought the realization that we were in a foreign land, among a strange people, whose habits, ways and customs were all widely different from any with whom we had before been acquainted.

Here we view white, blue and rose colored cupolas, houses painted bright red, yellow, orange, pink or blue; and sometimes a combination of all. These with their flat terraces and pyramidal ornaments, all point to Oriental styles or Moorish designs.

We visited, in the southern suburbs of the city, near the public park, the ruins of a large church, which was partially demolished when the city was bombarded by the American forces under General Scott, in the war with Mexico. Originally a vast building, this church is now little more than a heap of ruins, marked by bare, blackened and fragmentary walls. Among the many fine church buildings still in a good state of preservation, and used in the Catholic service, are one or two, presenting, because of their magnitude and chaste style of architecture, a very imposing appearance. One of these in particular, as we gazed upon its white enameled tower, which reaches to a great height, struck us as being splendidly proportioned and beautifully designed. The streets of the city cross at right angles, are narrow, cobble paved and incline to the centre, forming there a drain or surface sewerage. Vultures, swarming in myriads, are the scavengers of the city; picking up and devouring the garbage when thrown into the streets. These birds of carrion propensity, being protected by municipal law, are as tame as our common barn yard fowls. As the shades of night gather around this devoted Catholic city, these birds of prey hover in dark clouds upon the dome and roof of cathedral and church, contending with each other for the higher and more desirable points upon which to repose for the night.

The public park, though not extensive, presents some attractive features; millions of fire-flies, during the early evening, mingle in the grasses and flit through the air like shooting stars, affording a sight at once strange and novel. The Plaza, planted with palm and other trees,

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robed in rich verdure, and the walks paved with marble and cement, is really a delightful square, in the midst of which, we see a handsome fountain, bordered by a broad circular marble walk, on the outer edge of which are arranged comfortable seats. The Plaza affords, in the midst of the trees, during the day, places of rest for sweet singing, many hued birds, and of amusement for the active squirrel and playful monkey as they skip the limbs, leaping from sun light to shadow, and from shadow to sunlight.

During the heat of the day—we mention it as experienced on November 14th, equal to a July day in New York, and warmer than we ever felt in Utah—few people resort to this place of pleasure; but when the cooler breezes of evening begin to close the oozing pores of perspiring humanity, thousands of people gather here; among them the lively Frenchman, the cautious Englishman, the genial German, the observing Yankee, the polite Spaniard, the athletic African, and the sharp, quick, musical speaking Mexican, and last, but not the least, the lithe, small and graceful Indian, descendant of a proud Aztec race.

Here male and female, white, brown and black, congregate and promenade, while listening to strains of sweet, and of discordant music, mingling with a confused cry of numerous toy, pottery, fruit and lottery ticket vendors. Amid this animated scene, made bright by the many colored Chinese lanterns, casting changeable lights upon flower and moss festooned booths and bowers, the writer made notes for future writings, and, while doing so, the deep toned bell of the cathedral clock tolled the hour of eleven. In thirty minutes the night express will bear us towards the spot where hundreds of years ago, an eagle, with a serpent in his talons, sitting upon a cactus tree growing from the cleft of a rock, washed by the waters of Lake Tezcuco, marked the place where was built the Aztec city of Tenochlitland, (afterwards called Mexico,) the home of the Montezumas. *Moses Thatcher.*

Every person has two educations—one which he receives from others, and one, more important, which he gives himself.—*Gibbon.*

EBULLITION.

We have all noticed in what a turbulent state water is when it boils, but probably we are not all acquainted with the cause of this agitation. Heat has a tendency to expand, and hence when a vessel of water is placed over a fire, the liquid below, being nearest to the fire, is warmed first and is expanded, and then begins to rise, while the colder water sinks and goes through the same change itself, and thus there is established a constant upper current along the sides of the vessel, with a downward current in the center. But when all is heated to a point marked on Fahrenheit's thermometer 212°, the water begins to change its character, that is, it slowly transforms itself into steam, but in order to do this it must also expand so as to occupy seventeen hundred times more space than it did before, and this requires a great deal of heat. Now, as the heat comes through the bottom or sides of the vessel, it is here that the water is first converted into bubbles of steam, and these, rising to the surface, because of their lightness, produce the agitation.

But before the boiling commences, a peculiar singing sound is heard, called simmering. This will need some explanation. The bubbles of gas formed on the bottom rise, but the higher up they go the colder the water becomes, as all has not yet been raised to the temperature of 212°. The steam bubbles are therefore reduced to liquid again, or if seen, they would seem to burst, and in doing so a sound is produced, but so many of these little explosions occur, and in

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such rapid succession that they produce one continuous sound.

When water is heated under the ordinary pressure of the atmosphere at the level of the sea, a higher temperature than 212° cannot be reached, no matter how hot a fire is used. The only effect of increased heat will be to cause it to boil away more rapidly.

If an ordinary tin vessel be placed over the fire, without water in it, the solder will soon melt away and the vessel fall to pieces. There is no danger of this, however, when there is water in it; for just as soon as the solder is heated a little above 212°, the heat is conducted to the water, and there used in heating it and converting it into steam.

Those bubbles spoken of as rising from the bottom of the vessel in the case of boiling water, continue to increase in size as they ascend. But steam and all kinds of gases are so elastic that the slightest change in pressure produces a change in volume. So when these bubbles are first formed at the bottom, they have the whole weight of the water above, compressing them, but as they rise the pressure decreases, and consequently they increase in size.

The pressure of the atmosphere amounts to about fifteen pounds on the square inch, and it is this compressing force that prevents the water from expanding into steam until a temperature of 212° is reached. All the extra heat is now transformed into force to overcome the weight of the air. Now if this pressure is partly removed, it will not be necessary to raise the water to so high a temperature in order to make it boil. In fact, when the weight of the air is removed almost entirely, water will boil even a little above the freezing point.

So the boiling point is not always the same, even in the same place, as the atmosphere is sometimes lighter than at other times. So when we ascend mountains we leave much air below us, and hence the weight above decreases. Water will boil, then, high up above the level of the sea, at a much lower temperature than 212°. On the top of Mont Blanc, in the Alps, over sixteen thousand feet high, water will boil at about 180°.

To illustrate the above facts, we would have to make use of an air pump, and by placing the water with a thermometer in it under the receiver and exhausting the air, we would observe how the boiling point lowers as the air is removed. The experiment of Franklin is much simpler and also illustrates the same principle: A glass flask that may be heated over a spirit lamp is partly filled with water, and heated until the water gives off steam, and then it is tightly corked and turned upside down. Immediately the ebullition ceases, because the steam thus corked up exerts its pressure on the water and prevents it from boiling unless more heat is applied. Now if we pour cold water over the flask, ebullition starts in again very briskly, but soon stops until more cold water is poured on. This may be continued until the water in the flask is cold. This seems rather paradoxical, but the principles explained above will show us why at once. The effect of pouring cold water is to condense the steam which collects in little globules on the sides of the vessel, and this removes the pressure from the surface of the water to such an extent that it can boil again, even though much below 212°. But the steam thus generated soon collects above, and having no means of escape, presses down so heavily on the water that it stops ebullition again, until it is condensed by pouring on more cold water.

On looking across the column of steam that comes from the spout of a teakettle, it is invisible within an inch or so from the spout, but beyond that it appears like a cloud of smoke, and this we are accustomed to call steam, but in reality the steam is what came from the spout invisible, and what we see is the same condensed into little globules of liquid water so small that they readily float about in the air for a time.

When a drop of water falls on a hot stove, it does not flatten, but still retains its spherical form, but all the time growing smaller, and dancing about from one place to another, until it becomes quite

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small, when it disappears all at once. It has been determined by observation that the drop really does not touch the hot stove, but is kept off a certain distance by the steam that is generated just before it comes in actual contact with the stove.

In boiling away the water from the juice of sugarcane in order to obtain the sugar, it was found that when this was done at the high temperature of 212°, a great deal of molasses was formed at the expense of the sugar, and the only way to avoid this was to boil it away at a lower temperature. Accordingly as soon as the facts above mentioned became known, air pumps were used to draw away the air, and also the steam as fast as it was formed, and thus the pressure from the surface of the juice was so much removed that boiling could take place at a very low heat, and thus a great deal more sugar was produced, and of course much less molasses.

Alcohol boils at a temperature much below 212°, and hence if we take any ordinary spirituous liquor we may easily separate the alcohol, by raising it to a heat below the boiling point of water, and thus only the alcohol with but little of the water will pass off as a gas. If this process is repeated, there will be still less water mixed with the alcohol, but it can not all be removed by this process. It is in this way also that many of the essential oils, used in making perfumes and essences are separated from water.

In gold and silver mining, these precious metals are often separated from the rock and dirt by allowing them to dissolve in quicksilver or mercury, a metal found in the liquid state. After this the quicksilver is boiled away, and only the gold or silver is left behind.

The nutritious matter contained in bones cannot be dissolved in water at 212°, and hence in order to overcome this difficulty a Frenchman named Papin, invented a kettle with a tight fitting lid so as to keep the steam in and to increase the pressure, and thus raise the boiling point to any temperature desired. The expansive force of steam is also used as the motive force in the steam engine.

Quebec.

The mixture of those things by speech, which by nature are divided, is the mother of all error.—*Hooker.*

LEAVES FROM THE TREE OF LIFE.

FIRST LEAF.

THERE is nothing more valuable than truth. Religious truth, or that which relates to God, our duty to Him, His laws and purposes, and the means by which we may now come to Him and eventually be exalted in His presence, is really priceless. To obtain a knowledge of religious truth, both young and old should be willing to make every exertion and to offer any sacrifice. There are many systems of religion in the world, but only one can be correct, for the simple reason that there is but one God for the inhabitants of the earth to worship and obey. If there were many true Gods to whom mankind owed reverence, there might be several true religions. God is the author or revealer of true religion. Men may invent and arrange methods of worship, imagine and think out doctrines, and formulate and enforce creeds; but they are of no value as a means of salvation. God must be approached and served in the way which He ordains, or the worship and service will not be accepted.

The first principle of true religion is Faith. This is the beginning of righteousness. It is the very root of the tree of life, and its sap runs through all the branches. "Without faith it is impossible to please God." And "Whosoever cometh to God must believe that He is." Faith, in its simplest sense, is the assent of the mind, and its assurance of the existence of things unseen by the natural eye. This is belief. In another sense, faith is a motive power, a principle of

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action. Examination into the secret springs that prompt us in the common affairs of life will show that faith moves us to exertion and incites us to perseverance. It is the assurance we feel of the existence or attainment of things unperceived by the senses, which urges us onward and inspires us with energy. In a higher sense, faith is a spiritual force. It reaches up to the heavenly spheres. It lays hold upon eternal things. It acts upon the grosser elements, and moves spiritual essences and immortal intelligencies. It is in its fulness all powerful. By its exercise God made the worlds, bringing order out of chaos, light out of darkness, and visible things out of the invisible, all moved by that spiritual energy called faith. By its power Christ stilled the winds and walked upon the waves, healed the sick and raised the dead. Elijah by faith closed the heavens, that they rained not, and overcame the might of Death, passing with his body into the mansions on high. By faith Job beheld the coming of the Redeemer and Paul ascended to the third heaven. And by faith men and women can overcome the influences of earth and time, and rise to communion with angelic beings, and even with God, the highest and holiest of all.

Man must have faith in God in order to become exalted into His presence. No man knows of himself how to reach that position, nor how to obtain salvation from sin and its effects, among which are sorrow and pain, and death as the ultimate. To learn anything in relation to these important matters he must be taught of God, and faith is therefore absolutely necessary in the outset of any attempt to learn of Him. This faith "comes by hearing," or in other words is developed by testimony. Through the testimony of men divinely appointed to speak in the name of the Lord, faith is awakened in the human heart. It is a principle existing in every soul, but in the condition of fallen humanity is measurably dormant, until quickened by a divine influence. The word spoken by inspired men, accompanied by the influence of the spirit of truth, arouses faith in the soul of man, and by its force he is led to call upon the Lord, and by its light to see his way to repentance and obedience.

No man by his own researches can find out God. He may, by reason and reflection, by observing and pondering upon the wonders of creation, by studying his own internal and external nature, come to the sure conclusion that there is a God, and to a very small extent make an estimate of His character. But without the Almighty manifests Himself in some manner, finite man can never obtain a knowledge of infinite Deity. The speculations of human beings concerning God are many and various, and a vast number of their conclusions inconsistent and vain. Human learning, no matter how extensive, and human research, no matter how profound, are of necessity inadequate alone to the acquisition of a knowledge of divine things. Hence an unlettered person enlightened direct from God, will know more of Deity than the most erudite collegian who has not received this divine illumination.

Some conception of God is necessary to proper faith in Him. On this account He has, at different periods of the world's history, manifested Himself to chosen persons, whom He has deputed to bear witness of His existence and attributes to others, and declare His will and commandments. The history of some of these manifestations and revelations given in olden times is recorded in the Bible. Those that have been vouchsafed to man in the latter times are embodied in what is popularly known as "Mormonism," but what should be called the Everlasting Gospel, renewed on earth.

By these we learn that God is the Father of the human race. As every seed in nature bears its own kind, it is reasonable to conclude that man bears some semblance to the Being from whom He sprang. And this idea is confirmed by the divine declaration that "God made man in His own image." Our Father in Heaven is, then, a personal Being. He is a Spirit. But He is also enclothed in a tabernacle. In other words, He is an immortal Spirit dwelling in an immortal

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tabernacle. Every faculty and power to be found in mortal man exists in the fulness of its perfection in the person of Deity. Those glorious qualities which make so wide a distinction between man and the lower animals, are undeveloped photographs, or, rather, embryotic duplicates of the perfected attributes of the Eternal Father.

Being an individual, God, in His personality, cannot be omnipresent. But by the Holy Spirit, which proceeds from His presence and permeates all things throughout the immensity of space, He can see and know and influence all things. Yet the Being who has power over all His creations proceeds by law, and while giving laws to all His creations is Himself governed by law and never violates the eternal principles of truth, justice and mercy. The "laws of nature" are the laws of God, and He is consistent with them and those higher laws, which pertain to the spiritual spheres.

The Fatherhood of God is a glorious truth that must at some time be impressed upon every one of our race. It involves the brotherhood of man. It is full of ennobling and elevating suggestions, and prompts those who are impressed with its majesty to deeds worthy of so exalted an origin; leads to humility and obedience, and influences all the sons and daughters of the Eternal Father to mutual help, forbearance, charity and affection, as brothers and sisters of a family, whose destiny is connected with the glory and dominion and matchless power of the Almighty framer and governor of the Universe.

C. W. Penrose.

DEVOTIONAL LITERATURE.

"Religentem esse oportet, religiosum nefas."
(*We ought to be Religious, not Superstitious.*)

It was observed by Bulwer Lytton that "Authors are the only men we ever really do know—the rest of mankind die with only the surface of their characters understood." Paradoxical as it may appear, this affirmation is strikingly true; of the many millions that "tread the globe," only a handful reveal themselves. The great mass of mankind drop into their graves unknown. Who would dare to tell, even a dear friend, the thronging fancies of his brain? Who could reveal the fond desires and aspirations that at some time come to all? He who should attempt it would be laughed at for his pains, and most people are extremely averse to being ridiculed. Could we know the exquisite pathos and tenderness of Charles Dickens had he never written? Would Byron's gloomy idiosyncracies so startle us, but for his immortal poems? Should we feel the powers of the "myriad-minded Shakspeare," but for the Tempest, Hamlet, King Lear, and those other, his wonderful creations? So far from this case, each, in a popular sense, would have died "unwept, unhonored and unsung." He who writes his thoughts may hence stand a chance of being understood, though if he possess a great and fertile mind, much of his most sacred self can never be revealed.

It follows from this that an author's biography will be most completely found in his works. The date of his birth and death, his native town and his father's prænomen are matters that but little affect the story of the man, as is the case of Milton and blind Mæonides; but the dawnings of his mind, its early excursions, its depth, purity and strength, these are the desiderata which his writings alone can supply. Take for example, Thomas Hood, the witty, the humorous, the pathetic; and who, with a particle of discernment, could not write his biography from his works? Whims and Oddities, The Bridge of Sighs, Song of the Shirt, The Plea of the Midsummer Fairies; these writings constitute in themselves the true history of that poet's life.

An author's literary productions often

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discover him to be possessed of virtues, the existence of which his most intimate friends had never known. Particularly is this apparent in the matter of religious tendencies, whose recipients have frequently been ashamed to make them known. A few of our most popular writers, however, have exhibited, in portions of their works, such a spirit of meekness, of utter reliance upon God, and such an universal benevolence, as the world has too rarely seen.

As an example of the first of these, may be mentioned the poet Byron, of whom it is enough for our purpose to say that his conception, Cain, is the reflex of his own character. Byron was universally regarded as an unbeliever, as a scoffer at others' faith, as one whose tendencies were "to destroy all belief in the reality of virtue, and to make all enthusiasm and constancy of affection ridiculous." Yet this man, in his Hebrew Melodies, has left us some of the most exquisite thoughts upon record, and in a poem written upon his deathbed, displays that doubt of the past and uncertainty of the future, which during his life he was ashamed to avow.

It is cheering to turn from this dark mind to the genial Addison, than whom few have written better or more trustingly in sacred poetry. Of him it is related that, being on a bed of sickness, he sent for his acquaintance, the Earl of Warwick, whom he wished to reclaim from a life of licentiousness and dissipation. "I have sent for you," said he, "that you may see in what peace a Christian can die." He breathed his last on the 17th of June, 1719. The chief characteristics of his devotional works are humility, veneration, and admiration of the Divine Power. These qualities are seen very plainly in the Paraphrase of the Twenty-third Psalm, in the hymns commencing "How are thy servants blest, O Lord!" and "When all thy mercies, O my God," etc. The following ode is also very fine:

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim:

Th' unwearied sun, from day to day,
Does his Creator's power display,
And publishes to every land
The work of an Almighty hand.

Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And, nightly to the list'ning earth,
Repeats the story of her birth:
While all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

What though, in solemn silence, all
Move round the dark terrestrial ball?
What though no real voice, nor sound,
Amid their radiant orbs be found?
In Reason's ear they all rejoice,
And utter forth a glorious voice;
Forever singing as they shine,
"The Hand that made us is divine."

The sacred hymns of Dr. Isaac Watts will probably last as long as our language. They arrest attention by their simplicity, warmth and exquisite imagery. He is one of the most prolific of religious poets, and is the constant companion of old and young. No collection of hymns would be complete without some of his productions. The succeeding is a good example of his style:

A SUMMER EVENING.

How fine has the day been, how bright was the sun,
How lovely and joyful the course that he run,
Though he rose in a mist when his race he begun,
And there followed some droppings of rain!
But now the fair traveler's come to the west,
His rays are all gold, and his beauties are best;
He paints the sky gay as he sinks to his rest,
And foretells a bright rising again.

Just such is the Christian; his course he begins,
Like the sun in a mist, when he mourns for his sins,
And melts into tears; then he breaks out and shines,
And travels his heavenly way;
But when he comes nearer to finish his race,
Like a fine setting sun, he looks richer in grace,
And gives a sure hope at the end of his days,
Of rising in brighter array.

On the 20th of November, 1752, was born Thomas Chatterton,

"The marvellous boy,
The sleepless soul that perished in his pride."

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Other poets had written at an early age: Pope, and Cowley, and Byron had composed poems when ranging from twelve to fifteen years old. Chatterton, taught to read and write at a charity school, when a mere child eleven years of age, wrote as follows:

A HYMN.

Almighty Framer of the skies,
O let our pure devotion rise
Like incense in thy sight!
Wrapt in impenetrable shade
The texture of our souls was made,
Till thy command gave light.

The sun of glory gleamed, the ray
Refined the darkness into day,
And bid the vapors fly:
Impelled by his eternal love,
He left his palaces above,
To cheer our gloomy sky.

How shall we celebrate the day,
When God appeared in mortal clay,
The mark of worldly scorn.
When the archangel's heavenly lays
Attempted the Redeemer's praise,
And hailed Salvation's morn?

A humble form the Godhead wore,
The pains of poverty he bore,
To gaudy pomp unknown:
Though in a human walk he trod,
Still was the man Almighty God,
In glory all his own.

Despised, oppressed, the Godhead bears
The torments of this vale of tears,
Nor bids his vengeance rise:
He saw the creatures He had made
Revile his power, his peace invade.
He saw with Mercy's eyes.

Chatterton lived only six years after writing the above. To escape starvation, he destroyed himself by taking arsenic; dying, at the youthful age of seventeen, the wonder of England. "No English poet," says Campbell, "ever equalled him at the same age."

No one can read the delightful poetry of William Cowper, without lamenting the dark malady with which his mind was clouded. Learned, devout, of simple and kindly habits, he was the delight of all acquaintances. His contributions to hymnal literature are very numerous, and of the highest merit. Many of the selections oftenest used in divine service are from his pen. He has nothing finer among the Olney Hymns than the ode so familiar to us all, "God moves in a mysterious way." What follows, on retirement, shows a mind accustomed to reflect upon the mercies of the Lord:

Far from the world, O Lord, I flee
From strife and tumult far!
From scenes where Satan wages still
His most successful war.
The calm retreat, the silent shade,
With prayer and praise agree;
And seem by thy sweet bounty made
For those who follow Thee.

There, if thy Spirit touch the soul,
And grace her mean abode,
Oh, with what peace, and joy, and love,
She communes with her God!
There like the nightingale she pours
Her solitary lays;
Nor asks a witness of her song,
Nor thirsts for human praise.

Author and Guardian of my life,
Sweet source of light divine,
And (all harmonious names in one)
My Savior, thou art mine!
What thanks I owe Thee, and what love,
A boundless, endless store,
Shall echo through the realms above
When time shall be no more.

Thomas Moore, poet, novelist and biographer; the friend and Aristarchus of Lord Byron, by whom he was called "Anacreon Moore," in reference to his amatory publications, has added to the common stock a few beautiful specimens of devotional poetry. The sequent is, perhaps, as good as anything in his collection. The ideas are easily and beautifully expressed:

As down in the sunless retreats of the ocean
Sweet flowers are springing no mortal can see,
So, deep in my soul the still prayer of devotion,
Unheard by the world, rises silent to Thee,
My God! silent to Thee—
Pure, warm, silent to Thee.

As still to the star of its worship, though clouded,
The needle points faithfully o'er the dim sea,
So, dark as I roam, in this wintry world shrouded,
The hope of my spirit turns trembling to Thee,
My God! trembling to Thee—
True, fond, trembling to Thee.

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Among the numerous hymns composed by James Montgomery, are many of the rarest beauty. The thoughts are often sublime, while the versification is absolutely faultless. The piece commencing "Prayer is the soul's sincere desire," deserves especial mention; but we have not space for any quotations, as we wish to introduce one more author, whose poems are few indeed, but of surpassing excellence. We refer to H. F. Lyte, who died in 1847. To us, the following poem appears to contain unnumbered beauties. We never tire of reading it:

"ABIDE WITH ME!"

Abide with me! fast falls the eventide;
The darkness deepens: Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me!

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou who changest not, abide with me!

* * * *

I need thy presence every passing hour:
What but thy grace can foil the tempter's power?
Who like Thyself my guide and stay can be?
Through clouds and sunshine, O abide with me!

I fear no foe, with Thee at hand to bless;
Ills have no weight, and tears no bitterness:
Where is death's sting? where, grave, thy victory?
I triumph still, if Thou abide with me!

We have thus shown a few of the best specimens of devotional poetry which our language affords. Some good authors, such as John and Charles Wesley, have been omitted, as it is impossible to mention all in the limits of a short essay. The writers cited are such as have attained a clasp upon the hearts of the people, which no time can ever weaken.

Beppo.

TRAVELS IN ITALY.

I.

THE CATHEDRAL OF MILAN.

WITH the exception of St. Peter's at Rome and the Church of Seville, the Milan Cathedral is the largest house of worship in the world. Its architect drew his inspiration from an Alpine mountain, the lofty pinnacled spires and massive base of which he attempted to reproduce, and has so far succeeded that the observer on first beholding the grand, imposing edifice, naturally turns his gaze to the distant Alps, to discover some of the works of nature, with which to compare it.

Approaching the building, the thousands of canopied niches, which are cut upon the surface in every appropriate place, relieve the sharp angles, adorn the waste of massive wall and afford shelter for the finely executed statues of all sizes, which are placed within them. There are upwards of two thousand of these statues already in position, and when the work of ornamentation shall be completed, above twice that number will grace the walls and embellish the columns and arches of the wonderful cathedral.

The shape of the church is that of a cross, and in many respects resembles the cathedral of Cologne. The nave and transept are flanked with double aisles; the arched ceilings being supported by rows of massive columns, some of them monoliths seventy feet high, and twelve feet in diameter. Instead of capitals surmounting the tops of these columns, which are upwards of fifty in number, beautifully carved niches are formed about the upper part of each, in which are located life-sized statues of saints and holy men, whose memories are cherished by their devout descendants.

The vaulting of the arches is artistically painted to represent perforated stone work, and seen at so great a distance, above one hundred and fifty feet, the illusion is perfect. The entire floor of the cathedral is an elegantly designed mosaic of different colored marbles, which seem to rise in individual blocks out of their places, in the magnificent per-

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spective, afforded by the immense distance, from the entrance of the cathedral up the long nave to the altar at the transept.

On every hand one encounters statues, some in white Parian marble, others in colored marbles and porphery. Of the latter material is the wonderful anatomical statue of St. Bartholomew, by Marcus à Grate. It represents the saint flayed alive, exposing with remarkable precision, all the muscles of the body, while over the left shoulder is carelessly hung the skin.

Within the treasury are life size statues of St. Ambrogio and others, made of solid silver; also many jewels, rings and precious stones, relics and unique articles of vertu. Within a short distance of the treasury is the subterranean vault containing the tomb of St. Borromeo. A small fee is charged for admission here, as to almost every part of the cathedral, and upon payment of a considerably larger one, an interesting, but not very cheerful exhibition of the relics and bones of the deceased saint is given. It is truly wonderful to contemplate the sanctimonious relish, with which the benighted people of the Catholic countries unearth the bones of their hero saints, and make their exposure matters of merchandise for the sake of holy church.

Out from the gloomy crypt to the main floor is a relief; for the subdued light, streaming through the colored windows, is rich as the rays of sunlight on a field of yellow grain, though the ever prevailing smell of incense is not so healthful. The awe and wonder feeling in visiting the cathedral, comes upon you while standing on the floor, and trying to gather within the small compass of a human mind, the stupendous work that lies around and rears aloft its proud symmetrical form in a thousand beautiful parts, over all of which rests a glorious halo. The three vast windows of the choir, are marvels of stained glass, representing upwards of three hundred and fifty scriptural subjects.

We, however, reach the climax of our enjoyment, when after ascending two hundred steps inside, and three hundred without the edifice, we reach the highest gallery of the tower. From this commanding altitude, overlooking the houses of Milan, which appear like the domiciles of Liliput, and the people in the streets, who look like flattened out dwarfs, the view of the country around is at once a noble prospect, and a panorama of varied beauty and vast extent.

Away to the north and east is seen the lofty peaks of Mont Blanc, Great St. Bernard, Mont Cenis and Monte Rosa, after which the cathedral is designed, and the high mountains of the Simplon and St. Gotthard, while south and west, the rolling land of Lombardy and the Apennines in the distance, enchant the eye. The towers and domes of Pavia, beneath which rest the richest monuments of architectural decoration in northern Italy, can be seen. The whole view is impressive and not easily forgotten. The snow-clad peaks among the clouds, and the sunny vales of orange and figs trees in bloom, crowded into a single momentary glance! The contrast is striking—Switzerland and Italy—but it is delightful. One could spend a week in contemplating it from so glorious a vantage ground.

We must descend and take our leave of the grand cathedral, but before we go let us see what the illustrious travel writer, the late Bayard Taylor, says of it: "The Cathedral of Milan is more interesting than many an entire city. It stands in an irregular open place, closely hemmed in by houses on two sides, so that it can be seen to advantage from only one point. It is a mixture of the Gothic and Romanesque styles; the body of the structure is entirely covered with statues and richly wrought sculpture, with needle like spires of white marble rising up from every corner. But of the exquisite airy look of the whole mass, although so solid and vast, it is impossible to convey an idea. It resembles some fabric of frost-work which winter traces on the window panes.

"Ascending the marble steps which lead to the front, I lifted the folds of the heavy curtain and entered. What a glorious aisle! The mighty pillars sup-

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port a magnificent arched ceiling, painted to resemble fretwork, and the little light that falls through the small windows above, enters tinged with a dim golden hue. A feeling of solemn awe comes over one as he steps with a hushed tread along the colored marble floor, and measures the massive columns until they blend with the gorgeous arches above. There are four rows of these, about fifty in all, and when I state that they are eight feet in diameter, and sixty or seventy feet in height, some idea may be formed of the grandeur of the building. The Duomo is not yet entirely finished, the workmen still being employed in various parts, but it is said that when completed, there will be four thousand statues on different parts of it.

"The design of the Duomo is said to be taken from Monte Rosa, one of the loftiest peaks of the Alps. Its hundreds of sculptured pinnacles, rising from every part of the body of the church, certainly bear a striking resemblance to the splintered ice-crags of Savoy. Thus we see how art, mighty and endless in her forms though she be, is in everything but the child of nature. Her divinest conceptions are but copies of objects which we behold every day. The faultless beauty of the Corinthian capital—the springing and intermingling arches of the Gothic aisle—the pillared portico or the massive and sky-piercing pyramid—are but attempts at reproducing, by the studied regularity of art, the ever-varied and ever-beautiful forms of mountain, rock and forest. But there is oftentimes a more thrilling sensation of enjoyment produced by the creation of man's hand and intellect than the grander effects of nature, existing constantly before our eyes. It would seem as if man marvelled more at his own work than at the work of the Power which created him."

De Vallibus.

Speaking of temperance, I have observed that many people make temperance so much a hobby, in conversation and practice, that it might well be said of them, they are intemperately temperate.—*F. D. Richards.*

THE UNIVERSITY OF DESERET.

I.

THIS is an age of education. So broad an assertion may appear, and in one sense is, extravagant. If we speak of education in its limited field, or that which is bounded by the knowledge acquired at schools and colleges, there is undoubtedly a degree of extravagance; but if education be taken, as it should be, and as it is gradually being taken, to embrace the whole range of human learning, the teachings of our lives in each day and in every act, and in the search after that branch of knowledge, so subtle, so evanescent and yet so plain and so permanent, which leads to the hope of a future existence, it becomes a very rational assertion. There is, too, such an alliance between the school education and that of life, in all its phases, which may be discerned, that it is very difficult, admitting it to be possible, to point to the line where the one ends and the other begins. In the view here expressed, it is true that every age may justly be claimed to have been an age of education; but at no time, so far as is known, has there been such a universal thirst for knowledge, everywhere throughout all the civilized portions of the globe, and in many portions inhabited by races we look upon as still in darkness. It is the one popular theme; it reaches all classes, and in all alike it rouses the noblest emotions of which mortal is capable. Education has never attained so exalted a position as it occupies to-day; in no age has it ever been entitled to such honors; it has never been so far reaching, so thorough, so varied and so boundless as it is now. Therefore this is essentially the age of education. Everything that pertains to it is of primary importance, and particularly

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should that be of great weight, which lays the foundation for, and opens the gates to all knowledge and its liberal application—the school. In view of these facts, there can be no question of such interest to our people, and to the young most of all.

Education in Utah has had such a varied experience, and has been subject to such peculiar changes, that an account of them, apart from its value as an evidence of progress, would make an interesting chapter to all who have any regard for the history of their Territory. The University of Deseret has ever been and still is so inseparably associated with the progress of education in Utah, that a history of the one is equivalent to a history of the other, and on this assumption they will be treated. Passing for the present at least, any reference to the difficulties that beset the course of education in a pioneer country and among a pioneer people, we will begin at the beginning.

At the time the University of Deseret was brought into being, our Territory was controlled by what was known as the Provisional Government of the State of Deseret. An act incorporating and establishing the University of Deseret was passed by the general assembly of this government, on the 28th day of February, 1850, making this institution actually older than the Territory itself. Then, as now, the conduct of the University was entrusted to a chancellor and a board of twelve regents, who were elected, as now, by the Legislature, but only for one year, instead of which they now hold for a period of two years. The Legislature then met annually, while it now meets biennially, this being the reason for the difference in the terms of office. At that time the legal power of the University was much broader than it has been for a number of years past; there was no common school law, and the tenor of legislation subsequent to the granting of the University charter, clearly indicates it to have been the wish of the Legislators that the University, through its Chancellor and Board of Regents, should exercise a guardian or parental influence over the educational interests of the entire Territory. Shortly after the creation of the institution by the provisional government, Utah was made a Territory, and the Territorial Legislature adopted bodily, among others, the act incorporating the University.

It was not until the November following, that the institution began operations, under the significant title of "The Parent School." At first it was conducted by Dr. Cyrus Collins, but subsequently, and during the same year, by Orson Spencer, M. A., and Mr. W. W. Phelps. Though commenced under what might, at that date, have seemed to be propitious circumstances, the school was destined to fail, and this, too, for reasons that were quite natural, and which are very apparent now. The University, as already stated, received its charter from the provisional government of the State of Deseret, thus having an actual, though perhaps not an active existence prior to Utah being given a territorial form of government, and only about two and a half years later than the settlement of the Territory.

It must be held in remembrance that Utah, at that time, enjoyed a very meagre population, a large majority of which inhabited Salt Lake Valley and the immediate vicinity of Salt Lake City. The people were poor; the country was wild and uncultivated, and the bare necessaries of life could be forced from the almost barren soil only by the most persistent exertions. It was a struggle for existence—a struggle which in all times past and in all times to come, in the very nature of things, must engulph every other consideration, however weighty. In fact, it was pioneer life, always the same. The pioneer makes the wilds habitable, and by industry, prudence and economy, saves means with which he is enabled, in the course of time, to add conveniences and comforts to the necessities at first so difficult to secure. Did he attempt to enjoy luxuries from the beginning, he would always be poor, and would not only want the comforts but the necessaries of life,—for he who consumes all he produces, at the time of production, must always be a

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producer, if he would exist by his own labor. Now schoolhouses and schoolbooks are not as absolutely needful as bread and clothes; therefore the pioneer's first thought is to secure the latter, and by means of economy to obtain the former in due time. At the period of the creation of the University of Deseret, the people had not so far advanced that a university was a necessity, and while schools had been and were still being opened; while all the talent necessary to the successful management of a high school was accessible; and while the people possessed in a large degree that impulse, so natural to parents and so noble, to give to their children every educational advantage, they had overestimated their ability, and in their zeal overlooked the fact, which came to them subsequently, that sufficient preparation had not been made for the support of the school. In plain words, they were still in the bread and clothes condition rather than that of the schoolhouse and schoolbooks. Their desire, nevertheless, was noble, both in spirit, and had things been favorable, in practice, and for the brief period of their habitation in these mountains, evidences a zeal in the cause of education as remarkable and courageous as it was broad and worthy.

The section of the act incorporating the University, which defines the powers and duties of the Chancellor and Board of Regents, among other things, says they shall transact "all business needful to the prosperity of the University in advancing all useful and fine arts and sciences; select and procure land; erect and purchase buildings; solicit donations; send agents abroad; receive subscriptions; purchase books, maps, charts, and all apparatus necessary for the most liberal endowment of any library and scientific institution; employ professors and teachers; make by-laws; establish branches of the University throughout the State, and do all other things that fathers and guardians of the institution ought to do." Even in this day of advanced and liberal ideas, it would be difficult to frame a charter broader in its terms and more liberal in its spirit than the one from which this extract is made. The government was still poor, and while at heart the people were anxious to support an institution that would compare with any, the material developments of the Territory had not yet reached a point that would justify the gratification of this wish. Consequently, after a brief and manly struggle, good judgment prevailed and the active existence of the parent school ceased.

For nearly sixteen years the University lived merely upon the statute books; yet there is something, and not a little, of credit, in this. It showed that while the people had learned that their hearts and their heads were longer than their purses, they did not despair and were far from willing to yield to circumstances which patience and industry would surmount; it also demonstrates that the idea of a practical resucitation was steadily entertained through all these years. During this time, an act providing for the establishment and support of Common Schools became law, and was put in operation. To a degree and in a legal sense, this withdrew the common schools from the protection and control of the Chancellor and Board of Regents, it had at first been the intention should be exercised through the University; but nevertheless it left the University as much a State institution as it had ever been. During this long period also, the Territory made rapid and remarkable progress in its growth and spread of population, in the development of its material interests and in the increase of wealth consequent upon both. Its condition in 1867 was in marked contrast with that of 1851, in that it had now reached a position where school-houses and school-books, and above all, a State institution up to which the common schools could look for competent teachers, and in which young men and women could obtain a higher education, had become a veritable and undeniable necessity.

The University, then, had become a necessity; it was resuscitated, but in a new form. The spirit of its management

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was at variance with the spirit of its charter and the legislation which had placed it on a state footing. Mr. D. O. Calder was the principal, and in November, it was organized and conducted as a commercial college until March of 1867. The idea of a commercial college was in itself worthy, but it was nearly as far ahead of the times, as the Parent School had been. A commercial school was not then, a necessity; and while it gave young men a practical business education, implanted in some business habits, and fitted them for business positions, there was no demand for their knowledge when they had graduated; and their commercial education was of little value to them.

As education is a means to an end, and, as a young man in educating himself should do so with a view to making the knowledge he acquires of positive pecuniary value, he should choose that which, while being most agreeable to his talent and to his inclination, will place him in a position to do the greatest amount of good, and in which he can command the greatest return. Therefore, while the commercial college was well attended and successfully managed, it could not be of very long life; the condition of the Territory would not justify it; and a large majority of its graduates were left just where they had been on their entrance, so far as the information they had acquired at the college, in any way assisted in securing for them employment that would be remunerative, when the time spent and the knowledge of which they had become possessed were considered. This became understood and a change was determined upon —a change that would finally place the institution where the Solons of the Provisional Government and the early Territorial Legislature had intended it should be placed.

Dr. John R. Park, a graduate of the University of New York, to-day the principal of the University and the foremost educator in the Territory, was called upon by the Board of Regents to assume the management of the institution, to revolutionize its method and to reorganize it on a plan as decidedly in contrast with the commercial college as the latter was with the plan to be gathered from the charter. *R. W. Sloan.*

SKETCHES FROM LIFE.

DINING WITH A FRIEND.

THE first thing a boy does on entering a new school, after cutting his initials in his desk, is to form an everlasting bond of friendship with some other boy; and by the time the two have become joint proprietors in tops, chinies, agates and crystals, flints not included—they are ready to swear that no time or change in this life shall sever the covenant they have made.

These beautiful associations, however, though among the most touching common to our nature, are not destined to flourish undisturbed; a destroying hand, the ruthless authority of parents, often blights the plant of friendship in its growth, and effectually checks the bloom of budding affection; how frequently is the spectacle of a swim in the slough frustrated, a game of one old cat circumvented, or a perusal of Mr. Munro's charming stories interdicted and forbidden, through the intervention of some obstacle, such as a lot to water, a wood pile to demolish, or a grove of plum trees to be stripped! with the alternative of a willow of your own cutting as the reward for disobedience. Alas! we have seen the most sacred feelings of boyhood trampled upon—its fondest engagements for "horn" and "woolley" alike disregarded, its innocent diversions of "tick tack" and "stretch a twine across the sidewalk" equally punished by that implacable exterminator of youthful joys known as Parental Authority!

We had just emerged from that obscurity which shrouds the life of every boy until he has put a dozen years be-

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hind him—in other words, we had just entered our "teens"—when our soul became knit together with that of Jud Lovekin. We were both entered as pupils in Mrs. Cobb's department of the University, and we met for the first time on one of those interesting orthographic occasions, when the bad children remain after hours and write on a slate several hundred words of three syllables each, for the edification of their teacher. Our primal intimacy arose through a small commercial transaction, which took place between us—we giving him the loan of our words, after they had been accepted by the teacher, thereby saving him the trouble of writing any at all; for and in consideration of which he allowed us a controlling interest in a basso cow-bell. This bond of sympathy between us was strengthened by similar dealings on like occasions; and before a week had passed over our heads, we were sworn friends for life, as well as co-partners in seventy-two chinies, eight crystals, numberless commies, an agate, three tops, and a "secret place" in the bottom of his father's garden. For some time the fates seemed to glory in our friendship; we sat together at school, went swimming together during the arithmetic class, devoured Beadle and Munro's library together, under cover of a friendly geography, spelt untold polysyllables together after hours, lunched together—in fact, David and Jonathan, or Damon and Pythias, were distant connections compared to Jud Lovekin and ourself; until, one ill-starred day, he asked us to go home to dinner with him.

It was not without some misgivings that we entered the yard of Mr. Lovekin, Jud's father; though we had never seen the gentleman in question, yet we had heard him casually spoken of by the boys at school as a "tough customer," a "son of a sea cook," &c.—expressions which did not tend to increase our confidence. Vague fears as to our friends prerogative in the matter of inviting guests to share the family meal, also began to fill our mind, until we suppose something of our doubts was reflected in our face, for Jud, looking at us, exclaimed;

"Y' aint ascairt, are ye? Pshaw! my mother knows your'n, and she's heard me talk of you a thousand times. Come on." And passing our arms over each other's shoulders in that fond manner known to boyhood alone, and slightly resembling the two-headed lady, we proceeded up the walk towards the house. Opening the front door without any hesitation, Jud disclosed the alarming spectacle of a young lady in the act of putting on a dress; as she had just reached that stage of the process, where a wild struggle is necessary to determine whether the head shall emerge from the chaos of drapery which envelops it, or remain forever veiled, she did not at first perceive our entrance; but when the head had come out triumphant, and its owner caught a glimpse of us, standing in some disorder viewing the scene, she uttered a wild little bark, or ejaculation, and vanished with a sound like the rushing of waters, into a side room. Noting our confused glance, our friend laughed and said, "It's only sis; never mind her; she ought to keep out of the parlor if she don't want to be caught dressin'." And taking us by the hand, he led the way into another room, where a table was spread, and a healthy-faced, kind-looking lady was bustling over a stove. "Oh, Jeddy," she said, "have you come? And who's this?"

"Billy, ma; Billy Willis, what I've told you about."

"And this is Marthy Willis's boy, is it," exclaimed the good woman, gazing on us with a retrospective air. "Well, well, who'd a believed it possible! Marthy and me was girls together in Winter Quarters. My, my, how times do change! And how is your mother?"

"Pretty well, I thank you, ma'm," murmured we, greatly cheered by these reminiscences on the lady's part.

"Let me see," she continued; "you must have been born at the time of the Move, wasn't you?"

"Yes, ma'm," we answered, "at Provo."

"So you was, so you was," said Jud's mother; "and Jeddy is just two months older'n you. Well, well, what a peculiar thing time is to be sure."

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This apostrophe was cut short by a sound of loud stamping outside the door, followed immediately by the entrance of a very large man, whose face looked as if he had just come off a hard run. Without any ado, he proceeded to take off, first his hat, then his coat, then his vest, then his collar, and I had just grasped the sides of my chair in an ecstasy of horror lest he intended disrobing altogether, when he dropped into a seat with a loud "Whew!" and began to fan himself violently with both hands.

"It seems to me," he gasped, "as if you got it as hot as you could here for me to eat dinner by; why don't you roast us all out and be done with it?"

"I suppose you know I can't get dinner without a fire, don't you?" retorted the lady; "a pretty hullobaloo we'd have if I tried it."

"Um!" replied Mr. Lovekin (a name, I began to fancy, which ill suited him). "Well, what about dinner, any way? Are we going to have any to-day?"

"Pretty likely," was his wife's rejoinder; "set up, its all ready. Set up, boys."

These words directed the gentleman's attention to the fact of our presence.

"Hello," he exclaimed in very gruff tones, "who's this?"

There was a brief pause, as Jud glanced appealingly at his mother, in the hope that she would answer the inquiry; she was busy at the stove, however, and did not notice her son's endeavor to gain her attention.

"Billy," he at length replied.

Our heart sank as we saw this did not sufficiently enlighten Jud's father.

"Billy who?" he demanded, still more gruffly.

"Billy Willis, what goes to school with me," answered Jud.

"Oh," growled his sire; "you couldn't come home from school, I s'pose, could you, without bringing some boy with you? How am I to know what you're doing at school, or who you're associating with——"

"Oh, come, come," interrupted his wife, "for heaven's sake eat your dinner and let the boys eat theirs; do let's have a little peace once in a while."

The head of the house seemed disposed to dispute his wife's authority to break in on his discourse thus abruptly, and grumbled something continuously in an undertone, until the cabbage and potatoes were placed immediately before him, when he transferred his attention to those vegetables. We had not yet dared to lift our eyes from the tablecloth, and were sitting quite homesick and wretched, when Jud nudged us to direct our attention to the cabbage and potatoes, which his mother was just passing him. Helping himself generously, he handed the plate to us over the water pitcher, and we had just taken it in our hand at that elevated station, when we were startled by seeing Mr. Lovekin's head drop upon his chest, and hearing the words of grace fall suddenly from his lips; his action in commencing had been so sudden that we were unable to do anything but to hold the cabbage and potatoes aloft in silence, until such time as he had finished; and as the plate was a very large sized one, and amply loaded besides, we sincerely trusted that Mr. Lovekin was one of the short praying kind. It turned out to be as we had hoped. Like many others, our friend's father regulated his prayer according to the quality of his fare; and as the latter chanced to be uncommonly good to-day, he showed his appreciation of the blessing by hastening to get at it, rather than by using the time in returning thanks for it; so he steered straight for the amen in his gruffest tones, intensified into a growl, to produce an effect of solemnity, and looked up from his devotions just in time to see the cabbage and potatoes come down with rather a loud crash, and Jud and ourself exchange a faint giggle at the situation in which we had been placed.

"Juddediah," said Mr. Lovekin, in his awfulest tones, "if I ever catch you laughing again when I'm returning thanks, I'll thrash you within an inch of your life. Now mind that. And as for your friend," with a terrific emphasis upon the word, "I want him to understand that I don't care how he has been raised—you are in the habit of hearing a

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blessin' at your meals. Now mind that, young gentleman!"

The smile, which had involuntarily played about our lips, froze instantaneously with this speech. There was a sickly silence for some moments, disturbed only by the noise which the head of the house made in masticating; at length, weary of the pause, he again turned towards his unfortunate son:

"Well, sir, and where do you keep yourself lately?" much as if he had just ascertained where every one else passed his time, and the knowledge of his son's whereabouts was now the only thing necessary to complete his happiness.

"At school, pa," answered Jud.

"I doubt it. Well, there's no more school to-day, and I want to see those plum trees watered this afternoon. D'ye understand?"

"Oh, pa," whimpered my friend, "I only watered 'em yesterday, and I promised Billy I'd go up on the hill this afternoon, can't I?"

"Not much," responded the irate father, "Billy can do without you one day, I s'pose; my boys stop home once in a while and work. I tell you what, when I was your age, there wasn't any fooling around for me; mighty little play my father gave me. Now, you water this lot to-day, and don't let me come home to-night without finding it done, or you'll know why!"

We exchanged a despairing glance with Jud. Visions of undisturbed segoes, waving in security for this day at least, flitted through our mind; and rendered, if possible, more miserable than before, we had thought nothing else could increase our dejection, when we were crushed altogether by seeing the young lady, whose struggles we had viewed on entering the house, come into the room and take her place at the table.

"Late as usual," was her father's greeting.

Without replying to this welcome, the young lady proceeded to a contemplation of the cabbage and potatoes, and becoming absorbed therein, the meal seemed in a fair way to go along without further interruption. Delusive thought! in an unguarded moment the young lady turned to her mother, and, in a laughing manner, whispered something in her ear. The mother's response was a laugh, too. This suspicion of gaiety grating upon the ear of Mr. Lovekin, he demanded, in irascible tones:

"Now, what's the matter?"

"Oh, nothing," replied his wife. Unwise woman! she did not cease laughing; and in my heart of hearts I knew the monster would not be appeased until he had extorted the secret of her mirth.

"Don't tell me," he exclaimed, pounding the table with his knife handle, "What are you laughing at?"

"Oh, well then, Mary was just telling me how the boys came in and caught her dressing; that's all."

We felt that this was a decisive moment; the head of the house dropped his knife and fork, and surveying his wife, with a look of the deepest astonishment, said:

"That's all, is it? My heavens! and you can laugh at a thing like that? You can see a strange boy sneaking around to watch your daughter dress, and actually encourage him by laughing? Things have come to a fine pass!"

"Oh, pa," interposed the young lady, "the boys weren't watching; they happened to come into the parlor where I was trying on my new grenadine, and—"

"In the parlor!" ejaculated her wrathful sire; "and that's where you dress, is it? Then you're as much to blame as any one! I actually believe you don't care whether you're seen dressing or not. In the parlor! A nice place to dress!"

The young lady spared him the pains of pursuing the subject, by rising from the table, kicking her chair over backwards, and vanishing with a very red face into another room, the door to which she closed after her with a tremendous bang. The indignant father looked at his wife as if she were alone responsible for the irreverent exit of her daughter. "I've a notion," he said reflectively, "to have her come back and shut that door decently. Disrespectful hussy!" He

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might have carried this corrective idea into effect, had not his attention been diverted by the sound of a timid knock on the kitchen door.

"Come in!" he shouted. The door opened slowly, and disclosed a small, scared looking girl with a teacup in her hand. "The Perkinses after your flat-irons again, I s'pose," he growled to his wife.

"Please ma'am, ma wants to know if you could lend her a teacupful of sugar till she can send down town?"

"Have they returned that scuttle of coal they owe us?" demanded Mr. Lovekin of his wife.

"Of course they have," returned she, as she filled the teacup from the sugar bowl and handed it to the child. "There, Nanny; don't spill it;" and the child vanished slowly, with a long, terrified look at the master of the premises.

"It's astonishing!" growled that gentleman, "it's astonishing to what extent my neighbors are getting to depend on me for their sugar, butter, coal, flour, wheelbarrows and everything else they need. I'd like to see one of them lending me anything."

Wrapped in the contemplation of his wrongs, the master of the house sat for some moments without further comment. Though our appetite had long since fled, we still preserved a sickly semblance of eating, and now began to trust that the end of the meal would be reached in safety; but our unfortunate friend was yet destined to receive the final straw to the load under which he was fast sinking.

Among his other failings, Jud numbered an excessive weakness for butter; it so chanced that this was also his father's vulnerable point; and it was to this fatal similarity of tastes that the catastrophe of the meal may be ascribed. Jud had taken the butter dish into his hand, and was transferring a generous slice to his own plate, while his father was impatiently scanning the table in quest of the very object which his son held; the irascible parent was just on the point of turning to his wife with a request that she would leave things on the table until the meal was through, when his eye caught the whereabouts of the butter, a goodly portion of it just in the act of sliding on to his son's plate; he paused for a moment in extreme bitterness of spirit, and then suddenly taking the dish into his hands, he turned the remaining lump of butter into the plate of our friend, remarking ironically as he did so, "There, my son, I hope you're satisfied." This was too much; with a tremendous boo-hoo, Jud arose from the table and, oblivious for the time of the sacred claims of friendship, hurriedly left the room; his mother, with a look on her face, such as we hope never again to behold, followed her son; and we were left alone with the master of the house!

We have never been able to recall distinctly the occurrences immediately succeeding this moment; a vague idea fills our mind that it was followed by a temporary suspension of the faculties, inasmuch as all consciousness of ourself, of Mr. Lovekin, of the meal and all our surroundings were instantaneously absorbed and swallowed up by a scene from the Octoroon, which came swooping into full possession of our brain: there sat the familiar figures of Mr. McCloskey and the Indian, as they appear in the well known jungle scene; only the canebrakes were replaced here by dinner dishes and utensils of cookery; Mr. McCloskey was sliding slowly backward from a table, at the other side of which sat the Indian, fumbling a magnified case-knife with a deadly glare; Mr. McCloskey's hand gropes under his chair in search of his hat, with his eyes always fixed on those of the Indian opposite him, only leaving them occasionally to measure the distance to the kitchen door; he rises slowly from his chair, with that mesmeric glare still following his motions, and puts his hands out mechanically for the wall behind him; with this guide he feels his way slowly towards the door, and with a soul full of suppressed horror, as he realizes that his nearing the entrance is the cue for the Indian's leap and great ripping act, he puts his hand upon the knob; the baneful glare still follows him, but Wahnotee is motionless as

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McCloskey pulls the door open and glides into the free air; and with a long pent up yell of relief, as he finds that this turns out to be another version of the old play, where the Indian does not form a grand tableau by standing on Jacob's chest, he dashes through the yard, jumps the picket fence, and after hesitating a moment on the wisdom of shying a cobble at the upper window of the Indian's dwelling and discarding the notion, retreats helter skelter to the security of domestic fastnesses, where no fears of his sanguinary foe assail his breast.

Jud did not appear at school next day, and we learned soon afterwards that he had been withdrawn altogether, on account of the bad associations he was learning to form there. There remains to this day a matter of some forty marbles, a rabbit, the bass cow bell, and Mr. Beadle's "Scar-face, the Chief," unsettled between us; but we cheerfully forgave him the debt long ago, in the thankfulness of our heart at having escaped in safety from that memorable meal at his family board. *Gax.*

Prepare yourselves for the world as the athletes used to do for their exercises; oil your mind and your manners to give them the necessary suppleness and flexibility; strength alone will not do.—*Chesterfield.*

NEPHITE APOSTATES.

I.

A BRIEF consideration of the doings of a few of the Anti-Christs, who at different eras of the Nephite national life, afflicted that people with their unwholesome presence, and misguided them with their pernicious doctrines, may not be without value at the present time, particularly as there is so great a resemblence between many of their methods and those of modern uninspired religious teachers, in their common efforts to overthrow the principles of eternal truth. This similarity of method implies two things; one, that the Nephites were a people subject to be led very considerably by the same influences and ideas as are modern sectarians, and the other, that the devices of Appolyon, in his warfare against the Kingdom of God, have borne an evident and strongly marked likeness in all generations. True, the leading idea of the majority of his emissaries amongst the ancient inhabitants of this continent, that it was a folly and a sin to look for the coming of a Messiah in the flesh, who should redeem his people, is no longer possible, as the advent of Christ, is an historic verity that cannot, in this day, be gainsaid.

But in the place, we find to-day, in the midst of Babylon, widespread ideas which answer the same purpose, for though mankind cannot deny the actual mortal life of Jesus of Nazareth, and in many instances award to him a nominal recognition as the only begotten Son of God, yet these, by their vain philosophy, rob him of all that is divine. This much accomplished, Satan is as satisfied as though they utterly denied his existence in the flesh, and ignored his death on Calvary. But when we have passed by this prominent and most important feature, we find amongst the ancient Nephite apostates nearly all the leading and most popular vagaries that have dismembered the so called Christian church during the last two or three centuries. At one time we are confronted with dogmas, akin to the free-grace theories of the Methodists, then election and predestination loom up in a form that would affright the strictest Calvinist; another age gives birth to a bastard Universalism, with a "go-as-you please"—that is, through the flesh to the devil—train of articles of belief, or rather unbelief, which permitted every man to do that which was right in his own eyes. Again, there were those who discredited the resurrection, and others who denied the efficacy of the atonement. The belief of those last named, led to their

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baptizing little infants, from the same false reasoning as do the ministers of the man-made systems of our day. Nor were these all; the readers of the Book of Mormon will find many other striking similarities, both in thought and action, between the apostates of this age and those of two thousand years ago.

To better understand the workings of these Anti-Christs, we must take a moment's glance at the religious condition of the Nephite people. We understand them to have been a branch of the house of Israel, well acquainted with the teachings of the ancient Hebrew prophets, whose writings they possessed and valued, who also were blessed with the presence and guidance of living servants of the Almighty Jehovah. Like the rest of their race they observed with strictness the law of Moses, and in order to meet the obligations of this code, one of their first labors in whatever land they occupied, was to build a temple for worship and sacrifice. To this law of types and shadows was superadded a clear understanding of the Gospel of the Son of God. His coming was unequivocally proclaimed, and the believers were baptized and organized into churches in his name; in all respects, as appears from the record, they enjoyed the same blessings as we do, the difference being that it required greater faith and confidence in them to accept of these things, before the advent of the beloved Son, than it does in us who live after his coming.

SHEREM.

We judge it to have been in the second generation that the first Nephite Anti-Christ appeared. His name was Sherem. Lehi was dead, Nephi was dead, and Jacob, born in the wilderness, was an old man. The Nephites were then few in numbers; they had fled far from the spot where they first landed on America's shores, to avoid the animosities of the Lamanites. To their new home they gave the name of the Land of Nephi, and it was there and under these circumstances that dissent first raised its unhallowed head, and that the denial of the saving powers of the Redeemer were first mooted. Sherem openly and unblushingly taught that there would be no Christ and that there was no necessity for an atonement. He was a type of many who came after, and a well fitted tool for his evil work. Bland in manners, fluent of speech, much given to flattery, and withall, well versed in the learning of the Nephites, he, by his sophistries, led many astray. His success fired his zeal and filled him with overweening confidence in his own powers. He actually sought to convert to his views, Jacob, the prophet and presiding priest of the church, a man rich in wisdom, filled with the powers of heaven, and the recipient of many divine revelations, one indeed, who had seen angels and heard the voice of the Lord from time to time.

In the interview that occurred between these two widely differing men, Sherem charged that Jacob had converted the law of Moses, which was the right way, into the worship of a being, whom he said should come many hundred years hence, adding, "Now behold, I Sherem, declare unto you, that this is blasphemy; for no man knoweth of these things; for he cannot tell of things to come.,' Thus he denied prophecy, and styled good, evil, and exalted error in the place of truth. Jacob, being filled with the Spirit of God, confounded his arguments, brought forward the testimony of the Scriptures, and proved that the very law of Moses on which he lay so great a stress, was from beginning to end but the type and foreshadowing of the more perfect law of the Christ who should come. Beaten in his arguments, Sherem fell back upon that almost universal refuge of the false teacher. He defiantly called for a sign. A sign was given him. The power of God came upon him and he fell stricken to the ground. For many days he was nourished, but ineffectually; he himself perceived that death was approaching, and with this perception gathered in his soul all the fears and horrors of an apostates doom. But before his death he gathered the people to him and confessed his iniquity. He denied the things he had taught, he "confessed the Christ and the power of the Holy Ghost, and the ministering of

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angels." He avowed that he had been deceived by the power of the devil, and bitterly bewailed his condition, as the fear that he had committed the unpardonable sin, in denying the Savior, weighed his soul down to hell. Having made these small amends for his past iniquities, he could say no more, and gave up the ghost.

When the people who had gathered to hear his words, witnessed the terrors of his death, they were softened in their hearts, and the power of God came down upon them and they fell to the earth. The corrupt weeds he had sown in their hearts had withered, the truth had been vindicated, the cause of the Savior extolled, and peace and the love of God was restored again among the people. Thus was this apostasy eradicated, and God glorified; the Nephites of that generation from that time searching the Scriptures and cleaving unto the truth.

R.

No man is rich whose expenditures exceed his means; and no one is poor whose incomings exceed his outgoings.

AMBITION.

How may ambition be defined? What is it? From whence does it come and whither does it lead? To happiness, to honor, or to the shrine of the fickle goddess, Fame? The answer is difficult, for the subject assumes no tangible form. In no two instances are its characteristics the same. Though generally accepted as a desire for honor or preferment, so varied are its forms that any definition must in some instances fail of accuracy. It is the anticipation of unseen rewards. The unholy desire to snatch from heaven the glorious flowers of its power, and wreathe a garland to decorate our undeserving brows, and share with that high authority the adoration of lowlier men.

Yet, like all other qualities, ambition has its place. It cannot be ruthlessly condemned, for it has much power. Exterior powers cannot crush it, for it is without form, and so escapes detection. Controlled by the higher faculties of the mind, ambition leads to happiness, honor, glory. Perverted by debasing influences, its path is to misery, dishonor, disgrace. How potent has been its power in all times. Consult history where we may, the influence of ambition, in framing the destinies of men, is constantly seen. From the first murderer, who longed for greater favors from his parents' hands, to the philosophers of our day, who teach goodness to all mankind, ambition plays an important part.

"Why grudge an hour, a month, a year,
To plant my ladder and to gain the round
That leads my footsteps to the heaven of fame,
Where waits the wreath my sleepless midnights won?
Not the stained laurel such as heroes wear,
That withers when some stronger conqueror's heel
Treads down their shriveling trophies in the dust;
But the fair garland whose undying green,
Nor time can change, nor wrath of gods nor men!"

To trace the benefits of honest, and the evils of perverted ambition, would be to follow the history of the world. To rise above his fellow man, and at least in fancy to mingle with the gods, has ever been the desire of active minds. Whether for purposes right or wrong, ambition stimulates them almost equally. The philanthropist and patriot—overcoming the selfishness of nature—think only to advance the interests of man's nobler self; and thereby prepare him for that millennium of bliss, whose port, guided by the beacon fire of honor, he enters after the turbulent voyage of life is ended. All honor let us pay to such ambition! For its fruits are uncorrupted by decay and produce perfect seed, wherein lies the embryo of future good deeds. Such a feeling it was that prompted Christ to sacrifice His life on the cross; Leonidas to die for his country's good; Cincinnatus and Washington to lay aside their

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chosen pursuits and assume the helm of state. A more selfish desire made the oratory of Demosthenes and Cicero possible; made Erskine, at twenty-three, leave his wife and children to enter Cambridge; made the younger Pitt, at the immature age of twenty-three years, Chancellor of the Exchequer, and less than two years after, Premier of England; and placed Daniel Webster near the apex of the human cone, that great men constitute.

The selfish ambition—which should not be encouraged—brings forth far different fruits. Individual interests then take precedence of all others and become the ruling powers. This it was that enabled Alexander to be the conqueror of the world; gave Rome the greatest empire on earth; rendered the Saracen conquests possible, and made Napoleon the terror of Europe. The motive of all these careers may be illustrated by the speech of Parrhasius:

"'Pity' thee! So I do!
I pity the dumb victim at the altar—
But does the robed priest for his pity falter?
I'd rack thee, though I knew
A thousand lives were perishing in thine—
What were ten thousand to a fame like mine?"

Old customs were changed for those that generally were no better; the advancement of knowledge was checked; and thus, through many changes and adversities, the world became no better.

Youth seems to be the period when ambition has most complete sway. The youthful mind is essentially progressive, and readily grasps anything apt to facilitate its advance. These two conditions account for the earnestness and continued efforts of so many young persons, who sacrifice present pleasures for the benefits their laudable efforts are sure to bring. Burning the midnight oil should not be encouraged; but how many instances history furnishes of ambitious persons, working during the day for sustenance, devoting their only leisure—night—to the improvement of their minds, and at last reaching positions of eminence.

The thirst for knowledge, or to add something to present truths in any department, has been the great secret of the advancement of intellect and civilization in all ages. Ambition gave the cue and motive power, and thus to her we are much indebted. Governed by high intellectual qualities and honor, ambition may be a benefactor. In such conditions let us give it all needful encouragement, hoping to create those feelings which will benefit mankind.

"The fiery soul abhorred in Cataline,
In Decius charms, in Curtius is divine;
The same ambition can destroy or save,
And make a patriot as it makes a knave." *T.*

HABIT.—It has been truly said that even happiness itself may become habitual. One may acquire the habit of looking upon the sunny side of things, and he may also acquire the habit of looking upon the gloomy side. Hume, the historian, remarked that the habit of looking at the bright side of things was better than a thousand a year.

Habit being so easily formed, and when once formed so powerful in its hold, how important it becomes that correct habits should be adopted early in life! "Beginning with single acts, habit is formed slowly at first, and it is not until its spider threads are woven into a thick cable, that its existence is suspected."

Habit at first is but a silken thread,
Fine as the light-winged gossamers that sway
In the warm sunbeams of a summer's day,
A shallow streamlet rippling o'er its bed;
A tiny sapling 'ere its roots are spread;
A yet unhardened thorn upon the spray;
A lion's whelp that hath not scented prey;
A little smiling child, obedient led.

Beware! that thread may bind thee as a chain;
That streamlet gather to a fatal sea;
That sapling spread into a gnarled tree;
That thorn, grown hard, may wound and give thee pain;
That playful whelp his murderous fangs reveal;
That child, a giant, crush thee 'neath his heel.

Think naught a trifle, though it small appear,
Small sands the mountain, moments make the year,
And trifles, life.—*Young.*

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GEOFFREY CHAUCER.

GEOFFREY CHAUCER has been styled the "father of English poetry." This is a just appellation, for at the head of England's long list of poets his name is written. A few writers of considerable note had preceded him; Alfred the Great, the venerable Bede, Sir John Mandeville, but none can lay claim to so proud a title as Chaucer. The date of this poet's birth has not been determined, some authors stating it to be in 1828, others in 1840; most likely the former date is the correct one. He describes himself as being a Londoner, and from his having written his Court of Love under the title of Philogenet of Cambridge, many have supposed that he was educated at that place. His connections were all of the highest class, his family being of the aristocracy of the continent, and himself marrying one of the maids-of-honor to the queen.

The Court of Love and Troilus and Creseide were written while he was still a young man at college. Under the patronage of John of Gaunt, the young poet was introduced at court, where he was favorably welcomed, as well for his pleasing manners and appearance, as for his ingenious writings. He did not remain long at court, for when, by King Edward's order, the army embarked for France, Chaucer was among the number who crossed the channel; and in the seige of Ritters he was taken prisoner. In 1840 he was ransomed and returned to England.

For some years he enjoyed high positions of confidence, and emolument, and during the first years of the reign of Richard II, his life grew constantly brighter. But troubles soon clouded his prospects. Having sided with Lancaster, in the difficulties between him and the king, the poet was compelled to take refuge on the continent, where he remained for sometime, suffering all the miseries of poverty. Venturing to return to his native land, he was immediately seized and thrown into the Tower of London, where he was confined until he made a full confession of his guilt. During his imprisonment in the Tower he wrote one of his famous poems, The Testament of Love.

Upon his release, having spent many years in public life, he retired to the calm quietude of his home at Woodstock, where he lived to see the son of his former friend and patron ascend the throne with the title of Henry IV.

Surrounded by the beauties and the happiness of this country seat, Chaucer wrote his finest poem, The Canterbury Tales. It is probable that the plan of the work was conceived from the Decameron of Boccaccio. In Chaucer's work a number of pilgrims, thirty-six in all, on their way to the tomb of Thomas à Becket at Canterbury, meet at the Tabard inn, Southwark, where they all agree, each to tell two stories, or tales, on their way to Canterbury, and two on their way back. The work was but partially completed, twenty-four stories only being given; but these twenty-four attest the versatility of his genius, the perfect command he possessed of the English language, and his keen observance of human nature. Although The Flower and the Leaf is one of the most beautiful allegorical poems in the language, it ranks far below the Canterbury Tales. Some of his minor poems are, The Romaunt of the Rose, The Cuckoo and the Nightingale, Legend of Good Women, House of Fame, and Assembly of the Fowls.

The great poet died October 24, 1400, and was buried in Westminster Abbey, where repose the noblest of England's dead. Chaucer's character was in every way exemplary. Though religiously inclined, he still possessed a ripple of quiet humor, a fine appreciation of all that was beautiful and good, and, above all, the power of exquisitely communicating his thoughts to others, so that by his readers he is considered one of the most enjoyable poets among the many that England has produced. *Viva.*

THE greatest truths are the simplest, so are the greatest men.

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THE CONTRIBUTOR.

A MONTHLY MAGAZINE.

JUNIUS F. WELLS,
EDITOR AND PUBLISHER.

TERMS:
Two Dollars a Year, - In Advance.
Single Copy, Twenty Cents.

SALT LAKE CITY, - OCTOBER, 1880.

VOLUME TWO.

WITH the present number the CONTRIBUTOR enters upon its second year. The favor with which it has been received during the past, has been most gratifying to the publisher. It has shown that such a publication was needed and that it has a large field in which to circulate and do good. The response of the young ladies and gentlemen to the invitation and opportunity extended them to write for publication, has been such, as at all times to supply the editor with suitable copy, and at the same time to manifest their appreciation of such advantages and their ability to make good use of them.

The voluntary assistance of the officers of the Associations, in canvassing for and collecting subscriptions, evinces the interest they take in the publication; the appreciative manner in which they have received it demonstrates that it is of use to them, in the work of mutual improvement. It is indeed to be observed that where Associations take and read the CONTRIBUTOR, their progress is more marked in many particulars than in other places. Some of the Stake Superintendents have stated that from such Associations, they receive better and more satisfactory reports than from any others.

Mingled with the almost universal approbation of our first volume, wherever it has circulated, we have occasionally heard the murmur of a complaint. It has not been in the form of objection to the contents, nor the style of the magazine, but to the size. Some have thought that it was rather small for the Organizations it represents and for the price of subscription charged.

To an extent we have also entertained this opinion, knowing that its columns did not afford room for the publication of many deserving articles handed in, and that it was not equal in extent to others of our home papers, issued at the same price. Our excuse has been that the magazine was in its infancy; only just commencing its life, and that we wished to lay a sure foundation upon which to build, that it might become all that could be desired. Not, however, by trying the first year to do too much, and so exhaust ourselves that it would be impossible the second year to do more.

This policy, we are pleased to state, has enabled us to present the first number of volume two in a much improved form. The addition of about ten pages of reading matter, entirely removes the objection of its diminutiveness. Its contents are now as extensive as those of any similar magazine published in the West, while the paper, type, and general appearence of the publication is not surpassed by any.

The contents, so far as may be foretold, of this volume, will be of the same interesting, solid, readable quality that has made the first volume a success. Elder Moses Thatcher commences a historical and descriptive series on Mexico and the Mexicans, which his mission to that country and people, enables him to present in a manner most instructive and entertaining, while the prospective missionary relations of our people with the Mexicans, descendants of ancient Israel, will enhance the interest and profit with which such a series will be read.

A number of articles upon the first principles of the Gospel will be presented under the heading, Leaves from the Tree of Life, treating an old subject in a new manner, that will perhaps make plain to many, important truths that all should understand. That this series is from the talented pen of Elder C. W. Penrose, is sufficient indication that it will be, not only orthodox and instructive, but interesting as well. The contribu-

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tions of Quebec on popular scientific subjects, with common illustrations, will be a feature of the magazine as heretofore. Travels in Italy from De Vallibus will be a continuation of that young author's tour of the continent of Europe. Book of Mormon characters and incidents will form the subject of several contributions from our esteemed and worthy friend, Elder George Reynolds, whose thorough researches in that sacred record, qualify him to cull from its pages appropriate and entertaining matter, that is calculated to arouse the interest of the young and to encourage them in their studies of holy writ.

In addition to Prof. Riggs' educational treatise, within the pages of this volume, we shall endeavor to present an epitomized statement of the educational status of our Territory; beginning with the University of Deseret, followed by the Brigham Young Academy of Provo, and the Logan College, the history and character of those institutions will be given by students of the respective schools; and will be succeeded by a sketch of our district school system and workings, so far as developed at the present time. There will be the usual variety of matter upon Literature, Art, Music and Biography, with Character Sketches, Correspondence, and original and selected poetry.

In addition to the above, a new departure will be observed, in the introduction to our pages of a lighter kind of reading matter, the first article appearing in the present number, under the title, Sketches from Life. Our object in doing this, is to add variety to the contents of the magazine, without descending to trash, and to amuse our readers as well as instruct them; besides encouraging those having the ability to take up the common occurrences of every day life, and to direct attention to the various phases of humanity which we daily meet. This remarkable faculty, carefully cultivated, made Charles Dickens famous, and his works sought after by the masses, among whom they have done a world of good, in praising virtue and ridiculing vice. We may have among us just as good ground-work for a life charicaturist as the poor London reporter. Editorials upon subjects relating to the work of mutual improvement, and interesting Association Intelligence, will constitute a feature of each number. Besides these, the budget of matter from all parts of the Territory, will afford a great variety that will help to make the CONTRIBUTOR the genuine, sterling, representative publication that it is our desire and intention to make it, with the assistance and encouragement of the young, which we are sanguine will greet all our endeavors.

MEMBERSHIP AND SYSTEM.

THE season for resuming the winter meetings of the Associations is approaching; during the present month most of them will have commenced active work. Now is the time for the officers to carefully consider the instructions that have been given, and to prepare their winter's programme in accordance with them, and the true spirit of mutual improvement.

In some places we are informed a departure has been taken from the original design and object of our Organization, and innovations permitted upon the plan given by President Young, and since approved by the Apostles. We shall notice some of these and give our reasons for objecting to any material variance, from the pointed and comprehensive instructions that have been given from the beginning.

First of all, in relation to the membership of the Young Men's Associations. In a few wards in the Territory, Literary Societies had been organized prior to the general organization of the young men in 1875. These had usually a mixed membership, consisting of ladies and gentlemen, young and old; and when the instructions were given to organize young men's associations in each ward, some of the members of these older societies objected to any change in their membership, or particular alteration in their methods of conducting meetings and carrying on their exercises. There being but one plan suggested by the

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authorities, this matter of mixed membership was brought before them, with the arguments of those who favored it, such as increased attendance, more entertaining meetings, etc. And in reply, President Young said, so far as those societies that had already been organized were concerned, it would be better not to make any radical changes in them, but give them time and they would change themselves. In relation to those we were called upon to organize in the future, however, he was most emphatic in regard to the membership. He wished to see an organization of the young men of Israel, in which they would be brought together to cultivate themselves in the principles of the Gospel, and to obtain and bear testimony of the truth. He plainly indicated that the matter of an evening's entertainment was very far indeed from the chief object of the organization, and seemed to associate the latter idea with mixed societies, to which he was strongly opposed, saying, "If you run into a mixed membership I will have nothing whatever to do with you." In accordance with these instructions, the brethren who were instrumental in organizing the majority of the Associations in the Territory, never thought of admitting any but male members, except in a very few instances, where the population seemed so small that two associations could not be officered only at the expense of the membership.

Wherever mixed membership prevails, systematic exercises are almost impossible; at least they are seldom found together. The young ladies in their own Associations take up subjects, and continue their studies upon them with a degree of regularity and method, but as members of the Young Men's Associations, which is rather paradoxical, they require entertainment and amusement, and too frequently the exercises in such Associations will be found to pander to this disposition rather than to be of a systematic, progressive character, that involves study by the members and regularity in the manner of presentation. Further, the very evil that the President said would ensue, from admitting the young ladies as members, is to be observed in many places.—The boys go to meeting to take the girls home, and the girls go to be taken.

That we should have amusement and that our meetings should be entertaining we perfectly realize, but this can be provided for without subverting the more important interests of our Organization in our efforts to supply it, and without destroying its character or making a laughing stock of its name. It can be done by universally adopting the system that has been very generally presented to the Associations throughout the country, but which has not been thoroughly reduced to practice in but a few places.

The successful operation of this system pre-supposes the Organizations to be established upon the original plan of distinct and separate membership; that the two Associations — Young Men's and Young Ladies' — are holding regular weekly meetings, and that once a month a conjoint session is held by them, for the purposes of recreation, entertainment and the delivery of competitive exercises, showing the progress of each. Thus organized, the systematic exercises proposed are easily adopted and are found to give great satisfaction wherever carefully conducted. The leading features of this programme consist of Bible, Book of Mormon and Church History subjects, so arranged that they can be taken up chronologically, and carried through in about two seasons, leaving each attentive member at the end of that time, with a knowledge of the leading events, recorded in their order, within the pages of those sacred records; besides being familiar with many passages, and not at a loss to find any. This, as the basis of our programme, maintains the character of the Associations, and does more than anything else to qualify the members for missions, or any other position they may be called upon to occupy in the Kingdom. In addition to these chief features, the exercises may be diversified to any extent; admitting the reading of select pieces, essays, declamations, addresses, answering questions, testimonies, songs, etc., so far as

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the time will admit. This is for regular weekly meetings.

At the monthly conjoint sessions, a programme of greater variety, and of an entertaining and amusing character should be given. The reading of manuscript papers, dialogues, scenes from good plays, songs, choruses and lectures upon given subjects, might be introduced, according to the taste of the programme committees. In addition to these meetings, public lectures should be arranged for, under the auspices of the Associations, upon such subjects as the committees may consider desirable; the best talent to be procured should be sought for on these occasions. With this arrangement, in connection with our intermissionary visiting, the general tone and character of the Organizations can be greatly improved, and glorious results will ensue.

We trust the Stake officers of the Associations everywhere will, at the beginning of this season, begin to trim up their membership, revise the old rolls so as to have them represent the genuine attendants, and not a long list of names that are never responded to; and that they will at once communicate with the general officers, through the Territorial Secretary, upon the systematic order of exercises to be adopted, where they have not already received instructions, and are practically carrying them out. Plans for missionary labor should be perfected, and the regular routine of visiting commenced. This will have the effect of bringing the Associations together in closer and more familiar relationship, and will create a mutuality of purpose and plan that cannot fail to produce the most gratifying results. A great deal depends upon how we commence our winter's work; if it is started systematically, upon a correct basis, it will be found easy to carry it on and retain the interest of the members until the close of the season. If left alone and no system is adopted, we are almost sure to witness the waning of interest, if not the collapse of our Associations. Hence we strongly urge the officers to give their attention to the renewal of their meetings, the perfection of their rolls, the introduction of systematic exercises, the carrying on of missionary visiting, providing good lectures and conjoint entertainments on the best plans, and are sanguine if they do so, they will have joy in their labors, and will after many days, see the fruits thereof, in multiplied intelligence among the people, who shall know the truth and be able to give a reason for their faith, through having learned correct doctrine and true principles in the Mutual Improvement Associations of the young.

THE PRODIGAL'S PRAYER.

Husks, only husks! Oh, for life-giving bread;
Can souls be sufficed if with husks they are fed?
Than the brute, less support, may humanity need—
But the quality, surely, should differ indeed.
Must I fare as the swine, or from hunger expire?
Alas! 'tis a choice of extremity dire.
For the halls of my father I languish and pine,
The lot of his servants is better than mine;
They have plenty to eat, yea enough and to spare;
While I perish of hunger, of toil and of care.
But I will arise, to my father I'll go;
I will fall at his feet, I will tell him my woe;
I will say I'm not worthy so noble a sire,
Make me one of thy servants, who labor for hire.

Ah! woe, to the son, should the father not care—
If in anger he turns, from the prodigal's prayer.

But his father beholds him, towards him has flown—
His arms for protection around him has thrown;
"My father, no more am I worthy to be
Thy son, as a servant I'll labor for thee."
But the father has turned to his servants and said—
"In the very best robes, let my son be arrayed;
Put a ring on his hand, and put shoes on his feet;
The fatted calf kill, that my loved one may eat,
And let us be merry, for this, my lost son,
Is restored to my arms, yea, from death, he is won;

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'Tis meet that our welcome, and joy, be profound—
When the dead is restored and the lost one is found.

How many are lost in the darkness of night—
Because there are none, who will read them aright.
Grief, from Indifference, hideth her need;
Hearts torn with anguish, in silence oft bleed.
Too careless, the stranger, to fathom their woe;
And those who should help them, but strike them a blow.
The virtuous, even, are slow to discern—
That well timed compassion, and counsel, may turn,
"To righteousness many," that pity divine,
Will e'en make the giver in glory to shine.
By Propriety's mill stones, the erring are crushed;
Too often by many who claim to be just;
Who care not the penitent's sorrow to see;
Who heed not the publican's pitiful plea.
To the orthodox only, the bigot, unbends;
Distinction must favor the haughty one's friends;
The hypocrite's policy, keeps him afar—
From sinners confessed, lest his name he should mar;
And only the Lord hears the cry of despair;
Only the Lord, heeds the prodigal's prayer.

So the prodigal's brother, in anger drew near,
And questioned the servants, almost with a sneer;
"Wherefore this feasting, this music and mirth;
Measured with mine, is this renegade's worth?"
"Son! said the father, why should'st thou repine?
My substance, my all, is assuredly thine.
With me thou art ever, and what would'st thou more?
But my lost and my dead, has returned to my door;
Tis meet that the halls of his father resound—
With feasting and mirth, when the lost one is found.

Which of us ne'er has gone out of the way;
Which of us ne'er had occasion to say—
"My father, I've sinned, I am worthy no more,
Thy child to be called, turn me not from thy door?
As a servant, I fain would my faithfulness prove,
Wilt thou only vouchsafe me this proof of thy love?
That yet I may labor, that yet I may be—
Somewhere, or something, belonging to thee?"

Love's intuition doth make us to feel,
That love is convincing, and potent to heal.
Where'er love aboundeth, the will it is given—
To excuse and forgive, "even seventy times seven."
Hear how Jehovah doth sinners invite—
"Though as scarlet your sins, they as wool shall be white;
Come, saith the Lord, let us reason together,
And I will forget your transgressions forever."

Let us meet the repentant with welcome and cheer—
To encouarge their hopes and to banish their fear;
If we make not a feast let us give them a crust;
Nor drive them again unto hunger and husks.
Though justice is stern, yet our mercy 'twill wait;
If the famished and starving are close at our gate.
When the soul like the body is hungered and cold,
Shall we stop to reprove, and due comfort withhold?
Lest we kill such with coldness, oh! let us beware,
There are many who echo the prodigal's prayer.

Emily Hill Woodmansee.

VALUE OF MOMENTS.

MANY a youth flings away the finest opportunities of life, by not realizing the value of moments. If a piece of work is assigned one of this class, he thinks it too great to be done at once, and excuses his delay by saying, "I haven't time." When, if he would seize the minutes—in other words, if he would "make time," there is no computing the amount of work he might accomplish. The following extract from Dr. Matthews' "Getting on the World," affords illustrations of the value of moments that ought to impress every one.

"It has been truly said that the great moral victories and defeats of the world turn on minutes. Fortune is proverbially a fickle jade, and there is nothing like promptness of action,—the timing of things at the lucky moment,—to force her to surrender her favors. Crises come, the seizing of which is triumph,

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the neglect of which is ruin. This is particularly true on the field of battle. Nearly every battle turns on one or two rapid movements, executed amid the whirl of smoke and thunder of guns that jar the solid globe.

It was at such moments that the genius of Napoleon shone forth with the highest lustre. His mind acted like the lightning, and never with more promptness and precision than in moments of the greatest confusion and danger. What confounded others only stimulated him. He used to say that one of the principal requisites of a general is an accurate calculation of time; for, if your adversary can bring a powerful force to attack a certain post ten minutes sooner than you can bring up a sufficient supporting force, you are beaten, even though all the rest of your plans be the most perfect that can be devised. At Arcola he saw that the battle was going against him, and at once called up twenty-five horsemen, gave them each a trumpet, and made a dashing charge that won the victory. So at Montebello, he computed the distance of the Austrian cavalry, saw that it would require a quarter of an hour for them to come up, and in those fifteen minutes executed a manœuvre that saved the day. The reason, he said, why he beat the Austrians, was that they did not know the value of five minutes. At the celebrated battle of Rivoli the day seemed on the point of being decided against him. He saw the critical state of affairs and instantly formed his resolution. He despatched a flag to the Austrian headquarters, with proposals for an armistice. Napoleon seized the precious moments, and, while amusing the enemy with mock negotiations, re-arranged his line of battle, changed his front, and in a few moments was ready to renounce the farce of discussion for the stern arbitrament of arms. The splendid victory of Rivoli was the result.

ASSOCIATION INTELLIGENCE.

It is our intention from time to time, to publish in this department of the CONTRIBUTOR, suggestive orders of exercises for the weekly and conjoint meetings of the Associations. We will be pleased if the officers of Associations will send us model programmes, such as they have found to be interesting and profitable in their experience, and that they can recommend other Associations to adopt. Something like the following programme has been found in many places to give great satisfaction, affording variety, while pursuing a systematic progressive course in the main features, viz. The Subjective Scriptural and Historical exercises:

WEEKLY PROGRAMME:

Singing,
Prayer.
Roll.
Minutes.
Bible exercise.—The Creation.
Church History.—Nativity of Joseph.
Essay.—Descriptive.
Address.—Biographical.
Answering written questions.
Select Reading.—Poetry.
Declamation.
Select Reading.—Prose.
Testimonies.
Programme for next meeting.
Closing exercises.

Time occupied in rendering the above one hour and a half. We shall, in our next, refer to the Scriptural exercises and show how they can be conducted to be very entertaining as well as profitable.

Minutes of the Twelfth Quarterly Conference of the Y. M. and Y. L. M. I. Associations of Utah Stake, held in the B. Y. Academy, August 28, 1880. Superintendent M. H. Hardy presiding.

Minutes of previous Conference read and approved. Miss Teenie Smoot then read a tabulated report of the Y. L. M. I. A. for the quarter ending August 28, 1880.

Superintendent Hardy then spoke at some length upon the advisibility of continuing subjective exercises, for weekly

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class work. Our exercises on these regular occasions should be instructive, and the instruction progressive in its character. Subjective work only can produce this. The reports which have been received show that a great amount of good has been done, and progress made by adhering strictly to subjective exercises. He recommended the young men to follow their regular work, and the young ladies theirs, and to hold monthly joint sessions—combining the talent of the two Associations for a musical, literary, historical, scientific or miscellaneou feast, as the case may be—not omitting lectures by competent persons, previously waited upon for that purpose.

During the Conference, A. O. Smoot, Jr., and George M. Brown were sustained as Superintendent Hardy's assistants, and Zina Y. Williams and Emily Cluff were appointed nnd sustained as assistants to Miss Helen Alexander, the Stake Superintendent, Y. L. M. I. A.

Conferences will hereafter be held in the several districts, for the purpose of becoming more thoroughly acquainted with each other, and discussing points connected with the welfare and general good of the Associations. At the Semi-Annual Conferences at Provo, statistical reports will be received, showing the actual working during each six months, a copy of which will then be forwarded to Salt Lake, to appear at the General Conference of the Organization.

Elder J. B. Milner delivered a most interesting lecture on citizenship, under the government of the United States and the kingdom of God. Being a subject of importance, it was listened to with marked attention.

Conference adjourned for three months. Benediction by Prof. K. G. Maeser.

A Circuit Conference of the Y. M. M. I. A. of North Ogden, Plain City, Harrisville and Hot Springs was held in North Ogden, Sunday, Sept. 19, 1880. The Superintendency of the County and Elder M. F. Cowley, of Salt Lake, the Presidency of the Associations, the Bishop of North Ogden, and others were present on the stand. The forenoon was occupied by the members, who presented an interesting programme, consisting of a Bible exercise, an essay, a recitation, a song, the reading of the "Review," a manuscript paper, and an historical address.

The house was crowded in the afternoon with an interesting audience, which was addressed by Elder Cowley, who gave an excellent discourse on the gathering of the Saints from distant lands. He was listened to with great attention; all expressing themselves well pleased with the ready manner in which the subject was treated.

Superintendent Jos. A. West presented the business of the meeting, giving some good instructions for the guidance of the young men. A call was made for the Associations to send tracts to the missionaries in the Southern States, which was heartily responded to.

After singing by the choir, and prayer by Brother Whitman, the Conference adjourned for three months, to meet in Plain City.

Circuit meetings of the above description are being held throughout Weber Stake, and are attended with great interest by the members, who are much benefitted by the varied exercises and instructions thus presented. We had the pleasure of being present at two of these conferences—at Ogden, on Sept 5th, and at West Weber, on the 12th. They were both very pleasant and profitable occasions. In Utah County appointments have been made for district meetings of this kind, and in Cache County they met with success during last winter.

We believe that in all of the large counties it will be found highly advantageous to the Associations, if the Superintendents and their assistants would arrange such meetings. It will enable them to present to the officers and members of Associations the instructions necessary, and to become acquainted with them and their methods of conducting exercises, besides affording a fine opportunity for competitive exercises from the several Associations forming a district.

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THE CONTRIBUTOR.

The Glory of God is Intelligence.

VOL. II. NOVEMBER, 1880. No. 2.

MEXICO AND THE MEXICANS.

II.

THE train leaving Vera Cruz at 11:30 p.m., deprived us of any view of the surrounding country, as well as that over which we were passing to the City of Mexico. A subsequent trip, however, revealed to the writer that the first sixty or seventy miles, consists of a succession of low sand hills, alternating with occasional barren plains, relieved here and there by a few groves of a somewhat stunted growth.

By daylight on the morning of November 15th, our attention was drawn to the fact that we were gliding smoothly, but at the same time rapidly, through dense forests, the trees of which were strange and many hued. The feathery leaved banana, mingling with the gracefully waving ferns, over-topped by the broader foliage of the fig and other wide-leaved, fruit bearing trees, each nodded from the sloping banks and abrupt mountain sides, under whose dark shadows we were swiftly drawn by a powerful, double grand Farley engine, which, under heavy pressure, was constantly emitting bright sparks—lighting up the gloom of deep cuts and showering down the sides of huge hills.

Our route lay through the *tierra caliente*, the land of heat; the land of beauty; the land of cochineal, cocoa and vanilla; products of Mexico indigenous to the country, but long since classed among the luxuries of Europe. Here, it is said, fruits and flowers chase each other in unbroken circle from year to year. Here the perfume of flowers and the bloom of trees cause the senses to ache with a load of sweetness, while the eye is dazed with the variable hue of the bird, leaf and insect. But alas! amidst all this lovliness lurks the pestilent malaria; for here thrives yellow fever and black vomito. The same glowing sun, which quickens into life the wonders of the vegetable kingdom and makes glorious animal life, also produces bilious disorders seldom known in the colder climate, prevailing on the high plateaus of Mexico. Thus, nature regulates her works on the plan of compensation.

As the eastern sky gradually became more perceptibly tinged with morning light, towering mountain peaks seemed to rise from the midst around us, like silent sentinels—the watchers of ages. Tightly buttoning our overcoats, and carefully wrapping our rugs about us, the chilling breezes admonish us that we are passing beyond the reach of malarial fevers and that scourge of the Europeans, vomito. We are above the hot fumes of the *tierra caliente*, and have reached a point where the vapors from the ocean strike, in their westward course, the mountains, and diffusing in gentle rains, maintain on the face of nature the richest verdure, throughout the year. Here, during the day, the air is always bland and salubrious, rendering it desirable as a place of safety for the residents of the Gulf Coast, during the heat of summer.

With an echoing snort, our admirable engine drew us up to an attractive little station, located in the midst of a plantain grove, upon whose drooping leaves

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hung, like tear-drops, the dews of early morning. To the right, with background ornamented by a similar grove, stood a quaint, thatched and gothic roofed Indian dwelling, the inmates of which, wrapped in peaceful slumber, were dreaming, perhaps, of the happy days of their forefathers, before the aggressive white man subjugated the dominion of the once proud, but in death long since silent, Aztec monarchs.

A moment's delay at this picturesque spot, and a sharp, double shriek, accompanied by the hiss of escaping steam, notified us that the train was moving forward to scenes of still more striking interest. Curving gradually southward, we pass over a smooth grassy tract of tableland, and enter a long open cut, leading to the magnificent strap-iron tresselated bridge, crossing Metlac Cañon. To our left, we peer down a thousand feet or more into this wonderfully grand gap; the rushing torrent of which, appears to us like broken threads of silver, set in banks of waving ferns; while the broad foliage of tropical tree and bush, overhang with dripping leaves, the enchanting scene of surpassing beauty. The train gliding smoothly over a grade, supported in many places by solid walls of masonry, seems suspended in mid-air, with yawning chasms far below, and frowning volcanic-rent mountains towering above.

Swiftly moving on a sharp, descending grade, though traveling in an opposite direction from the flow of the water, a glance forward, as we extend our head beyond the outer wall of the car, and our vision beyond the locomotive, presents to view the permanent road bed, seemingly bound together by two extended iron bars, which, however, we well know must be firmly spiked to hidden sleepers, imbedded securely in the rocky cut; the whole marking the face of rugged nature and indicating the enterprise of capital and the achievement of labor, when directed by the engineering skill of man.

The crossing of the Metlac Cañon by the Mexico and Vera Cruz Railway is one of the wonderful achievements of the age. As an exhibition of scientific skill it has, of the kind, few equals. In our own country we hear much of, and glowing articles have been written about the great "Horseshoe Bend," near Altoona, in the Alleghany Mountains, and on the line of the Pennsylvania Railroad. Artists have made that wonderful work known throughout the civilized world; and yet it shrinks into insignificance when compared with the immense sweep required in the crossing of Metlac Cañon, embracing, as it does, miles of cuttings with heavy grades, terminating on the center of the bridge, at a point hundreds of feet above the water, which rushes down the deep gorge in a mighty torrent. The bridge itself is, with its approaches, nearly in the form of a complete half-circle, and hundreds of feet in length. The division of its length marks the end of the descending and the beginning of the ascending grade, passing which we commence to rise sharply in a direction almost the reverse of that by which we descended the opposite mountain. A mile, perhaps, ahead, we glance through a tunnel, (there are sixteen on the line of this road, within a distance of about sixty miles,) which appears like the rising moon, with the lower section of the circle, behind a distant mountain.

Our powerful engine now labors hard while safety valves tremble under the pressure of steam. We are pleased with the slow motion of the train, for our eyes are bewildered, and our whole being is awed by the magnificent scenery all around. Our thoughts no longer linger in wonder and admiration over the works of man. Metlac Cañon is a masterpiece of the Great Designer. Enraptured we gaze down, as into a fathomless ocean beneath, over which hangs fleecy, flitting clouds, while above all floats a golden purple haze, veiling nature in her slumbering beauty. Beyond and to our right rise massive mountains, the base of which is met by sloping hills, covered with a tropical growth, whose richness surpasses anything which the writer had ever seen before. As the sun rises, the shadows on the western slopes deepen, while those on the eastern are changing

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and blending like the variable hues of the rainbow.

With a sudden increase of speed, and a sharp curve to the right, we enter the lovely little mountain girt valley of Orizaba. The green turf, the cane and tobacco fields, as we flitted by old cathedrals and occasional ruins, presented a most pleasing contrast with the rocky, barren road which rises sharply behind the pretty little town. To the south, and distant perhaps fifteen miles, appears grand old Mount Orizaba—the lone star mountain—whose summit, always covered with snow and ice, reaches an altitude of nearly sixteen thousand feet. For ages untold and since the heat of the active volcano subsided, has this majestic mountain peak stood, alike unmindful of the rays of morning light, causing its ice-bound summit to sparkle like jewels in a diadem, and of the beatings of the rude blasts of the ocean-bred tempest. Silent and alone, amid God's noble works, it stood when the shadowy Tolecas gazed in admiration upon its wondrous grandeur, while building his pyramids and temple. It stood the silent watcher while Popocatepetl, with fiery upheavals, lit up the valley of Mexico and marked the rise and fall of the Aztec empire. When the smouldering embers of the great volcano foreshadowed, perhaps, the waning power of Montezuma, the Lone Star Mountain was the beacon that led to the landing of Cortez. A silent witness it has been to the greatness and the decay of the Spanish sway. It has witnessed the growth of the Catholic power, under whose yoke thirty millions of people faded away, like the dews of heaven before the rising sun. A silent witness of its rise, it stands there and will witness the fall. In all ages the proud creation of God, Mount Orizaba, beautiful and grand, will stand until Him whose right it is to rule shall rule.

Remaining at the town long enongh to get a lunch and change engines, we once more moved forward; passing up a narrow valley, less productive than others left behind. We see no more coffee plantations; the beautiful trees, new and strange to us, no longer gladden our eyes or excite our admiration. High up the mountains are straggling groves and belts of pines, while down the steep winding paths we see pack trains of donkeys. Patient, much abused little creatures, carrying wood to be consumed by the locomotives of the railway. Their masters are strangers to Credit Mobilier stocks, or DeGolyer contracts. But, it is said, there exists a community of interest between them and the firemen of the railroad company, who take their wood on at the stations, where weary donkeys have delivered it, and also throw it off the engine at suitable points, so that it can be picked up again and re-sold.

The ascent being gradual to Maltrata, the train makes good time, and we note objects with but a glance. To the right we observe two pyramids, with forms perfectly defined. Neither would exceed thirty feet in height, and sixty or seventy at the base. They appear to be formed of earth, and are in an excellent state of preservation.

At Maltrata, many Indian men, women and children met us with fruits of various kinds, numerous varieties new entirely to us. Here we were urged to buy *Pulque*, the Mexican drink, about which I will say more hereafter. The Mexicans use it as the English and Germans do beer, as the French and Italians do wine, and as the Americans whiskey. It is an intoxicant, but not of the turbulent, fighting or profane kind. An Indian under the influence of *Pulque*, unlike the average American under the influence of whiskey, laughs and sings. At this place peaches bloom in January. Ahead we see deep cuts, heavy fills, and bridges spanning deep gorges. The grade appears so heavy that we can hardly believe it to be more than a wagon road. But on inquiry we learn that it is the famous Cumbres de Aculzingo, beyond which we reach the cold zone, or *tierra frio*. From there to Boca del Monte, (mouth of the mountain,) we rise in less than two hours, about four thousand five hundred feet. And this amid the grandest scenery. *Moses Thatcher.*

The world is theirs who take it.

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THE STARS.

When we look at the heavens, they present the appearance of an immense dome touching the earth all around us, or of the half of a hollow sphere. Now, if the earth could be removed from under us, we should be able to see the other half, thus making up the entire sphere, and this astronomers call the Celestial Sphere. Now, if we watch the motion of the stars set in it, they all seem to move from east to west, that is, they rise in the east and set in the west, except some stars around the North Pole, which are always visible, but seem to move around a point in the north, called the North Pole, and this is almost exactly located by the North Star. This last star may be watched from hour to hour during the night, and so far as the eye can judge, it seems not to move at all.

There is a point in the Southern Hemisphere of the heavens just opposite the North Pole, called the South Pole. These two points seem to be the extremities of an axis on which the whole sphere turns. This revolution of the sphere on its axis, is only apparent, as it is the earth that moves, in a contrary direction, in the course of its daily revolution from west to east.

If we observe stars from one evening to another, we shall see that most of them remain in the same fixed position, with reference to each other. They look like so many bright objects set in a solid hollow sphere, so that they cannot approach each other nor recede from each other. These are the stars proper or the fixed stars. But there are a few that seem to move about among the others, some very slowly, so that we might continue our observations through many weeks or even months, before we could detect any change in position with the naked eye, while others move rapidly so that we can observe the change from one evening to another. These are the wandering stars, more commonly called the planets, of which not more than six are visible to the naked eye, and even one of these can not be seen unless its position is exactly known.

If the reader were required to guess the number of stars that can be seen in the course of an evening, the number would, no doubt, be in the tens of thousands. But in reality, if we could see even the stars of the Southern Hemisphere that are hidden from our view, because of the intervening earth, the number would not be more than about five thousand, though some whose eyes are good and well trained could see more, and others less. When we use an ordinary opera glass or telescope, where we saw only one before, we may now see tens or even hundreds, and with the most powerful telescopes of modern times, the number is increased prodigiously, the estimates ranging from thirty to fifty million.

Some stars seem to be much brighter than others. This difference may be caused by some being nearer to us than others, or by a real difference in brightness or in size. But still some stars that are known to be the nearest to us, are not by any means the brightest. Stars are classified according to their magnitudes; thus we speak of the brightest stars as those of the first magnitude, and so on, but by this, we are not to suppose that magnitude has any reference to size, for on this subject we know but very little, but to the degree of brightness. All the stars of the first six magnitudes may be seen with the naked eye, but for the others, a telescope is necessary, and in order to see those of the sixteenth magnitude, the largest telescopes must be used,

It has been found a very difficult matter to make an accurate measurer of light, so as to classify the stars with certainty. Consequently, some have placed a star in one magnitude, while others have placed it in another, as they are obliged to guess at its brightness as nearly as the eye can determine.

Catalogues of stars have been gotten up from very early times, showing the positions of the most important. The earliest of these is that contained in the Almagist, a work written by the astrono-

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mer and geographer, Ptolemy, about the commencement of the Christian Era, and which continued for fourteen hundred years, without change, to be the text book in schools. This catalogue is supposed to have been copied from the earlier one of Hipparchus, published about one hundred and fifty years before Christ. The number of stars was one thousand and eighty. In modern times, star catalogues have been gotten up on a far more extensive scale. That of Argelander, contains about three hundred thousand.

The ancients imagined they could see figures formed in the heavens by the peculiar grouping of the stars; although these figures may be found in the charts that accomany most school astronomies,it would be very difficult for us to make out such figures. These star groups were named in very early times, some suppose as early as the Argonautic Expedition, as many of the heroes that took part in this, are represented in the heavens, but it is more reasonable to suppose that the names of these groups, called constellations, were applied from one age to another, until we have them as they are now.

Formerly, when it was desired to locate a star, the part of the body of the figure in which it was situated was named, but this method has gone almost entirely out of use, and likewise the method that followed that, of giving particular names to the stars, as Serius, the dog star, etc. The present method, is that adopted by Boyer, of Augsburg. The stars of each constellation are named in the order of their brightness, after the letters of the Greek alphabet, and when these are exhausted, numbers are sometimes used. But when neither of these methods are used, the star is located by giving its latitude and longitude.

All have noticed an irregular streak of what seems to be cloudy matter extending across the heavens. This is called the Milky Way, and if the earth were removed from under us, we should see it extending through the Southern Hemisphere so as to form a complete circle around the whole heavens. This is its appearance to the naked eye, but when we use the telescope, what seemed to us to be a white fleecy cloud, is now resolved into an immense number of stars so close together, that without this aid to the eye, they could not be distinguished from each other.

The distances at which stars are located from us, are simply beyond all comprehension, and in consequence of their immense distances, it has been found very difficult to make any measurements at all. This has been one of the most difficult problems of modern astronomy, but by means of the refined methods now in use, some of these distances have been measured with tolerable accuracy.

The star nearest to the earth is Alpha Centauri, that is the brightest star in the constellation of the Centaur; as Alpha is the first letter of the Greek alphabet. If we should give the distance in miles, the imagination would have no conception of it, so we must use some other method. Light travels at the rate of one hundred and eighty-five thousand miles per second; now, if a ray of light should start from this star to the earth, it would require at least three years and seven months to traverse that distance. Another star, 61 Cygni, on which the first observations for distance were made, is somewhat farther away. Serius, the dog star, the brightest in the heavens, is so far away, that a wave of light must travel nearly twenty years to reach us. It requires fifty years for light to reach us from the North Star, while some of the smallest that can be seen are at such immensely great distances, that the passage of light requires from two to four thousand years, and according to some, even tens of thousands. Thus, stars may be blotted out of existance to-day, and it would require years before we could be aware of it, as the last ray of light that left it previous to its extinction would require that time to reach us. We may give another illustration to show the immense distances. To an observer on Alpha Centauri, a thread six hundred and fifty feet from the eye, would cover the radius of the earth's orbit, ninety-two and a half million miles, when looked at sidewise.

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The stars are all supposed to be suns, very much like our own, surrounded by their retinues of planets, but differing a little in chemical constitution from each other. These planets, if there are any, must be very much like those of our own system, not shining by their own light, but simply by reflected light as in the case of the moon. The amount of light they would give forth, therefore, would be so small that we could not see them, even with the most powerful telescopes; for with the aid of one of these, even the star itself presents to us no disk, but only a mere point. The instrument used to determine the chemical constitution of the stars, is the spectroscope, and by means of this, the presence of many of the most common elements that we are acquainted with, has been detected in the atmosphere of the stars. *Quebec.*

Angels from friendship, gather half their joy.—*Young.*

There is nothing so imprudent as excessive prudence; where it obtains faith and progress are impossible.

LEAVES FROM THE TREE OF LIFE.

SECOND LEAF.

Faith in God once quickened in the human heart, conscience is awakened and the mind is self-convicted of sin. Repentance follows as the consequence. This includes sorrow for the past and determination for the future. The first of these without the second is not genuine repentance. It is barren and fruitless, and is therefore unacceptable to God. Resolutions of future rectitude are naturally accompanied by grief for past wrong-doing, but regret may exist without reform, and such is not saving repentance, the virtue of which is in turning from evil and cleaving to good. Tears, self-reproaches, lamentations, self-abasement in language or in gesture do not constitute repentance, no matter how loudly they may be indulged in or how conspicuous they may appear, but it is evidenced by forsaking things one knows to be wrong and practicing that which one is satisfied is right. Humility is one of its chief characteristics and this prompts obedience.

As repentance follows faith, so baptism succeeds repentance. For the wish to work righteousness in future implies a desire for forgiveness of past guilt, and baptism is ordained for the remission of sins. This opens the broad questions of sin and redemption and the doctrine of the atonement.

There are two general divisions of sin, viz., original and actual. Original sin is that which was committed by the parents of the race, the consequences of which pass upon all of their posterity. Actual sin is that committed by each individual and for which he is personally responsible. Adam and Eve broke the divine law given to them in the garden, the penalty for which was death; natural and spiritual, the first being the separation of the spirit and the body, and the second, banishment from the presence of God. The taint descended to their offspring. Death is the common lot, and a vail is drawn between man and his maker. Thus mankind are prone to do evil, and the consequence is that "all have sinned and come short of the glory of God." "The wages of sin is death."

Redemption is rescue from the results of the fall. This can only be achieved by the raising of the race from the dead and restoring them to the presence of God. To effect this Christ came. Doing no sin he gave himself as a ransom for those who sinned. He upon whom death had no claim gave himself to death, that he might satisfy eternal justice and give mercy room to act. Death came by Adam, life comes by Christ. Through one act death entered the world, through one act life will come to all that death has grasped. "As in Adam all die so in Christ will all be made alive." Good and bad, believer and unbeliever, male

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and female, young and old will be raised from the dead and brought into the presence of the eternal father. This is the work of Jesus of Nazareth, who shed his blood in this great atonement to redeem all mankind from the fall.

But this was only part of his work. He died not only to atone for original sin but for actual sin, and to become the mediator between God and man. "Without the shedding of blood there is no remission of sin;" this is the law. His blood was shed for the sins of the whole world. For original sin unconditionally; for actual sin conditionally. Mankind had no part in the commission of the original sin, they perform nothing in the redemption therefrom. Its effects came through no acts of theirs; those effects will be removed without anything they may do. No conditions are required as preliminaries to redemption from original sin; it was committed by Adam, it was atoned for by Jesus Christ. But as each person is guilty of his own sins, so he must comply with the conditions which will entitle him to the full benefits of Christ's atonement for his own sins. Among these conditions are faith, repentance and baptism. Saving faith must necessarily include the Son as well as the Father in its objects, because salvation comes from the Father through the Son, and as Christ died for all, there is no other name but his given under heaven whereby man can be saved. Repentance, as we have shown, includes humility, which leads to obedience, and baptism follows, in which is given to the repentant believer that remission of sins, obtained through the shedding of Christ's blood in the place of the blood of the sinner.

Baptism as a part of the Gospel is the complete immersion in water of a repentant believer, by a man having authority to act "in the name of the Father and of the Son and of the Holy Ghost." All this is essential to its validity. The candidate must believe and repent. The administrator must have divine authority. The ordinance must be performed correctly. There is but "one baptism," as there is but "one Lord and one faith." Any other kind of baptism is spurious and of no effect. The believing repentant sinner, after making covenant with God to forsake evil and keep His commandments, is taken down into the water by the duly authorized and ordained representative of the Lord Jesus, and being dead to his old sins by repentance, is buried from his old life by immersion in the watery grave; and then raised up again to newness of life, is "born of the water" and stands on earth a new creature in Christ Jesus. He is clean before God. He is as pure from guilt as a new born babe. Though his sins were as scarlet, he is now washed whiter than wool, and is prepared for the next step on the straight and narrow path which leads to life eternal. Happy indeed is he. Joy unspeakable fills his heart. Peace indescribable dwells in his bosom. Purity shines in all his nature. He has entered in by the door into the sheep fold, and is one of the flock of Christ. The load of his past misdeeds is rolled from his shoulders and he is free. The liberty of the gospel is his. Henceforth he should be the servant only of the King of Kings, and a soldier of the Cross. But he has a warfare to fight which will require all his strength, resolution and fortitude. For he has come out from the world and the world will hate him, and persecute him and malign him, and try to despitefully use him. The flesh of his own being will be in conflict with his spiritual nature now brought into actual life. And Satan, the great adversary of the children of light, with his hosts of emissaries will take special pains to tempt and try to allure him from the path of salvation. But God will be on his side, and if he holds true to his baptismal covenants he will come off more than conqueror over all, and obtain the full and complete benefits of the atonement wrought out by the spotless and merciful Savior, who henceforth is his loved and loving Lord.

C. W. Penrose.

Work for some good, be it ever so slowly;
Cherish some flower, be it ever so lowly;
Labor—all labor is noble and holy.—*Osgood.*

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TRAVELS IN ITALY.

II.

VERONA AND PADUA.

On the evening train leaving Milan for Verona, November 15, 1873, the passengers were considerably diverted by the conduct of a pair of Lombard peasants, who were returning from the Cathedral City, where a few hours before they had been joined in the sacred bonds of matrimony. We have no recollection of ever seeing a couple so much pleased with themselves and each other. Their admiration not resting here, the happy groom busied himself directing his fellow passengers' attention to the beauties of his bride: her eyes, smile, physique, costume, etc., were pointed to with rapturous delight, he always winding up by embracing the dear object of his admiration, who seemed greatly to enjoy the attention she attracted, and the esteem in which she was held.

We arrived at the famous city of the Scaligers in the middle of the night, a fitting time to trod the streets in which were fought the petty battles of the Capulets and Montagues. On our way to the hotel, we passed the house in which fair Juliet lived, and—need it be said—were wont to stop a while and lean against the carved pillars of the balcony, from which shot the fiery darts of love that pierced the enamored heart of Romeo. It is surprising, considering the many thousand young men who visit this place, annually, each feeling himself a veritable Romeo, that the pillars are not worn away. The family now occupying the building, it is said, is without daughters, and indeed it were unsafe for any other to think of making it their home.

Verona is an ancient town of sixty thousand inhabitants. It was founded by the Gauls and passed into possession of the Lombard princes, who resided here during the middle ages; afterwards it fell into the hands of the illustrious family of Scaligers, under whose presidency the republic of Verona flourished for upwards of a hundred years, the rival, in many respects, of Venice. Toward the close of the fourteenth century, however, it became subject to the latter government, and remained so until the end of the Venetian republic. The town presents the appearance of being poverty-stricken; the inhabitants of belonging to some other age; their fantastic garbs are such as are seen in the old plays; broad-brimmed hats, with feathers waving above the crown, and long, full cloaks being worn by the men. Thus arrayed, their silent, measured tread falls upon the ear with apprehension, and their dark, flashing eyes are painfully suggestive of the deeds such characters dare to do. They make one feel that Verona is a good place to visit by daylight, rather than in the darkness of night.

The most interesting object in the city is the ancient Arena, built in the time of Diocletian, about 280 A. D. It is above one hundred feet high, and is sixteen hundred feet in circumference, outside measurement. The arena itself is about one hundred and fifty feet wide by two hundred and fifty feet long, or the size of the large Tabernacle, Salt Lake City. Around it rise forty-five tiers of seats, having capacity for about twenty-five thousand spectators, besides standing room for seventy thousand more. Here were witnessed the sports and games of the ancients; acrobatic, gladiatorial, and equestrian tournaments. At present, within the interior is located a small theatre, while the arcades leading to it are rented by the town, to traders and merchants of every description, who display a wonderful variety of goods for sale at exorbitant prices.

The tombs of the Scaligers are elaborate marble, bronze and gold monuments located near the church of St. Maria Antica in the open street. The finest are surmounted by canopies, supported by beautifully carved columns, above which are equestrian statues of the princes, in whose honor they were erected; beneath the canopies are the Sarcophagi, surrounded with statues of Christian heroes, and symbolical figures representing Christian virtues. Around each tomb is a costly and elegant railing

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in the construction of which frequently recurs a ladder, which forms the family crest. In a land of monuments and tombs, designed to exhibit the wealth of princes and the perfection of Art, these of the Scaliger family are among the best.

The old cathedral is a Gothic structure of large proportions, but of secondary interest. The church of St. Zeno Maggiore is one of the oldest and of the noblest proportions. It dates from the eleventh century. The balcony in front is supported by two immense lions, in red marble. The portal is carved to represent Bible scenes from the creation of woman to the betrayal by Judas and the crucifixion; also representations from the life of St. Zeno, who was the bishop in the ninth century, and in whose memory the church has been built. Within, a double row of massive pillars and columns alternating, support the arched roof, which is of open fretwork. Numerous statues, among them those of the Savior and Twelve Apostles, are placed upon the choir screen, within the chancel and in side niches, between the windows. The latter are of finely stained glass and are of themselves a pictorial history of the Bible and of sacred traditions, preserved in the characters of hero saints of all ages. A vase of porphyry, just within the entrance, about thirty feet in circumference, attracts attention by its great size and artistic workmanship.

Across the rapid flowing Adige, which divides the town, upon a lofty eminence that rises abruptly from the river's bank, is located the castle of St. Peter, with a garrison of six thousand troops. From the top of the barracks a magnificent view is obtained of the environs of Verona, the Alps, and the distant Appennines. Not far distant, within an enclosed garden, a ruined chapel may be seen, in which a dilapidated tomb is exhibited as that of Shakspeare's Juliet. It is of the red marble of Verona, and is altogether unattractive and desolate. While the facts of the great author's play are undisputed, and indeed are recorded as having actually occurred in the time of Bartollomeo della Scala, 1300 A. D., the wretched excuse for Juliet's sepulchre, which the custodian here shows, is considered to be an imposition. Almost any stage carpenter can get up a better tomb, and but for the location, one which is just as likely to have contained the fair sleeper, while her restless lover was slaying everybody about him and finally himself.

The road from Verona to Venice passes through Vicenza, a town of twenty-seven thousand inhabitants, in which many buildings designed by the great Palladio are erected, and give uniform evidence of the taste and ability of that renowned architect. One of the finest of these is the city museum, in which is a picture gallery and a collection of Roman antiquities. A few miles nearer "the city of the sea" is the ancient town of Padua, the capital of a province and place of considerable commercial importance. It traces its origin to Antenor, the mythical king of Troy, and was, in the reign of Augustus, the wealthiest town in northern Italy. It was, during the middle ages, a famous seat of learning, containing a university founded by Frederick II, 1238 A. D.

The church of St. Anthony of Padua, is the most imposing structure in the city. It is three hundred feet long, half as wide, and a hundred and twenty high. It has seven domes, which rise conspicuously from the roof. The interior possesses the usual variety of statues, pictures, treasures and relics that characterize the more favored churches of Italy. It may be well here to remind the reader that the churches and cathedrals of this Catholic country are the repositories of the fine arts. The most famous pictures, statues and works of art, will be found within them; and while the chanting of the choir boys may offend the ear of protestant Christians, and the smell of incense stifle and sicken, those who would see the wonderful works of the great masters in all the branches of art, must endure these annoyances and spend most of their time about the portals of the vast structures, named with the names of saints, and occupied by orders of shaven priests.

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When President George A. Smith visited Europe and Asia, in 1872-3, some of his party objected to visiting so many churches,—some days they had as many as thirteen on their programme—but he realized the fact that the churches contain the "sights," and could not be induced to change the programme. It was amusing to see half his party take seats on the steps of some of these, while he and the others were rubbing against the melancholy priests inside. *De Vallibus.*

MORAL EDUCATION.

About thirty-five years ago, an eminent English philosopher proposed to erect the laws of character into a science, and to call it Ethology. I do not know that the idea has been developed, except in the speculations of phrenologists, sociologists, and expounders of heredity. But we may some day have a special science treating of the laws, which regulate the formation of character. No one doubts that every man is what he is, as the result of the operation of laws; and however diverse may be human characters, they have all been formed under the same laws. All systematic training of children is a recognition of this principle.

It is not easy to construct this science, or it would have been done long ago; but the clue is in hand when we see that its formative principles lie in the domain of psychology, and that the work to be done is the accommodation of these principles to this special subject.

Unload Ethics of its foreign matter, and it becomes simply, Rules of Conduct. Its elements are simpler than the four rules of arithmetic, or rather, than the two fundamental principles, adding and substracting, out of which grow all arithmetical operations, and which become complicated only when applied to complicated problems. Such is Ethics—a few simple rules of conduct which any child can learn, but which become difficult of application when applied to complicated questions. Notorious as moral philosophers are for their debates on incidental questions, they are remarkably agreed on what constitutes the ethical code. They will debate as to why men ought to do right, but not as to what is right.

All-pervaded as society is by moral evils of every grade, how amazing that society should be without a moral code, without a statute book, without a moral Blackstone or Kent. You are perhaps startled at this statement, but if there is such a book known to society, I do not know of it. The Bible, you say? But is the Bible a code? No more than it is a body of divinity, or a catechism. The Bible is a collection of sacred books, written by many authors, scattered along the track of fifteen centuries. It blazes with moral principles, but they are scattered like physical facts over the face of nature. And like the scattered parts of a tangram they must be brought together before they are seen to be a symmetrical whole. Numbers, too, are staring us in the face always, but numbers become powerful only when made into arithmetic. There is a grammar in all human speech, there is geographic truth in every foot of the earth's surface; but before geography and grammar can be taught properly, their principles and facts must be systematized. And so, abundant as are the materials of ethics, we need the systematic moral code as the instrument of effective moral teaching.

The services of the Church in this direction are very important. To her, society is chiefly indebted for its general moral soundness and growth. But the teaching of casuistry is only incidental to the mission of the Church, which is to fill men with the powers of the world to come. A pure life on earth is of course required, and the broad principles by which that life is to be regulated are announced and insisted upon. The Church gives men right principles, and let the

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schools systematize them, and develop for themselves and for society those details which shall inform and guide men in their daily life, and be made a part of the scheme under which the young are educated.

It is not forgotten that much is wanted in moral training besides a text book—a good mother, a good father, a good teacher, a good discipline, favoring circumstances, "line upon line, precept upon precept, here a little and there a little," and all that. Moreover, mental training is moral training to a certain extent; and the failure to recognize this has occasioned much needless concern among good people, especially in reference to public schools. Though there may be no special moral religious training, the ordinary exercises of a well conducted school are highly ethical in their influence. And when the teacher is high toned, his personal influence is elevating upon his pupils. And there is a great deal of miscellaneous moral instruction given in every school as well as in every good home. It is only proposed in this article to do systematically what is now done unsystematically, and hence incompletely; to accept ethics as a study. It is claimed that the subject is at least as important and susceptible of schoolroom treatment as geography or arithmetic. And that, for the same reason that a child ought not to be left to pick up his arithmetic as he may, he ought not to be left to pick up his morals as he may. It is, of course, desirable that parents should look after their children's improvement, both morally and intellectually, but parents may be incompetent or neglectful. Moreover, the idea of education is that all its teachings shall be systematic; that it shall include the whole nature, moral, physical, and intellectual; and that it shall leave nothing to chance. If the teacher is expected to turn out an ethical character, he must have the ethical feature in his programme. He is not to be satisfied with incidental effects and incomplete results, or with occasional efforts. Children must understand that they are expected to behave themselves, not simply that they may not plague the teacher and disturb the school, but because behavior is the great thing of all the things they have to learn; that morals are not subsidary to scholarship, but the reverse; that what a boy learns is not as important as what he does; and that, at the outcome of his school life, what he knows is not as important as what he is; that what he can do is of small consequence compared with what he is inclined to do and what he does.

The details of this moral work on the pupil are for consideration and experiment. As to the systematically didactic part, it should be both oral and textual. With advancing maturity the simplicities of elementary teachings may properly pass into the more complex conditions of life, where sound principles conflict with each other, and difficult problems beset every pathway. To a child nothing is more mysterious than the moral complications of life—nothing more impossible than the straightforward use of the moral maxims which he has learned. The application of plain principles to actual life, Aristotle considered the most bewildering puzzle of human existence. He regarded practical virtue as the nice adjustment of a hundred forces. He saw that human association would be an impossibility, if every good principle was to be run like a redhot ploughshare through the tangled vines of social life; but a man must get along like a skirmisher feeling an enemy, by glancing warily to the right and to the left before advancing. Nothing is good! exclaimed Aristotle; everything depends on the way you use it. The wise man will "sound his dim and perilous way through life." A right principle is, of course, not to be sacrificed; but when it conflicts with the demands of other right principles, then comes the trouble.

When you exhort a child to "speak the truth always," how is he to know that you do not mean that he shall give every one "a bit of his mind"—or that private matters are to be made public—or that whatever he knows about people is to be spouted over the neighborhood? Or, if you caution him against a deluge of truth,

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shall he dry up entirely? How is he to know what to tell and what to refuse to tell; when to speak and when to be silent? And what about evasions and flattering speeches, and all the strategies of society — and of war, too, if you choose? Was John Champe right when he went after Benedict Arnold, and told a thousand lies to get him? If not, what shall we say of General Washington, "who never told a lie," and Henry Lee, "the soul of honor," who sent him to the British to tell all those lies?

You say that was war. All life is war! Emerson says, "Regard your best friend as a beautiful enemy." We are always hiding spies under the flax. What does Paul mean when he says he becomes all things to all men? Is it right for you to flatter a popular prejudice which in your heart you despise?

These are everyday questions, and a sad part of a child's actual social education is to teach him to conceal the truth and to impose on others by false pretences. Thomas Carlyle need not have made himself so unhappy about social shams; but the most of what he says is true. These examples are mentioned, not to apologize for social shams, or to indicate any opinion in regard to them, but only to illustrate the difficulties of both children and grown people in applying plain cardinal principles of morality.

The field of American politics is our greatest moral chaos, because it is comparatively a new branch of human experience, and one offering a greater variety of strong temptations than any department of old world society. The average American needs far more moral training than the average European. The very features in our American life which most powerfully develop the individual, and give prosperity and power to the nation, are like the great motive powers—fullest of danger. Our business life is miscellaneous and unsettled, especially in the younger States, where new things and new questions arise hourly; and our whole civil life is raw and exposed, and endlessly complicated, and largely without precedents. Railroads, copper and silver mines are new elements in politics —and Satan never wears more angelic garbs than when he approaches a public officer with a *placebo*. If it were possible, he might deceive even the elect. And if the great and mighty are deceived, who can wonder if the clodhopper should see no harm in selling his vote if it pays better than suckering tobacco from sun to sun in the hot days of summer? He may not know whether it is best for the country for John Doe or Richard Roe to go to the legislature, but he knows that a little money is a good thing to have, and if he works for Farmer Smith's fifty cents a day, why shouldn't he work for John Doe's five dollars a day, with whisky thrown in? Doesn't Dr. Black sell his time? Doesn't Lawyer Jones sell himself for money to any horsethief that wants to get justice cheated? Then "why may I not take money, yes, and work, and use money to elect John Doe?"

The packing of conventions, the carrying of elections, the putting through of corporation measures, are among the mysteries of society. The sharpest investigating committees, the keenest detectives, are often balked in their efforts to find the center of the plot; and yet many good men are misled by specious pretences, even when not carried to the point of corruption; whilst others find themselves almost unwittingly involved in transactions which a clear moral insight would have led them to reject with scorn. Mr. Jefferson said that even in his day rogues had a wonderful facility for getting into office; for, in the first place, they stole the hearts of the people in order to get into office; and then, after getting in, went to stealing in other ways.

The explanation of the whole thing is found in the moral obtusity of the people at large. It is said that the Tichborne claimant in England is regarded by the common people simply as a gentleman kept out of his rights. If a public man is convicted of at least questionable moral conduct, he still has the chance of an ovation from his constituents. The moral perspicacity of the masses must be quickened before we can be sure of

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having pure officers. They must not require a candidate for their suffrages to blunt the edge of his moral nature in order to secure his own election, and then expect stern virtue from him after he gets into office. They must not only require purity, but they must know what purity is; they must know how to apply moral principles to acts in all situations. And they can learn this only in the primary schools; for the masses never get beyond the primaries. It is hard to believe, without examination, that the education of the primary school alone can do much to elevate the people intellectually or morally; but the student of history knows that the primary school has powerfully modified the characters of many nations. And its future is to be far greater than its past. The masses will certainly be made smart; but if they are to be made virtuous as well as smart, they must be at least as quick to solve a moral as an arithmetical problem. The masses of men are honest in intention; the danger lies in their obtusity. When villainy is clearly shown to them, they put it down; and it is owing to this bottom honesty in the people, that when our political must is set to fermenting, it works itself clear for a while. But these cycles of fraud are costly and dangerous. We love self respect and the respect of the world; and our grand edifice of popular government is shaken to its foundations.

Moral doctrines are simple in their elements, and progressively complex and difficult. They have a phase suited to every grade of school; and as in general scholarship, the lower schools are largely affected by the upper, so will it be in the teaching of Ethics. And when through all the grades of education the work upon character becomes as systematic and thorough as the work upon intellect, it may fairly be expected that the material magnificence of the present will be far surpassed by the moral glory of the future. *O. H. Riggs.*

EDMUND SPENSER.

THE reign of Queen Elizabeth is illustrious for many things. For no one is it so remarkable as for the many bright literary stars, which shone during its years;—stars such as Shakspeare, Sir Phillip Sidney, the great philosopher Bacon, and the greater poet Spenser. After the death of Chaucer, the beautiful muse, Poetry, seemed to pass away from the English mind, leaving behind her but the rustle of her garments to fan into a dull spark, the drowsy imagination of some idle songster. But in the sixteenth century she again appeared and made herself known through the beautiful words of Edmund Spenser.

This poet was born in London, about the year 1553. He received his education at Cambridge, from which place he took his degree of M. A. It was also at college that the poet made the acquaintance of Gabriel Harvey, a gentleman who proved to be a very useful friend. After leaving Cambridge, Spenser went to the North of England, where he formed an attachment for a young lady who did not reciprocate his affection; and to console himself, the young man wrote his first work, "The Shepherd's Calendar." This poem was sometime after re-arranged and dedicated to Master Phillip Sidney, to whom Spenser had been introduced by his friend Harvey. The acquaintance of Sidney naturally brought the poet under the notice of the Earl of Leicester, by whose influence the young man procured, in 1580, the position of secretary to Lord Grey, in Ireland. He was also presented, by this nobleman, to the queen. About six years after his presentation, the castle of Kilcohnan, near Cork, was awarded Spenser, to which place he immediately removed and there remained, until a short time before his death.

The estate of Kilcohnan was situated upon one of the most lovely spots of the "Emerald Isle," and in his first rapturous

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enjoyment of its green earth, its blue sky, its murmuring lake, and its gently flowing river, Spenser composed the first and finest part of his greatest work, "The Faerie Queen." The first three cantos of the poem having been highly praised by Sir Walter Raleigh, were published in 1590. The Queen approving this fragment of the work, the first three books were quickly given to the world. A pension of fifty pounds, awarded him by the Queen, and the position of Sheriff of Cork, caused the poet to carry back to Ireland a happy heart and a determination to execute with fidelity, the duties of his new and difficult office.

At about the age of forty-one, Spenser was united in marriage to a lovely young lady by the name of Elizabeth; and in honor of this union, he composed one of the most beautiful marriage songs in the English language. The fourth, fifth and sixth books of "The Fairie Queen,' were taken to England for publication in 1596, and then the poet returned home, expecting to live in happiness and quietude with his gentle wife. Spenser had, however, always been disliked by the Irish, and when the insurrection occurred in 1598, himself and wife were compelled to flee. Their infant child perished in the flames, which destroyed their home, and the poet himself survived this sad event but a few months. He died in London, October, 1598, and was buried in Westminster Abbey beside his illustrious predecessor, Chaucer.

"Next Chaucer's bones sleepes Edmund Spenser's dust, in death;
In genius each, in tomb, the other nigh.
Here, near great poet Chaucer, poet Spenser lie,
As near in Sepulture as poesy.
While thou wert living, England's muse lived joyauntly;
Dying, while thou art dead, she fears to die."

"The Fairie Queen" was to have been written in twelve books, only six of which were completed. Some biographers say that the other six were written and lost at sea; this, though, is hardly possible, as Spenser had no time to write them. It is not, however, to be regretted that only the first half of the poem was written, as the vigor and freshness which abound in the first, second and third books, seem to decline in the fourth, fifth, and sixth. Prince Arthur, the hero of the whole, becoming enamored of the Queen of Fairie Land, seeks her realms and reaches them just as she is holding a twelve days' feast. Twelve knights, representing in Allegory twelve moral virtues, in which Prince Arthur is to be perfected, accomplish twelve adventures, one for each day of the festival. The hero of the first and finest book is the Red Cross Knight, or Holiness, who overcomes Heresy and espouses true Religion. The second book relates the exploits of Sir Guyon, or Temperance; the third those of Britomartis, or Chastity; the fourth those of Triamond, or Friendship; the fifth those of Artegall, or Justice; and the sixth those of Sir Calidore, or Courtesy. Spenser's other works are "Mother Hubbard's Tale," "Colin Clouts Come Home Againe," "Astrophel," "Daphnaida," and a fine prose composition entitled "A View of the State of Ireland." The stanza in which he generally wrote was afterwards called the Spenserian.

He was one of the finest descriptive writers in the language, and though at times his poems grow a little tedious, we cannot but enjoy his beautiful descriptions of nature, which are so exquisitely worded that the scenes he portrays with the pen, become almost visible to the eye. The following lines are selected from his marriage song, called "Epithalamion:"

Wake now, my love awake; for it is time;
The rosy morne long since left Tithon's bed,
All ready to her silver coche to clyme;
And Poœbus 'gins to shew his glorious hed.
Hark! how the cheerfull birds do chaunt theyr laies,
And carroll of Love's praise.
The merry larke her mattins sings aloft;
The thrush replyes; the mavis descant playes;
The ouzell shrills; the ruddock warbles soft;
So goodly all agree, with sweet consent,
To this dayes merriment.
Ah! my deare love: why doe ye sleepe thus long,
When meeter were that ye should now awake,
T'awayt the comming of your joyous mate,

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And hearken to the bird's love-learned song,
The dewy leaves among!
For they of joy and pleasance to you sing,
That all the woods them answer, and theyr
eccho ring.

My love is now awake out of her dreame,
And her fayre eyes, like stars that dimmed were
With darksome cloude, now shew theyr goodly
beams
More bright than Hesperus his hed doth rere.
Come now, ye damsels, daughters of delight,
Helpe quickly her to dight:
But first come ye fayre houres, which were begot
In Jove's sweet paradise of day and night;
Which doe the seasons of the year allot,
And all, that ever in this world is fayre,
Doe make and still repayre:
And ye three handmayds of the Cyprian queene,
The which do still adorne her beauties pride,
Helpe to adorne my beautifullest bride:
And as ye her array, still throw betweene
Some graces to be seene;
And as ye use to Venus, to her sing,
The whiles the woods shall answer and your
eccho ring." *Viva.*

There is nothing so successful as success.

Heaven oft in mercy smites, e'en when the blow
Severest is.—*Joanna Baillie.*

SPARTAN DISCIPLINE.

Of the many petty states that in ancient times were numbered in the Grecian nation, Sparta was the most warlike. The population was divided into three classes: first, the Spartans, who were the descendants of the Dorian conquerors, and the nobles of the kingdom, holding in their own hands the entire political power; second, the free inhabitants of the country towns and villages; these were citizens in a certain sense; they fought in war as heavy armed troops, but were not subjected to the military training required of the Spartans; third, the Helots, or slave population, who cultivated the farms of their Spartan masters, and as a rent, paid one-half of all they produced.

The Helots were at first few in number, but after the Messenian wars they became the most numerous class in the state. From this time the Spartans feared them, and employed every means in their power to debase and weaken them. Among other things, they were required to wear a peculiar kind of dress by which they were known wherever found. The growing weakness of the crown alarmed the Spartans. About the year 850 B. C., Lycurgus, a member of the royal family, though not in the direct line of descent, who had spent many years traveling in foreign lands, observing their manner of government, customs and habits, prepared a code of laws. This code, while ostensibly intended for the benefit of the whole nation, was in reality designed to enhance the interests and strengthen the hands of the Spartans, at the time about nine thousand in number, and was adopted only after severe opposition. It tended to unite the Spartans in the strongest ties, and to enable them to preserve their ascendancy as they had won it—by the sword. To do this it subjected them to a discipline which, for sternness and rigor, is without a parallel in the history of any people.

Every child born in Sparta was examined publicly, and if found deformed, was exposed to perish on Mount Taygetus. At the age of seven, the male children were taken from their parents, and placed in charge of officers appointed by the state. Each child was trained in all kinds of gymnastic exercises, and in all the maneuvres required of Spartan troops in the field. He was also required to engage in hunting, and to endure hardship and privation without repining. His courage was still further tested by a severe scourging received at the altar of Artemis, where many a youth died under the lash, without a murmur. He was required to wear the same clothing winter and summer. His meals, which consisted of the scantiest fare, were taken at

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the public table, and he slept with his comrades in the public buildings. What is still more singular, after a certain age, he was allowed no food except that which he could steal without detection; and if caught in the theft he was punished severely. Though he was taught in letters and music, he despised literature and philosophy. They expressed their ideas with sententious brevity, and long speeches were their abhorrence. Their songs were mostly hymns to the gods, or legends of former heroes.

Upon arriving at the age of manhood, the Spartan had but a slight release from his severe discipline. He still ate at the public messes and slept in the public barracks. He was required to marry at the age of thirty, and was punished if he failed to do so; and though married, he enjoyed no private life, since this was a privilege enjoyed by those only who were sixty years of age and upwards, when they were freed from their obligations of service to the state. Before that time their occupation consisted of military duties or hunting.

Girls also were required to engage in gymnastic exercises, that they might become healthy and robust, and give to Sparta vigorous sons. They married when twenty years old, and though deprived almost entirely of their husband's society, they enjoyed greater freedom and respect than in any other of the Grecian states. Cowardice was by them held in the greatest contempt, while gallant conduct met their warmest praise. "Return with your shield or upon it," was their exhortation to their sons when going to battle.

This trait in their characters is forcibly illustrated in the life of Pausanius, a great Spartan general, who in the war with the Persians, favored the enemy; his guilt being discovered, he fled into the temple of Minerva to escape popular vengeance, where his indignant mother, unable to tolerate his act of treason, brought the first stone to wall up the entrance, and the populace completed the work; he being unable to escape, starved to death in the temple.

It is a remarkable fact that, notwithstanding the life of rigor and hardship which the Spartans led, they were exceedingly polite and courteous; parents were held in the greatest esteem, and old age was universally venerated. In this respect, as well as in many others, the Spartan youths were models for us, notwithstanding their fierce life as compared with ours.

Zechariah Ballantyne.

THE UNIVERSITY OF DESERET.

II.

BLUNDERS are blessings in disguise. Of course, there are times when blunders may be attended with disastrous results; still, while it requires an unusually philosophical and repentant frame of mind to take this favorable view of our errors, nevertheless, it may be set down as a truism, that blunders are blessings in disguise. And for this reason: No amount of theoretical reasoning, and no amount of reflection on the experience of others has yet had the effect of making persons pursue any other than the course that suits them best. It is not to be presumed that everyone is not sometimes right, nor that everyone is not sometimes wrong. One will always find it a matter of difficulty to make another see that he is wrong, however conspicuous that wrong may be, unless his interests are so manifestly effected that he is compelled to see his error. It is not right that man should always be wrong, yet his proneness in that direction is so proverbial that, were it not for the kindly intervention of natural circumstances, brought about so mysteriously that it is difficult to trace their source, one might almost despair of the world ever getting right. And thus it is, that when a man has just gone far enough in the wrong direction, he trips, and then learns that he has made a big, bouncing

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blunder. He feels sore; his figurative bones fairly ache with the force of his fall; but he learns to pursue a different course. If he be but half as wise as he should be, his blunder will prove of incomparable value to him—hence the blessings. Moreover blunders give evidence of character. The most successful men, in nine cases out of ten, are those who have been guilty of the most and the greatest blunders. To the shrewd and successful man, every blunder is fraught with a deep and lasting lesson, a lesson from which he gleans wisdom, wisdom which has been applied, an application from which he has reaped immediate, and will reap future benefits. It has been of benefit because it has taught him to avoid committing a like blunder again. Blunders give evidence of character, for the reason that a man of character never succumbs to them. To such a man, every blunder is an additional round in the ladder by which he ascends to wealth and position; while the person who does not profit by his mistakes, who cannot rise above them, falls to rise no more of his own power, and in the eternal fitness of things, is lost. In the different effects blunders have upon different individuals, is found the evidence of character. The most permanent and influential reputations have been acquired by the exhibitor of tact in turning his blunders to profit, and thus turned, they give a character and credit to men and to institutions such as can be secured in no other way.

The University of Deseret has not been without its experience in making mistakes, and in the possssion of a reputation for rising above and profitting by its blunders, is the institution already reaping the rewards, which are the portion of those fortunate enough to enjoy such a reputation. It is not a creature of circumstance; it has a character which it has acquired as the result of years of study and intelligent progress, and it wields an influence in proportion to the high character it has attained.

The University, after having been conducted as a commercial college for a period, was to be transformed into a college of the general order. Dr. Park had been called, and without a moment's intimation, was told to assume control, and instructed by the Chancellor and Board of Regents to re-organize the institution on the college plan. He was given two weeks in which to mature a plan, perfect all the arrangements, and commence operations on the new basis. The change was effected; but it was precipitate. It did not allow sufficient time for the consideration of many questions that would otherwise have arisen. The change had become necessary, and while, in order to accommodate the existing requirements, it must have been thorough and complete, the one adopted was too radical. The catalogue of the University, for the academic year of 1870-71, advertised the institution to give three courses—a classical, a scientific and a normal. The classical was sub-divided into freshman, sophomore, junior and senior years, the studies being of a character similar to those to be found in the colleges generally of that period. The scientific course required three years study. In the normal course the studies were the same as those taught in the scientific, excepting that a series of lectures were given in addition to the studies, which related to the theory and practice of teaching. Outlines of the several lectures were published in the catalogue, and these embrace so much matter, are so thorough, and so comprehensive, that it is a debatable question if a more exhaustive basis for a series of lectures on the subject stated, could be laid down now, after eleven years of rapid progress. The school was at once preparatory and final, as well as a normal college. In addition to the departments mentioned above, was another called the "Model School." The catalogue says, "The original design of the Model School was to afford the means of exhibiting the best methods of teaching, discipline and classification, in connection with the normal department of the University, illustrating practically the principles taught, and giving an opportunity to normal students for obser-

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vation." This continued to be a primary object as long as the Model School had an existence as such. It was also held in the light of, and so employed, as a preparatory school, and consisted of three departments: "A primary, an intermediate, and an academic, which, if followed closely through successive grades, offer an opportunity for the most economical, judicious and profitable expenditure of time and application in study." Still extracting from the circular: "Enough time and effort, it is believed, are usually spent by those attending our schools, in desultory and consequently almost profitless study, that, if wisely disposed and directed, would enable them to reach a respectable degree of education. It is recommended, therefore, that all who enter the school, pursue regularly and fully the course here laid down, which, though it may not be completed by them, will still result in their greatest improvement." Thus we have a primary, an intermediate, an academic, a classical, a scientific and a normal department; in other words, the whole range of school and college education was practically embraced in the University of Deseret at that date, though the three lower grades were really conducted as adjuncts. This much time has been devoted to the University, as it existed in 1870-71, because of the magnitude of the undertaktaking—an undertaking which would hardly be attempted anywhere in this day with any reasonable hope of permanent success, and which would naturally be a failure in 1870-71.

The circular regarding this mammoth institution, was not a mere advertisement; every effort was made to secure the success of the enterprise. The array of professors was equal to that of many colleges even at this day. The faculty and board of instruction embraced the following well known persons: John R. Park, M.D., president and professor of natural history; Orson Pratt, Sen., A.M., professor of mathematics, astronomy and moral science; Karl G. Maeser, professor of ancient languages and German; F. D. Benedict, M.D., professor of chemistry; J. L. Rawlins, assistant professor of mathematics; Geo. Careless, professor of vocal and instrumental music; Dan Weggeland, instructor in drawing; Miss Ida I. Cook, instructor in academic department; M. H. Hardy, principal of intermediate department and instructor in phonography; Miss Mary E. Cook, principal of primary department; Miss Seraph C. Young, Miss Dora Wilcken, and Mrs. Mildred E. Randall, assistants in primary department.

The college began operations under the most auspicious circumstances. It had an array of talent in its professors equal to any institution that could possibly have been required for years; it was supported by an almost enthusiastic public; it supplied a want that existed and was keenly felt at that time, and supplied a great deal more; it had a remarkable scholarship, the attendance in the several departments aggregating five hundred and eighty pupils; and still, with all these encouraging features, it could not survive in that condition. Of all the mistakes of the University, this was the greatest and its history in this regard, aptly illustrates the fact that all premature enterprises, however worthy, and be their prospects ever so bright, are certain to fail of the object intended. It is not unfrequently the case that, instead of being beneficial in their results, such premature enterprises bring in the wake of their failure a train of ills, from which it is oftentimes impossible to recover.

While the basis on which the University was organized and put in operation in 1869, was premature for that day, and the conditions as they then existed, as it would be even now, nevertheless it was not attended with fatal results. It was controlled by Dr. J. R. Park until September, 1871, when that gentleman was sent to Europe, remaining abroad almost one year. During his absence the college continued in operation until the close of the academic year, in June, 1872, It had been ascertained by Dr. Park, soon after the commencement on the college basis, that the plan was impracticable, and therefore the work of training the school to the actual requirements

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was commenced. As soon as it became evident that a certain branch was unnecessary, that branch was discontinued,and by this process the institution was steadily reduced in proportions,until it reached a position where it could be conducted satisfactorily and permanently.

With the experience and wisdom of eleven years to aid us, we can readily perceive that the conditions in 1870 would not justify such an undertaking; it was more than the conditions to-day, with the steady and rapid progress that has been made, would justify. But the University was a state institution and therefore the reputation of the state was to an extent affected by its condition. The circular had been issued for 1873, and it was not until November that the University was re-opened, instead of which, it should have commenced in August, four months earlier. The model school was discontinued as an adjunct of the University; the college plan was abandoned as impracticable, as in advance of the requirements then existing, and the institution lowered to a much humbler position, but to which every person and everything must come, before a reasonable hope of permanent success can be entertained. When re-opened, it was on such a basis as, while it filled the demands that did exist, by furnishing an institution to which persons could look for competent teachers, and in which young men and women, ambitious to acquire more advanced educational attainments,could gratify their laudable desires, did not offer any superfluous inducements or assume a condition of things, and a want that had no existence. Its object was to fill every need, and no more, until circumstances in the natural progress of events required more. It was, in other words, re-constructed on what might be termed the sliding basis. If the advancement of the Territory, educationally, did not justify a certain class of studies, or if the students had not, as a whole, been educated up to the standard prescribed by the faculty of the University, the standard was lowered until the student could just reach it. This point, once attained, the standard was gradually and consistently raised, always keeping within the reach of the scholars, and yet sufficiently beyond as to require some exertion on their part to attain to it. By this means the University has kept the standard of education in Utah, on the ascendancy, but so near the masses that it is within their grasp if they desire to reach it; it has supplied every exigency while increasing the depth and breadth of that exigency; it has been at once the tangible end, and the aspiring hope—the end to which all can attain; and the hope to which all could reasonably aspire. Figuratively speaking, the standard has been, and still is the educational Will-o'-the-Wisp. No sooner have the educational interests of the Territory advanced to a point where they can almost place their hands upon it, than it flits ahead, and the chase must be begun anew, and yet it is always so close that itself is the incentive which urges to the chase again.

That the University has now attained a foothold, which can only be shaken by the most unnatural and unlooked for circumstances, will be shown in another number.

R. W. Sloan.

Run if you like, but try to keep your breath;
Work like a man, but don't be worked to death.
Holmes.

NEPHITE APOSTATES.

II.

NEHOR.

WILL our readers kindly take a leap with us adown the stream of time, of somewhat over four hundred years, or from the days of Sherem to those of Nehor. During these four hundred years the well favored branch of the house of Israel planted on this western continent had taken root, blossomed and

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borne much fruit. The Nephites, from a mere handful, had grown to be a numerous, a wealthy and a happy people. They were governed by just and liberal laws, righteously administered; the noble, talented, and God-zealous Alma being their first Chief Judge.

Though possessing such numerous blessings, some of the Nephites were not wholly at ease. They desired a license to do what was right in their own eyes in a way, which neither the purity of the Gospel nor the rigid requirements of the law of Moses would permit. It was not enough that they were free from the attacks of foreign foes—as none were strong enough to overcome them; that they were effectually guarded in their personal liberties, had a voice in the affairs of the commonwealth, and were ruled by men inspired of God. The restless, the weak minded, the depraved, and their ilk, wanted something new, something different to the established order, by which they could please the world, gratify the flesh, and pacify the devil, and at the same time soothe their consciences with the idea that their course was the one that would bring them out right at last. To such the appearance and teaching of Nehor assumed the guise of a welcome, much needed revelation; it was exactly what they wanted, just what suited their morals and their fears.

Could our readers take a glimpse at the fair capital of the Nephites, at that time (B. C. 91) already rich in the awards of human industry, combined with the lavish productions of nature in that much favored land, they might have noticed in the principal street a portly, handsome man, manifesting in his carriage the evidences of great bodily strength, combined with vanity, self-sufficiency and subtlety. They might observe that his raiment is made of the finest fabrics that the looms of Zarahemla could produce, lavishly embroidered and ornamented with the labors of the cunning workman in silk, in feathers and the precious metals, whilst at his side hangs a richly decorated sword. This man is no king, no governor, no general of the armies of Israel, he is simply Nehor, the successful religious charlatan of the hour, to whom the unstable listen and the weak-minded flock.

Nehor's teachings had at any rate the interest of novelty to the Nephites, yet some of his theories were older than Idumea. They had been rejected in the counsels of heaven before Lucifer, the son of the morning, fell. He would save all men in their sins and with their sins; he abolished hell, established a paid order of priests, and taught doctrines so liberal that every man could be a member of his church and yet continue to gratify every vice, every passion his nature inclined to. For this liberality of doctrine, Nehor expected in return liberality of support for himself and assistants, in which expectation, unfortunately, he was not disappointed. Many adopted his heresies; his success fired his zeal, and developed his vainglorious-ness. He was so used to the sycophancy of his converts that he was restive under contradiction, and when one day an aged patriot and teacher in the true church, named Gideon, met him in the streets of Zarahemla, and upbraided him for his wicked course, neither respecting his great age nor his many virtues, Nehor drew his sword and smote him till he died. For this wilful and unprovoked crime, the murderer was tried, convicted, and afterwards executed. His execution took place on the hill Manti, and from the way in which his death is spoken of, we imagine he was hung.

Though Nehor's shameful life was thus prematurely ended, unfortunately his heresy did not die with him. It was too grateful to those who desired to gain heaven by a life of sin or pleasure, and consequently spread through the teachings of those who had made the dissemination of his doctrines the business of their lives. In later years the traitorous Amlicites, the apostate Amalekites, the bloodthirsty Amulonites and Ammonihahites, were all controlled by the priest-craft after the order of Nehor and were believers in his soul-destroying doctrines. The blood shed, the misery produced, the treasure expended through the wick-

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edness and folly of these base creatures, cannot be computed.

The Book of Mormon thus summarizes Nehor's leading doctrines: He preached "that every priest and teacher ought to become popular; and they ought not to labor with their hands, but they ought to be supported by the people; * * * * that all mankind should be saved at the last day, and that they need not fear nor tremble, but that they might lift up their heads and rejoice; for the Lord had created all men, and had also redeemed all men; and in the end all men should have eternal life."* Still further light is thrown on his peculiar dogmas in the discussions that took place in the apostate city of Ammonihah, between Alma and Amulek on one side, and the members of the order of Nehors on the other, as recorded in the Book of Alma, chapters eight to fourteen. *R.*

* Book of Alma, chapter i, verses 3 and 4.

ANACREON.

THERE are few characters more interesting to the classical student, than the merry fellow whose name adorns the head of this paper. Other names more distinguished are often encountered in his researches, as Socrates, Plato and Aristotle, those mighty intellects of the ancient world; but there is a charm, a freshness, a fascination in the sound of Anacreon's name, which calls up pleasant visions of roses, and gardens, and gladsome spirits, which none of the others have power to do. The reason for this is to be found as much in his choice of subjects—the praise of fruits and wines and beauty—as in the flow of buoyant and careless spirits he always exhibits in his writings. In this particular he was never surpassed by any of his countrymen, and Horace, five hundred years later, could not equal him in gaiety, though he excelled him in philosophy.

The accounts of Anacreon are meagre and confused to an extent highly provoking; chasms of twenty or thirty years of the poet's life are to be bridged by the imagination as best they may, and even then it is doubtful whether our surmisings have real foundation. The following are the main incidents with which we are acquainted.

Anacreon was born in the small city of Teos, in Ionia, about 583 B. C. His father's name and social status are matters of uncertainty, as well as the poet's own residence during his youth. This period of his life, however, appears to have been spent in his native city, from whence he perhaps removed to Abdera, when Teos was taken by Harpagus, the general of Cyrus, B. C. 540. At this same time he seems to have been known to Polycrates, the tyrant of Samos, for when the latter had obtained unlimited control over that city, he invited Anacreon to come to Samos and be his friend and instructor. Thus early had the Teran bard acquired fame and popularity.

Anacreon visited the court of Polycrates, according to the latter's desire, and spent many years with him in intercourse of a most familiar nature. He appears to have been just and upright in his business relations, and to have gained the confidence and esteem of all the city. He remained in Samos until the murder of his patron, in 522 B. C., when he was invited by the despot, Hipparchus, to live in Athens. Here he extended his circle of acquaintance, and became known to the poet Simonides, and other writers of distinction. When Hipparchus was assassinated, in 514 B. C., it appears that Anacreon returned to Teos, to spend the remainder of his days. He died at the age of eighty-five years, about 478 B. C., but the time and place of his death are uncertain. It was occasioned, some say, by a dried grape which choked him, but the account has always been regarded as a poetical fiction. Simonides wrote two epitaphs upon him, one of which states that he was buried at Teos. Other writers, however, give it

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as a tradition that after his return home, he fled again to Abdera on account of the internal dissensions of his native city. Which report is right will probably never be known.

The character of Anacreon, like that of many celebrated men, has been constantly misapprehended. In consequence of the themes upon which he sung, he has been often regarded as a most consummate voluptuary. The warm outpourings of his poetic nature, have been held as the streams of a licentious imagination, and the most delicate and fanciful of his images, as the ever-present thoughts of a profligate debauchee. The best minds of that day, however, considered his residence at the Court of Polycrates as the most distinguished favor that fortune ever bestowed upon that tyrant. Anacreon was the "lion" of the city; "nobles to do him honor took delight:" yet he never used their influence for self-aggrandisement, and even refused the magnificent presents Polycrates would have showered upon him, declaring they were not worth the keeping. True to his early love, the lyric muse, he scorned all offers of bribery or corruption, and contented himself with the fervid thoughts and images, his glowing fancy inspired. "He touched his harp and nations heard entranced;" at least all Greece did, which was all the world to him. Commentators and translators have perverted and misconstrued his meaning; but Anacreon never transgressed the bounds which every cultivated mind allows to poets of a warm and luxuriant imagination. "There have always been persons unable to understand how a poet can sing of a drunken revelry, and yet be a sober man, and how the mere sight of the beautiful can raise enthusiasm. All the writers of the best days of Greece, speak of Anacreon as a man, in the same high terms in which they record his praise as a poet; and a poet whom Plato calls the wise, was assuredly not a lover of licentiousness."

It is forever to be regretted that the works of Anacreon have not come down to us entire. The greater portion has been swept away by the lapse of two thousand four hundred years, and only fragments remain of what were once the delight of Greece. Yet the few genuine fragments we do possess enable us to form some notion of the poet's genius, and to justify the unbounded admiration which hailed the originals. From youth to age he ever sung in delightful variety, the praises of love, wine and beauty. Whether it was in the character of the passionate lover, or the hale and joyous old man, he always brought the same cheerful spirit, the same sunshiny, mirth-loving disposition. Simonides says that his whole life breathed the Graces, Bacchus and Love. His songs, long after his death, were collected into five books, and in the time of Plutarch, were sung on joyous and festive occasions to tunes which the poet himself composed. All his works were written in the Ionic dialect.

In addition to the fragments we possess, there is a collection of fifty-five odes, which have been sometimes published as the productions of Anacreon. They were first brought to light in Paris, in 1554, by Henry Stephens, who copied them, as he says, from two manuscripts, which no one else had seen. These poems are dainty little love songs, but all the great critics agree, from internal evidence, that they were not written by Anacreon, and that some of them were composed as late as the fourth and fifth centuries. The following reasons are given for not attributing them to Anacreon: First: The genuine poems were full of allusions to circumstances and persons around him, while the odes of Stephens' collection contain nothing that suggests the circumstances of the author's life; they more resemble modern poems, written in the closet, than the ancient Greek lyrics. Second: They contain ideas foreign to the age of Anacreon, as in representing Eros, the god of Love, as a wanton and mischievous boy; while down to the age of Alexander, he was always described as a full-grown youth. Third: The language in some of the odes is barbarous, the versification faulty, and the sentiments trivial. These, and some other considerations, are sufficient to

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stamp the odes published by Stephens as spurious.

From all this it appears that Anacreon was a man popular, beloved, admired. His songs were approved by his countrymen to such an extent, that many sought reputation by trying to imitate them. His fellow-citizens of Teos honored him by stamping their coins with his full figure. The doctrine of enjoying the present moment at the expense of the future, was one he embraced in common with many of the great but darkened minds of antiquity. This must be attributed to the ignorance of his age, which had not yet been enlightened by those rays of truth, which, five hundred years later chased away the darkness of heathenism. "There is in his poetry such gracefulness and simplicity, such a lively humor, and easy playfulness, as render it inimitable, and have made him a universal favorite." The sixth ode, or as it is called, Anacreon's Dove, was much admired by Dr. Samuel Johnson, who, while dictating a translation of it to Mrs. Thrale, said: "As I never was much struck with anything in the Greek language till I read *that*, so I never read anything in the same language since, that pleased me as much." The two odes, of which we give our own translation, are perhaps as characteristic as any of the fragments that remain. We have attempted to give the spirit and the meaning of each; the beauty of the original diction we cannot imitate. These two odes—the fourth and seventh—are written upon himself, and appear to have been composed at different periods of life. The first is as follows:

ON HIMSELF.

O spread the tender myrtle blooms,
And lotus leaves with rich perfumes,
I wish to quaff the sparkling wine,
As there my glowing limbs recline.
Let Cupid fold his golden vest,
About his waist, with cinctures prest,
And serve me as I softly lie,
Beneath the blue and cloudless sky.
For life, revolving, runs its way,
Just as the chariot wheel to-day;
And when we fall—as fall we must,
'Tis to a little heap of dust.
Then why anoint the sculptured stone,
Or heap up gifts to dust alone?
Me, rather honor while ye may,
And deck my head with roses gay;
And call Cythera, in whose arms
I'll think of naught but pleasure's charms.
Before, O Cupid, I may go
To Hades' choral bands below,
I wish my thoughts and cares to roll
And drown them in the reeking bowl.

The next shows Anacreon in old age, and exhibits the full compass of his philosophy.

ON HIMSELF.

The women tell me every day,
My youth and bloom have passed away;
That time has swept Anacreon's brow,
And left him old and feeble now.
"Go see thyself," they, laughing say,
"Reflected in the mirror's ray!
Thy locks have left thy forehead bare,
And naught but baldness glistens there!"
Whether my locks have ceased to grow,
I'm sure I neither care nor know;
But this I know—and this I feel—
As nearer to the grave I steal;
That sport and pleasure give me more
Of joy than e'er they did before.

Beppo.

EVERY TIME; OR, I SHAN'T PLAY.

It was haying time, in the early part of August, not many years ago. The boys and men of the little village were busily engaged in the fields mowing grass; some were manipulating the hay rake, guiding the steadiest horse in a way to gather all the grass that had been felled by the mowers, whose sounds could be heard all around, reminding one of the hum of bees gathering honey; some were pitching the hay into little piles previous to hauling; here and there could be seen a wagon being loaded with hay; and if the reader had wandered among the workmen, he would have noticed a number of boys making time as

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long as consistent, around and in the shade of the wagon, where it was pleasant to stretch on the stubbles of the meadow and drink from the little keg that had been filled in the cold spring creek early in the morning; or, one might have seen them gathered at the spring near the willow trees, where they assembled from different fields and excused their lingering by philosophizing, like older heads, on the prospects for a rich harvest, and the abundance of grass and hay. But no one could help noticing the careful, anxious look that each youth cast to the village, lying in the distance, as they dispersed and departed for their places of labor.

It was Saturday, and it was customary to let the boys have the afternoons of Saturdays to themselves; which they generally spent in playing "rounders," or base ball on the spacious square in the centre of the town.

Slowly the sun seemed to glide toward the zenith, and as slowly crept the shadow over the east end of the old rock schoolhouse, now half covering it. This was the sign of noon. The boys were not long in noticing it; the first boy who saw it, raised a shout which was soon caught up by the others and sounded from field to field, until the hills, as if joining in with pleasure, reverberated a joyful echo. The hand rakes were laid aside; the horses unhitched, watered and fed; the pitchfork was left standing in the unfinished "pile," and all wended their way to the shade of the willow tree or wagon for a meal.

We know, now, what those youths at the spring had so anxiously watched for: it was, of course, the shadow on the old rock schoolhouse, which was the signal for the scenes just described, and for their "half day off."

The boys finished their dinner unusually fast that day, were soon together on their way to town, their thoughts filled with "rounders" and base ball, and their arguments drifting on who was the best "catcher," "batter," "short-stop," and so on. They did not stop except when they arrived at the clear spring creek where, either from custom or thirst, they all threw themselves down to smack their lips in the cooling waters. No hindrances were in the road, except where they must go "single file" over the dangling poles across the little creeks on their way. At one of these a boy of our company fell in; the result was a shout from the others and a turning of the conversation from ball to walking on poles, which, however, did not last long, for they were now in town.

It was not always the case, in those days, that each boy had a baseball of his own, and for this reason the party who was lucky enough to possess one, was respected; in fact, he was looked upon as we are in the habit of looking upon an aristocrat or a sovereign, who is able to turn the course of affairs his own way to a great extent.

"Sides" were soon chosen, and the leaders of each "side" were "throwing up" to ascertain who should take the bat. It so happened that Henry Barnes, who was the owner of the ball, was chosen on the "outside." "Now, if I can't have my 'innings,' I shan't play, I'll just take my ball and go," whined Henry, when he saw it was his turn to chase.

The result was, they had to "choose over," with which proceeding, naturally enough, some of the boys found fault. But these were admonished by the more discreet, who would rather have their own rights disregarded than delay the procedure of the game: "Never mind, it will soon be our turn; you know he wont play unless he has his own way."

After some wrangling, Barnes was at the bat, but he was caught out in making a foul strike. "Now, that ain't fair, if you can't act right, I shan't play," said Henry, as he threw himself down on the short grass.

"Let him try again," said three or four voices. He tried, and was successful in reaching the first base. They now began to think of having a good game; but soon something went wrong with Barnes, and every time this was the case, the well known "I shan't play" came from him to the disgust of all the others. To be short about it he spoiled the game.

The sun was rapidly nearing the west

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ern hills, the cow herds wound slowly toward the town, and it was time the boys take charge of the calves and attend to other duties around home, stopping their play for another long week.

"What a story," says the reader. Well, I have no excuse for offering it, simply wishing to call attention to the fact that just such characters are found among the older boys and among the men, everywhere. Thanks to goodness they are in the minority!

I have seen this story repeated in the young man, who has grown to be of some service to his parents, who will not do a favor for his father or his mother without being teased, thanked and rewarded; I have seen this story repeated in the young girl, who never has a pleasant word for mother, unless she has her own way in all things; I have seen it repeated in the man who has become of some service to the public, and is always telling how little he gets for it, and that he is soon going to quit and let the world see how it can get along without him; I have seen it repeated in the man, who, through some chance has done a favor, and is ever repeating how this has never been extended back to him by the favored party. And in all cases, the same ending is the inevitable result; in other words, they are left on the square with their playthings, while their companions go about their own business, eventually rising above these "I-shan't-play" people, out-doing them in all the things of life; just as the boys left Henry to amuse himself with his bat and ball, while they attended to milking the cows, and to housing the calves, each one determining to have a ball of his own next Saturday to show Henry Barnes they could do without him. *E. H. Anderson.*

THE DEATH OF THE FLOWERS,

The melancholy days are come, the saddest of the year,
Of wailing winds, and naked woods, and meadows brown and sear.
Heaped in the hollows of the grove, the autumn leaves lie dead;
They rustle to the eddying gust, and to the rabbit's tread.
The robin and the wren are flown, and from the shrubs the jay,
And from the wood-top calls the crow, through all the gloomy day.

Where are the flowers, the fair young flowers, that lately sprang and stood
In brighter light and softer airs a beauteous sisterhood?
Alas! they all are in their graves, the gentle race of flowers
Are lying in their lowly beds with the fair and good of ours.
The rain is falling where they lie; but the cold November rain
Calls not from out the gloomy earth, the lovely ones again.

The wind flower and the violet, they perished long ago,
And the brier-rose and the orchis died, amid the summer glow;
But on the hill the golden rod, and the aster in the wood,
And the yellow sunflower by the brook in autumn beauty stood,
Till fell the frost from the clear cold heaven, as falls the plague on men,
And the brightness of their smile was gone, from upland, glade, and glen.

And now, when comes the calm mild day, as still such days will come,
To call the squirrel and the bee from out their winter home;
When the sound of dropping nuts is heard, though all the trees are still,
And twinkle in the smoky light the waters of the rill,
The south wind searches for the flowers, whose fragrance late he bore,
And sighs to find them in the wood and by the stream no more.

And then I think of one, who in her youthful beauty died,
The fair meek blossom that grew up and faded by my side;
In the cold moist earth we laid her, when the forests cast their leaf,
And we wept that one so lovely should have a life so brief;
Yet not unmeet it was that one, like that young friend of ours,
So gentle and so beautiful, should perish with the flowers. *Bryant.*

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THE CONTRIBUTOR.

A MONTHLY MAGAZINE.

JUNIUS F. WELLS,
EDITOR AND PUBLISHER.

TERMS:
Two Dollars a Year, - In Advance.
Single Copy, Twenty Cents.

SALT LAKE CITY, NOVEMBER, 1880.

THE CONFERENCE.

THE Fiftieth Semi-Annual Conference, which convened October 6, 1880, and was continued until Sunday 10th, was one long to be remembered by the Latter-day Saints; as well for the varied and excellent instructions given, as for the important business transacted. The meetings were largely attended, the people coming from all parts of the Territory in great numbers. The interest in the meetings, which continued for five days, was unabated to the last.

On Saturday evening, at a meeting of the Priesthood, in the Assembly Hall, instructions were read upon the organization and duties of the Priesthood, in continuation of the same subject, commenced on the previous evening. At the conclusion of these instructions Elder Orson Pratt, announced the action of the Apostles, taken that afternoon, in nominating Apostle John Taylor to be President of the Church of Jesus Christ of Latter-day Saints, and Apostles George Q. Cannon and Joseph F. Smith, to be his counselors. Also that Apostle Wilford Woodruff had been chosen President of the quorum of Twelve Apostles, and Francis Marion Lyman and John Henry Smith, to be members of that quorum, in the places vacated by the brethren called to the First Presidency.

The action of the Apostles, in thus organizing again the First Presidency of the Church, was unanimously sustained by the vote of the Priesthood assembled, and it was announced that on the following day the nominations would be presented to the assembled congregation of Israel, in the large Tabernacle. Sunday afternoon, October 10, the immense building was filled to its utmost capacity, by the various quorums of the Priesthood seated in order, and by an interested congregation numbering several thousands.

The meeting was called to order by President John Taylor. Choir sang:

"O God, our help in ages past,"

in the most impressive manner. Elder Albert Carrington offered the opening prayer. Choir sang:

"O God the Eternal Father."

Elder Orson Pratt, who is the only remaining member of the original Quorum of the Twelve Apostles, then presented the authorities of the Church to the Conference, who were voted for unanimously by the orders of the Priesthood, each quorum according to its respective rank, and afterwards the whole congregation, rising to their feet with uplifted hands to heaven. This solemn scene will live forever in the memory of all who witnessed it. John Taylor was sustained as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints in all the world. George Q. Cannon as First Counselor and Joseph F. Smith as Second Counselor in the First Presidency. Wilford Woodruff as President of the Twelve Apostles. The other members of the quorum were then sustained according to their order. As Counselors to the Twelve, John W. Young and Daniel H. Wells.

The names of Francis Marion Lyman and John Henry Smith were then separately presented to be members of the Quorum of the Twelve, and were unanimously sustained. All the other presiding officers were presented and sustained without change.

The new edition of the Book of Doctrine and Covenants and the Pearl of Great Price, were then presented for the acceptance of the Conference. President Joseph F. Smith moved that the revelations in these books be received and accepted as revelations from God to the Church of Jesus Christ of Latter-

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day Saints, and to all the world. The motion was seconded and sustained.

The congregation was addressed by Presidents Taylor and Woodruff, in an impressive manner, and the proceedings brought to a close by the adjournment of Conference until April 6, 1881. The choir and the vast congregation singing

"The Spirit of God like a fire is burning."

Benediction by President Joseph F. Smith.

MISSIONARY APPOINTMENTS.

THE brethren whose names were called at the young men's conference, October 6, have received their appointments and will make arrangements to fill them at the earliest opportunity. The Territory has been divided into seven districts, and the appointments issued for two or more missionaries to each district. In addition to the names called at the conference, a few others have been selected, while some of those, on account of other duties, have been excused.

The work of visiting all of the Associations in the Territory will probably go on without interruption during the fall and winter months. We are of the opinion that a great amount of good will result from this mission. There is no field in the world that is more interesting and none in which a more earnest response will greet the intelligent efforts of those called to the labor of preaching and instruction.

If the young brethren now called will take up the work in the proper spirit and carry it on as instructed, they will have joy in their labors, and success will crown their efforts. They will see, in consequence of their visiting, renewed interest in the work of mutual improvement. Officers of Associations will be encouraged and strengthened. The members will enter upon their duties with renewed energy; while many who have not yet identified themselves with the organization will be drawn into it, and will reap the benefits to be derived from instructive meetings, conducted on a progressive systematic plan, that cannot fail to advance all the members, and to do an educational work among them that nothing else could do. There is no feature of this missionary labor that is more gratifying than the system it will introduce. While care is taken to not disorganize or to abruptly introduce any changes in the Associations, that have adopted and are pursuing some intelligent plan, to those which are deficient in these respects suggestions will be made, which, if promptly carried out, will at once place those Associations on a permanent footing, with a clear course marked out before them that will greatly facilitate their work and make their progress more sure and satisfactory.

The districts in their order, with the approximate number of Associations in each, and the assignments of missionaries so far as made are as follows: No. 1. Bear Lake and Cache Stakes: forty Associations; Junius F. Wells and John T. Caine, Jr. No. 2. Box Elder and Weber Stakes: thirty-five Associations; B. F. Cummings, Jr. and Edward H. Anderson. No. 3. Davis, Morgan, Summit and Wasatch Stakes: thirty-five Associations; Leonard G. Hardy and Thomas J. Steed. No. 4. Tooele, Utah, Juab and Millard Stakes: thirty-five Associations; John W. Taylor and Joseph A. West. No. 5. Sanpete, Sevier, Panguitch and Kanab Stakes: thirty-five Associations; George C. Lambert and Rodney C. Badger. No. 6. Beaver, Parowan and St. George Stakes: twenty-five Associations; William S. Burton and Moroni Snow. No. 7. Salt Lake Stake: thirty-five Associations; Milton H. Hardy, J. F. Wells and Royal B. Young.

The letters of appointment and instructions to these brethren are as follows:

CERTIFICATE OF APPOINTMENT.

This is to certify that Elder ——— has been duly called and appointed by us to labor as a missionary among the Young Men's Mutual Improvement Associations, in company with Elder ——— in the following Stakes of Zion: ———; with instructions to aid the Stake Superintendents, whose co-operation is requested, in perfecting the organization, wherever necessary, in introducing sys-

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tematic exercises, encouraging the establishment of libraries and reading rooms, extending the circulation of the CONTRIBUTOR, and to preach, exhort, and labor with the youth as he may be led by the spirit of his mission..

We pray God to bless Elder ——— in this mission, and we commend him to the hospitality and attention of the authorities of the Stakes and Wards he may visit, with a request that they aid him in the discharge of his duties, as time and circumstances may permit and require. (Signed) ———

INSTRUCTIONS.

Upon taking up your mission, which should be as soon as practicable, you will report to the Superintendents of the Stakes you visit; they, upon consulting with the Stake Presidencies, will appoint meetings for all of the Associations in their respective Stakes, and so far as practicable accompany you in your journey. At your meetings, which will be of a general character, you will present the instructions of the General Superintendency, as they are published, and speak upon subjects relating to the mutual improvement of the young. We recommend you to hold business meetings with the officers of each Association, and to instruct them in regard to keeping correct rolls, taking minutes, making reports, conducting exercises upon the progressive, systematic plan herein presented, and upon such details as you may discover them to be deficient in observing, that uniformity, so far as practicable, may be secured in the working of all Associations. We desire the young men to take up the study of the Scriptures and Church History, and proceed systematically in their researches. We have examined the lists of subjects taken from the records, and prepared by Brother Milton H. Hardy, and recommend their adoption to the Associations. Complete lists of these subjects will appear, in their order, in the CONTRIBUTOR. We here present an extract from each, which will give you an idea of their character, and supply you with an example to speak from:

BIBLE SUBJECTS.

Dispensation of Adam, period, 4004 B. C. (account; Genesis, I—V):

1. The Creation.
2. Adam and Eve in the Garden of Eden.
3. The Fall.
4. Cain and Abel.
5. Enoch and the ten Patriarchs; followed by the dispensations of Noah, Abraham, Moses, the Prophets, etc., in the same order.

BOOK OF MORMON SUBJECTS.

Dispensation of Nephi, period, 600 B. C. (account in Books of Nephi):

1. Zedekiah, King of Judah.
2. Lehi's Vision—his family—departure from Jerusalem and temporary home.
3. Return of Nephi and his brethren for Records.
4. Nephi's second journey to Jerusalem.
5. Lehi's Third Vision, etc.; and so on through the record.

CHURCH HISTORY SUBJECTS.

First Period, Joseph Smith:

1. Ancestry and birth of the Prophet, 1805.
2. Joseph's First Vision. 1820.
3. Revelation of the Plates, 1823.
4. Possession of the Plates, 1827.
5. Exhibition of the Characters, etc., 1828.
6. Conferring the Aaronic Priesthood, 1829.
7. The Three Witnesses of the Plates, Testimony, 1829.
8. The Restoration of the Melchisedec Priesthood, 1829; etc., etc., through Church History.

These subjects may be presented as follows: A member should be assigned one of the subjects as: The Creation, Lehi's Vision, or Birth of Joseph; and all of the members be instructed to read that portion of the Records relating to the subjects. On the evening of the meeting, the member appointed will simply narrate in his own language the subject assigned him, with such references and quotations as he may be able to remember. At the next meeting the succeeding subject on the list should be taken, and so on regularly, through the records.

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The Bible subjects should be rendered at every meeting, while the Book of Mormon and Church History may alternate. A record of the number of subjects from each should be kept and reported.

Besides these exercises, we recommend the bearing of testimony in each meeting, not to consume all the time, but that a few minutes be so spent. The Presidents should then vary the exercises by introducing essays, declamations, select readings, addresses, answering questions, etc., etc.

With these and the published instructions, we believe you will have sufficient matter to lay before the Associations and to occupy your time profitably to those you visit, we therefore pray the blessings of the Lord to attend your efforts in the interests of the youth.

Your brethren in the Gospel,

W. Woodruff,
Jos. F. Smith,
Moses Thatcher.

General Superintendency Y. M. M. I A.

ASSOCIATION INTELLIGENCE.

THE Fifth Semi-Annual Conference of the Young Men's Mutual Improvement Associations was held in the Salt Lake Assembly Hall, Wednesday evening, October 6th, 1880.

Present on the stand, of the General Superintendency, Wilford Woodruff, Joseph F. Smith and Moses Thatcher Apostle George Q. Cannon, President Geo Teasdale, George Goddard and Junius F. Wells.

Meeting called to order by the General Superintendent. Prayer by President George Teasdale. Roll of Stakes called; responded to by eleven representatives.

Elder George Q. Cannon expressed his pleasure at meeting with the young men and women of Zion. He desired to say to the young men, that to succeed as Latter-day Saints, they must, in their youth, live the principles they profess. Be Latter-day Saints in practice as well as in faith. He urged the youth of both sexes to refrain from the indulgence of vicious appetites, saying, any person derives more pleasure from the restraint of appetites for smoking, drinking liquor, tea and coffee, etc., than from their indulgence. I have found that true happiness can only be attained by living a righteous life.

Elder Moses Thatcher said: I know of no field where intelligent missionary labor, guided by the Spirit of God, can be performed to better effect than among the youth of our people. If we spent as much time and means to labor among them as we do among strangers in the world, the result, I am constrained to believe, would be of greater good than in the world. But I have observed that many who are perfectly willing to go abroad on missions, to travel many miles to proclaim the truth to an infidel world, are averse to going a little out of their way, to turn the steps of the youth at home from the paths of temptation. If the children of the Saints have the same instruction that we give to the people of the world, without money or price, I will venture to say that not one out of ten will turn from the truth, after once tasting the joys of a testimony.

Elder Wilford Woodruff bore testimony to the remarks already made. The Lord raised up this work, through the Prophet Joseph Smith, who labored for its establishment and predicted many things, all of which thus far have been fulfilled, and there is no doubting the fact that all that remains will be, in due time. I have witnessed the progress of this work for many years, and have gone through the trials and experiences of early times, and when I see this people to-day, numbering a hundred and fifty thousand, I see the hand of God among them. I feel interested in the youth, because I look to them to bear off this work in triumph. Many of the older authorities have passed away. Joseph is gone, Brigham is gone, and others are

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following. When I think of the hardships they and many of us have passed through, traveling without purse or scrip —shouldering our knapsacks, leaving families and friends for the truth's sake, I sometimes am led to exclaim, Where O God, are the children of the prophets, who have the stamina to shoulder the responsibility of the kingdom, and bear it off as their fathers have done! Yet they are here, before and around me in the rising generation. To them it will be given, and God will preserve among them those that will sustain his work. I want to see the young men and women instructed aright. We are responsible for this, and should do all in our power to train them in the principles of righteousness. I would like to see the name of every young man in Israel enrolled in the Young Men's Associations, and every young lady a member of their Associations, that they may all be gaining intelligence, and learning of the things of God. I hope they will heed the counsels of their elders and avoid temptation. This people were ordained before they were born to come forth in this generation and do the work they are doing. I would rather not live another hour than to live so long that I should lose the fellowship of the Saints of God, or be estranged from the spirit of our religion. I have an anxiety about these associations. They are doing a good work in preparing young men for the field that is before them. I was never called to perform a mission in my life but what I was glad of it, after I got through, no matter what the circumstances were before going or while I was away. We have adopted some general instructions to the Associations, which Brother Junius F. Wells will now read.

INSTRUCTIONS

Of the General Superintendency, to the Officers and Members of the Young Men's Mutual Improvement Associations throughout the Church.

As the season for resuming your winter work is approaching, we deem it an opportune time to issue some general instructions in relation to the future working of the Associations, that will tend to systematize your efforts, and to revive and sustain a proper interest in the cause of Mutual Improvement among the young.

First: In relation to Membership.—The Associations should be composed of young men, running to neither extreme as to their age. Young ladies should not be admitted as members of these Associations; they have an organization of their own, to which they should belong. Where the Associations have admitted them in the past, in the approaching season they should erase their names from the rolls, that our organization may indeed be what it purports to be, according to the original instructions of President Young.

Meetings.—Each Association should, so far as practicable, commence to hold regular weekly meetings in the month of October in each year, when officers should be chosen and sustained, and continue them until May, when a vacation may be taken until the following October. At these meetings, which are for instruction, we desire to introduce systematic exercises, upon a plan that we have under consideration, and will make arrangements to present before the Associations during the present season.

Once a month the Associations should hold a conjoint meeting with the Young Ladies' Associations, at which a varied order of exercises may be rendered for the amusement and entertainment of the people invited to attend.

Quarterly Conferences of the Associations should be held in each Stake, at such times as the Stake authorities of the Priesthood may appoint. At these conferences, reports from the several Associations should be given and the General and Stake officers sustained. The Superintendents should inform the general officers of the times of their conferences, that the latter may attend them when convenient.

At the time of the semi-annual conferences of the Church, general meetings of the Associations will be called; in October, to hear verbal reports and instructions, and in April to present the annual statistical report of the entire or-

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ganization. Stake Superintendents should send in their annual reports to the General Secretary, on the blanks supplied, by the first of April of each year. Whenever a change occurs in the office of president of any Association, the Stake Superintendent should be notified, and whenever a vacancy occurs in the Stake superintendencies, word should be sent to the general officers, that proper steps may be taken to preserve our Organization with effective officers at work in all its branches.

Libraries.—We have called to our assistance a Library Committee of three, to whom the secretary or librarian of each Association is requested to immediately report a list of all the books in their respective libraries. The general supervision of the Association libraries, preparing lists of suitable books, arranging for their purchase and distribution, etc., will devolve upon this committee, whom all Associations should consult, when about to lay the foundations for libraries, or to purchase additional books for those already in existence.

Missionary Labor.—The inter-missionary labor of the Associations should be continued, as in the past; visitors from one Association attending the meetings of another each alternate week; not to occupy all the time in preaching, but to observe the exercises of the meeting, and to speak during the time usually allotted for testimony bearing, as they may be requested by the presidents. Appointments will issue from us, from time to time, of missionaries instructed to labor with the Associations, and to explain the general order of exercises we wish them to adopt.

Entertainments and Lectures.—We recommend the Associations to assume, wherever agreeable to the local authorities, the management of entertainments, the giving of concerts, dancing parties, etc. All of these should be of a character in harmony with our work of Mutual Improvement, and to reflect the progress of our Organization. Public lectures upon timely and appropriate subjects, should be arranged for and given under the auspices of the Associations, at such times as may be convenient and agreeable, during the winter season.

The CONTRIBUTOR.—This magazine, as the organ of the Associations, should be sustained by them and the young people, its object being to reflect their progress and to record their improvement.

Wilford Woodruff,
Joseph F. Smith,
Moses Thatcher,
General Superintendency of the Y. M. M. I. A.

Elder Thatcher then presented the general officers as follows, all of whom were unanimously sustained:

Wilford Woodruff, General Superintendent.

Joseph F. Smith, Moses Thatcher, Counselors.

Junius F. Wells, Milton H. Hardy and Rodney C. Badger, Assistants.

William S. Burton, Treasurer.

Heber J. Grant, Secretary.

Jeseph F. Smith, John R. Park and Joseph H. Felt, Library Committee.

The CONTRIBUTOR as the organ of the Young Men's and Young Ladies' Mutual Improvement Associations.

The following persons were called and sustained as missionaries to travel and labor with the Associations and to introduce systematic exercises among them:

Wm. S. Burton, Heber J. Grant, Milton H. Hardy, Rodney C. Badger, Joseph A. West, Edward H. Anderson, Anson V. Call, Junius F. Wells, George C. Lambert, B. F. Cummings, Jr., John T. Caine, Jr., John W. Taylor.

After singing the doxology, the meeting was dismissed by Elder Joseph F. Smith.

IN answer to several inquiries, the following was published in the *Deseret News*, October 19, 1880:

From a number of communications which we have received from different persons, it seems desirable that we offer a few words further, in relation to Mutual Improvement Associations.

Young ladies have an organization of their own, in which they should be enrolled. Where the young men's associations have young ladies also on their rolls, we recommend that the names of

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the young ladies in each association be erased and placed on a roll by themselves.

Once a month the young men's and young ladies' associations might hold a conjoint meeting in each ward or district, at which a varied order of exercises might be rendered, for the entertainment, instruction and amusement of those who might attend, some experienced persons being of the opinion that greater good could be accomplished by the sexes holding three out of four of their meetings separately from each other.

However, there may be and doubtless are exceptions to this. In some wards, the young men and young ladies belonging to one association, have been in the habit of holding all their meetings together, and have become attached to that method of organization, having their association interests united. Where this is the case, the circumstances should be carefully considered, and no hasty or injudicious changes should be made. But it would be well to have the names of the young ladies on separate rolls.

We do not desire to introduce any unnecessary rigid rules, nor to needlessly criticise the existing manner of organization. We therefore wish it to be understood that we do not recommend the disorganization of any institution.

The general instructions for conducting these associations are published in the May number, Vol. I, of the CONTRIBUTOR.

Wilford Woodruff,
Joseph F. Smith,
Moses Thatcher,
General Superintendency Y. M. M. I. A.

GOOD ADVICE.

George Francis Train recently gave the following advice to some college young men:

You want some good advice. It has ruined many a man, but may not harm you, because you will not follow it:

"Rise early; be abstemious, be frugal; attend to your own business and never trust it to another; be not afraid to work, and diligently, too, with your own hands; treat every one with civility and respect—good manners insure success; accomplish all you undertake; decide, then persevere; diligence and industry overcome all difficulties; never be mean—rather give than take the odd shilling; never postpone till the morrow what can be done to-day; never anticipate wealth from any source but labor; honesty is not only the best policy, but the only policy; commence at the first round and keep climbing; make your word as good as your bond; seek knowledge to plan, enterprise to execute, honesty to govern all; never trade beyond your stock; never give too large credit; time is money; make few promises; keep your secrets; live within your income; sobriety above all things; luck is a word that does not apply to a successful man; not too much caution—slow but sure is the thing; the highest monuments are built piece by piece; step by step we mount the pyramids; be bold—be resolute when the clouds gather; difficulties are surmounted by opposition; self confidence, self reliance is your capital; your conscience the best monitor; never be over sanguine, but don't underrate your own abilities; don't be discouraged; ninety-nine may say no, the hundreth, yes; take off your coat, roll up your sleeves, don't be afraid of manual labor; America is large enough for all; strike out for the west; the sea shore cities are too crowded; the best letter of introduction is your own energy; lean on yourself when you walk; keep good company; the Spaniards say, 'if you lie down with dogs you will get up with fleas;' keep out of politics, unless you are sure to win; you are never sure to win, so keep out."

To know
That which before us lies in daily life
Is the prime wisdom.—*Milton.*

Boys, never call your father, nor any body else's father, "the old man."—*H. C. Kimball.*

Let your efforts be, not for wealth, but independence. Whatever be your talents, whatever your prospects, never be tempted to speculate away, on the chance of a palace, that which you need as a provision against the workhouse.—*Lord Lytton.*

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THE CONTRIBUTOR.

The Glory of God is Intelligence.

VOL. II. DECEMBER, 1880. No. 3.

MEXICO AND THE MEXICANS.

III.

WHILE the train pauses and our two Farley engines are replenished with wood, heedless of the many toned voices of *pulque*, *tortie* and fruit venders, we gaze with delight at the vineclad, gorge rent heights of the mountains before us. How beautiful the shifting lights play on leaf and limb, while changing shadows overhang deep ravines, spanned midway by bridges appearing like webs woven from the woof of the industrious spider! Describing a sweeping curve, we see, perhaps three thousand feet above, what seems like a miniature toy-train; we watch it noiselessly descending from the mists resting on the brow of barren peaks beyond; we note the crescent form assumed as it seems to pause on a slender bridge; then it straightens out and rushes into a deep cut or hides in the gloom of a tunnel; emerging thence, it swings around the verge of a sharply defined ridge; passing which, it moves away from us, and then, with a bold sweep, crossing another deep gorge, it comes toward us again. Thus, while watching the descending train, which assumes greater proportions every moment it approaches, we hear in the Spanish tongue, "All aboard!" and our train moves up the valley, making a full curve to the right, thus commencing sooner the ascent of the heavy grade before us. Here we meet cavalcades of weary looking donkeys staggering under ponderous loads of wood, carried from away up in the mountains, and we wonder how many of these donkey loads our two powerful locomotives would consume in climbing the four thousand feet just ahead of us.

A mile further on, at the base of the mountain, we met the train which we had been watching. It contained many passengers and two or three cars of soldiers, about half of whom were transferred to our train as a guard of safety! On inquiry, we learned that trains in Mexico were sometimes robbed, as well as in our own country; hence, as on the Union Pacific Railroad, the necessity of government protection. We heard, notwithstanding this precaution on the part of the Mexican Government to protect the property of the railroad company and that of the traveling public, that a train out from the City of Mexico had, not long since, been relieved of considerable money—a hundred thousand dollars or more, under the following peculiar circumstances: Express trains bound for Vera Cruz leave the city in the evening, always, of course, accompanied by a military guard. In the instance referred to, about midnight the train stopped at one of the stations. In due time, under orders, it pulled out, and after running several miles was again stopped, where, according to the expression used in the United States, it was "gone through" by gentlemanly "road agents," who, on this occasion, seemed to be traveling with the train—for an object. How about the guards? Like the Irishman's flea, "they were not there," having been left, cars and all, by the drawing of a coupling pin, at the last station. Parties losing money were weak enough to think, it was said, that

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the government knew of more ways than one to protect property—as well as to raise funds.

We soon forgot all about this yarn, true or false. Our young friends, A. Gwyn Foster, nephew of the American Minister to Mexico, and Amos W. Butler, Ornithologist, from Brookville, Indiana, were riding on the pilot of the engine, taking in the scenery; while Elders James Z. Stewart, Meliton G. Trejo and the writer were doing their part noting the loveliness of the valley below, with its farms mapped out and appearing like the squares of a chess board. As we rise higher and higher, we see Orizaba, grand, silent, white robed and beautiful, still towering thousands of feet above; like the eye of the Almighty, it seems ever looking down upon us. From this point, later, we gazed into what appeared a fathomless deep of rolling clouds, filling the valley beneath. With wonder and admiration we watched them gather up into billowy heaps, and then expand with spraying edges like the lace of a bridal veil; beyond, rose the dark outline of rugged, uneven mountains; beneath, we knew, were quiet hamlets, cultivated fields, and blossoming trees. We now cross frail bridges, pass through long tunnels, and skirt steep banks. Pulling around a sharp curve, to the left, we gaze thousands of feet down into a wonderfully grand cañon, the waters of which foam as they rush over falls and dash against the huge rocks.

"Boca del Monte!" We have reached the gradual ascent leading to the table-lands. Here we note quaint wagons, the wheels of which are blocks sawn from the ends of round logs, with holes in the centre to admit the rude wooden axles. To these, oxen, with yokes lashed to their horns, are hitched, and driven by means of a pointed goad, in the hands of a cotton-clad, sandal-footed Mexican; all reminding us of scenes witnessed in California in early boyhood.

Forward once more, and we shortly reach Esperanza, nine thousand six hundred feet above sea level. Here, hungry beyond measure, we breakfast upon food, strange, if not new. There are some things nobody can find out; and among them are, of what some of the Mexican dishes are compounded. In this, perhaps, we find the application of "where ignorance is bliss, 'tis folly to be wise." Up to the time of our arrival at Esperanza, we had always believed that "Bonnie Scotland" had the patent right to the use of "garlics." We find Mexico to be her rival; while the Mexicans (Indians) inherit the love of their fathers for leeks and onions. Just think of feeding, as our English neighbors would say, a "famished" man on garlic, red pepper, leeks and onions, seasoned with a little meat and potatoes!

Forward once more. What a change! We rush down a sloping sand plain at a break-neck speed. These Mexicans have taken lessons in domestic economy, and thereby arrived at the conclusion that it is cheaper to run trains fast down hill, without steam, than to undertake to keep uniform speed up hill with it. The dust and sand now fill the cars to suffocation. How dreary, barren and forbidding the country appears; what a contrast between it and that through which we passed a few miles back! The sudden change makes us almost low spirited. Our poetic feelings are fast being buried in the choking sands of a desert, which is only occasionally relieved by sickly looking corn stalks, and puny, unbound barley ricks. Canals and water ditches lead in almost every direction, but where is the water? Judging by appearances, we should think the sandy plateau had received no rain for a dozen years or more. Thus we continued for four or five hours, running down grade at the rate of about fifty miles an hour, up, perhaps ten. Long stops are made at every little uninviting station. We wondered why so many and lengthy pauses were made, and finally reached the conclusion that the main object in view, was to give the train hands an opportunity for lighting cigarettes, and, after their fashion, to enjoy a comfortable smoke. The writer has seen, in Utah, boys leave a team stalled in the mud while they waded out of the mire

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in order to find a good, comfortable place in which to make a cigarette and enjoy a square smoke; but never saw, until reaching Mexico, what appeared to be the detaining of an express train for a similar purpose.

As we approached nearer to the Valley of Mexico, we noticed a slight improvement in the general appearance of the country. Long, low ricks of loose barley indicated that there were products other than the *magüe* plant,' which would grow even on sandy plains. Ahead, and to the left, we for the first time see Popocatapetl, and Iztaccihuatl (white woman), as they seem to rise from the Valley of Puebla, and tower majestically above the surrounding mountains. Reaching a station more pretentious than many others passed, we were astonished to see what appeared to be dressed hogs, piled by the cord on the long platform. Here, we thought, Chicago finds a rival in the pig business. We got off the train, and, on approaching the great heap, imagine our surprise at observing a broad shouldered Mexican pick up one of the dressed hogs, and, uncorking a leg, politely ask us to receive therefrom a drink of *pulque!* We respectfully declined, but my Mexican friend, thinking, perhaps, that we were somewhat fastidious, seemed determined in some way to please us, and, believing that our objection was not to the drink, but to the mode—the hind leg of a pig's skin—through which to obtain it, picked up from the ground an empty skin, and bunching it up, so as to form a kind of a pocket, offered a quart or more in that style. We managed, through the kind interpretation of Elder Stewart, to let him know how deeply we appreciated his kind hospitality, and, at the same time, that we never did like *pulque*, whether offered from the inside or outside of a pig's skin.

The shades of night gather around us, as we pause at a little station opposite the pyramids of Teotihuacan, standing proudly, notwithstanding the decay of ages, in the midst of what was once the proud Toltec "City of the Gods," about which we hope to write later; and regarding which the eminent *dèserè* Charnay, now exploring in Mexico, makes the statement that it once exceeded twenty-seven miles in circumference. Beyond, we see the faint light playing on the placid bosom of Lake Tezcuco; between which and the cone-like mountains behind, is the rebuilt city, where once stood the magnificent capital of the Montezumas.

Reaching the City of Mexico at 8:30 p. m., we at once proceeded to the Hotel Itirbide, where, obtaining refreshments, we retired to the privacy of our room, and humbly supplicated the Lord to bless the honest and good of the land; to remember in tender mercy the remnants of Joseph, and dispel, by the rays of divine truth, the darkness resting upon the hearts of His Lamanitish children. To them may the Son of righteousness arise with healing in His wings, so that our message of "peace on earth and good will to men" may banish their sorrow, open their eyes, unstop their ears, and plant in their hearts the joy that cometh through the love of God.

Moses Thatcher.

COAL.

THE rocks and soil of which the exterior of the earth is composed, are arranged in layers, one above the other, as may be seen in any of our cañons, where these layers have been tilted up and worn away by the action of water. It seems, then, that one layer after another has been added, until now they have attained a very great thickness. The history of their formation, the forms of animal and vegetable life found in them, is given by geologists, and divided into periods corresponding to a number of these layers taken together. There was an age in the past history of our world in which seam after seam of coal was

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deposited, and then covered up by layers of gravel, clay, etc. This is called the carboniferous age, and during this time about nine-tenths of all the coal known to be in existence was formed.

The geologist cannot always tell where coal can be found, but he can tell where it cannot be found. Many whose knowledge of geology is only practical, have been led from a few surface indications to expend large sums of money in digging for coal in strata that were formed long before coal came into existence. This has been very frequently illustrated in Great Britain, the State of New York, and other places.

The coal beds are of great thickness in some places, as in Nova Scotia, where they are thirteen thousand feet thick, in South Wales, twelve thousand, in Pennsylvania, four thousand. We do not mean by this that the coal itself is so thick, but the distance from the lowest layer to the topmost in which coal is found.

The coal is found in seams, sometimes only the fraction of an inch in thickness, while at other times it is several feet. Between these seams are found beds of gravel, clay, sand, etc., in no regular order, but always in great thickness as compared with the coal itself. The ratio is about fifty to one; thus, the Nova Scotia coal fields, thirteen thousand feet thick, would contain only about two hundred and fifty feet of coal, and a great portion of this would not be workable, because the seams are altogether too thin, as none are worked unless at least three feet in thickness.

As coal is found in layers like any other portion of the earth's crust, it is subject to the same forces as the crust itself, and hence we find the layers tilted up in many places and exposed to view, and bent and folded in various ways. The number of seams varies in different places. In Nova Scotia there are about seventy, in England about one hundred, while in some parts of Europe the number is one hundred and seventeen.

In the United States are located some of the most extensive coal fields in the world. The most important now are those in Pennsylvania, which extend also through Virginia, a considerable distance south. Another is located in Michigan, but this is rather small compared with the others. A very extensive coal region underlies the southern parts of Indiana and Illinois, and the northern part of Kentucky. What is supposed to be a continuation of the same field, but separated from it by the Mississippi wearing it away between, is the coal region extending from Iowa through Missouri and Texas. The whole area in the United States, of coal lands belonging to the carboniferous age, amounts to about one hundred and twenty thousand square miles, and in addition there are other fields belonging to a later age, as those in Utah and Wyoming. These would swell the area to one hundred and fifty thousand square miles.

The most important question on the subject is to know how coal originated. Of one thing we can be sure, and that is that it is of vegetable origin. Various proofs may be brought forward to sustain this position. When we examine the beds of clay, sand, etc., just below a seam of coal, we here find the remains of roots and stumps, in some cases petrified, in others turned to coal, or partly so. In the layers above are found the prints of leaves, fruits and flowers, so distinctly marked that in many coal mines, especially those of Nova Scotia, the ceilings seem to be frescoed rather by the hand of art than of nature. If thin sections be made and properly prepared of any kind of coal, from the softest to the hardest and most structureless, and placed under the microscope, the little cells and grain of the wood can be readily distinguished. Vegetable matter has been found in various stages of progress, from a brownish wood in the first stages of transformation, to the most perfect varieties of coal. Another proof is that peat, a substance taken from bogs and marshes, and known to be of vegetable origin, has been subjected to immense pressure for quite a length of time, when it assumes the appearance and qualities of ordinary coal.

All vegetable matter, when burned,

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leaves behind an ash, which is the mineral matter taken up by the plant through the roots. But in addition to this ash, which must exist if coal is of vegetable origin, there are still many other impurities in the shape of clay, etc., and the proportion of these impurities will have a great deal to do with the quality of the coal. When the per cent. of ash is about two or three, the coal is of the best quality, but when the per cent. is from ten to twenty it is poor, and from thirty to forty, it is too poor to be used; but when the per cent. is still greater, it loses the character of coal altogether, becoming only a black or dark shale or clayrock. If coal is roasted, as in gas works, it will be separated into two parts, a hard, solid substance left behind, which we call coke, and a volatile part in the shape of tar, gas, etc., which will pass over, and may be condensed or caught in proper receivers. When certain kinds of soft coal are used, the amount of volatile matter is very great; these are called bituminous, but when the proportion of volatile is small, the variety of coal is anthracite, which is very hard, and burns with little or no flame and smoke, but makes a very hot fire; hence it is much used in melting iron and other metals. Graphite, which is used in making lead pencils, may also be considered as another form of coal, although it is not used as fuel. In this form the volatile matter has entirely disappeared.

Vegetable matter may be decomposed in the air, when a change takes place very much like that produced by burning, only it goes on more slowly, but finally leaves nothing but the ash, just as though it had been consumed by a flame. Here the oxygen of the air unites with the carbon, and forms a gas which diffuses itself throughout the atmosphere. But when the vegetable matter is not in contact with the air, as when it is buried under the earth, or under water, a different change takes place. In this case, only a very small portion of the carbon or charcoal of the wood can find oxygen to unite with, and the great bulk of it must remain, while the other constituents of the wood unite with each other, forming gases which slowly pass off, leaving little else than the carbon and the ash behind.

The plants from which the great beds of coal were formed, were not the same as plants found now upon the surface of the earth. They were very peculiar ferns, quite different from anything we are acquainted with now. The cone bearing plants like our pines, firs and cedars, were then very numerous, but they do not seem to have formed but a very small part of the coal, as they grew upon the mountains and hill sides, and were washed down into the marshes when coal was forming from the decomposition of large quantities of vegetable matter that grew in great abundance in the marshes themselves. Ferns that reach in this latitude the height of two or three feet, were then large trees fifty feet high, or more. Plants very much like the common scouring rush that we see growing along our streams, reached the height of seventy or eighty feet, and besides these, many others of great size and strange form.

The plants that formed our coal beds grew where they are now found, except the few pines and firs mentioned above. The evidence that we have of this fact, is in the roots found in the clay below the coal seam, and the impressions of leaves, fruits, twigs, etc., in the layers above. Seams of coal are now forming, as has been determined by actual observation, at the mouths of rivers, but these are not of very great thickness, as the vegetation is not luxuriant enough. As the leaves and trunks of the trees fall into the shallow waters at the mouth of the river, they are thus protected from the action of the air, and a slow change takes place, by which the coal and ash remain behind, while the other portions of the vegetable fabric pass off as gases, as explained above. In the course of a few years, an inundation takes place, the vegetable matter is buried beneath a layer of sediment brought down by the river, and is thus packed away. But it may take thousands of years before the change to coal is complete.

Before the continents were formed as they exist now, immense marshes are

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supposed to have been in existence at the mouths of great rivers, and in these marshes flourished the luxuriant vegetation of the carboniferous age, and thus were formed the immense coal fields of that age. The coal of Utah and other western territories was formed in a later age, when the conditions, though less favorable than before, still permitted the formation of a very good quality of coal.

As explained in a previous article, we know that the carbon or charcoal in plants is obtained through the leaves, from a poisonous gas in the atmosphere called carbonic acid gas, which exists in the ratio of one cubic foot to twenty-five hundred. We can form some conception of the immense amount of carbonic acid in the air in those times, when we call to mind the fact that all the coal now stored away in the earth, was once combined with oxygen, forming carbonic acid, and existed as a part of the atmosphere. Thus we see that not only was a vast quantity of fuel stored away in the earth at that distant age, for the use of man, but the atmosphere was purified for him also.

Quebec.

LEAVES FROM THE TREE OF LIFE.

THIRD LEAF.

THE repentant, baptized believer arises from the tomb of water cleansed from sin and washed pure of iniquity. He is spiritually resurrected. His old life is gone. He is born again. This is a type of the bodily resurrection to come. He is now prepared to receive the Holy Ghost, which "dwelleth not in unclean tabernacles." This is an endowment from on high. It is the Comforter which fills the absent place of the personal Christ. It is a manifestor of truth. It bears witness of the Father and the Son. It is the light of eternity. It reveals things present and past, and unfolds events that are to come. It is the true scripture-maker. By it the prophets wrote the word of the Lord. It proceeds from the presence of God. It is the communicating element between man and his Maker. It is the source from which flow the spiritual gifts of the Gospel. Without it, no one can say from knowledge that Jesus is the Lord. Without it, the things pertaining to immortal spheres cannot be comprehended by mortals. Without it, no one can see the way which leads to eternal life. Without it, none can enter the kingdom of God.

There is a set mode by which this great gift is conferred upon mankind. God's house is a house of order. His laws are set in the spiritual as in the physical universe, and there is no confusion in any of His works. The ways of men are not His ways, and He does not bend them to suit men's diversified notions. To obtain the gift of the Holy Ghost, the necessary conditions must be complied with. These we have already explained. The method by which it is conferred is, the laying on of hands by men who have themselves received it and have been called of God and ordained to administer it. True faith, genuine repentance, correct baptism, properly administered, are as surely to be followed by the outpouring of the Holy Ghost, through the laying on of hands, authoritatively administered, as the harvest is to come from seed sown in good soil and ripened by the rains and sunshine of heaven, or as the results of a chemical experiment are to be achieved when the needful elements are correctly compounded.

The effects of this gift upon the recipient are not generally of a startling character. They are not necessarily physical. The chief office of the Holy Ghost is to enlighten the internal man or woman. It administers to the spirit. It brings peace, comfort and joy to the soul. It gives assurance of divine acceptance; and it establishes inward strength to resist sin and evil and lay hold upon all that is good. But it does not convulse the system. It produces no contortions of the countenance. It will not throw people

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to the earth as if they were dead. Neither will it cause them to yell, shout, jump around in paroxysms or act in an unseemly manner. Its internal fruits are faith, knowledge, wisdom, joy, peace, patience, temperance, long suffering, brotherly kindness and charity. Its external gifts are manifested in prophecies, visions, discernments, healings, miracles, power over evil spirits, speaking in various tongues, interpretation of tongues, etc.

These several gifts are distributed according to the will of God among the various recipients of the Holy Ghost. One person may receive several of them. Some may not obtain any of those gifts which are manifested outwardly. Neither are the latter always the most to be desired. "Prophecy" is better than "tongues" as a gift, though the latter is more showy, and wisdom and faith are better than either. Divine knowledge with divine wisdom in its use is a gift of priceless worth, bringing joy beyond expression to its possessor, and conferring untold blessings upon others.

These various gifts of the Spirit are obtainable through the prayer of faith. "Ask and ye shall receive," is the promise to the Saints. And they are called Saints who have obeyed the laws and ordinances we have explained, and received the gift of the Holy Ghost. But their desires must be pure in order to obtain the blessings for which they ask. These are not given as signs to be consumed on any one's lust. Neither are they bestowed as wonders to create astonishment or feed the love of the marvelous. They are designed for the comfort and confirmation of the faith of the true and obedient believer, and as tokens of the love of an indulgent Father, and must be used in wisdom, or they will be withdrawn and work injury instead of benefit.

The ceremony of the bestowal of the Holy Ghost is called confirmation. As baptism is the birth of water, so confirmation is the birth or baptism of the Spirit. Both are necessary to entrance into the kingdom of God, whether that is viewed in the light of the Church on earth or the glorious dominion of the Father in heaven. Only they who are led by this Spirit are truly the "sons of God." As it is bestowed through obedience, so it may be withdrawn through disobedience. The condition of those who lose this gift after having enjoyed it is truly lamentable. The light that was within them becomes darkness, and their last state is worse than their first. Their spiritual tastes become dead or vitiated, light seems to them darkness, and that which was once their greatest delight becomes the object of their deepest aversion. They then become a prey to influences of evil; hatred and malice spring up in their hearts towards the children of light; and the culmination of their career, if persisted in and reclamation does not come, is the shedding of innocent blood, for which there is no forgiveness.

The possessor of the Holy Ghost is infinitely rich; those who receive it and lose it are of all men the poorest. But there are various degrees of its possession. Many who obtain it walk but measurably in its light. But there are a few who live by its whisperings, and approach by its mediumship into close communion with heavenly beings of the highest order. To them its light grows brighter every day. For them are joys, anticipations and glorious hopes that thrill no other bosoms, sweet experiences that earthly pleasures cannot bring, and a spiritual growth towards the stature of Christ Jesus that eternity only will fully unfold to general view. *C. W. Penrose.*

Be grateful for small benefits; it shows that you esteem men's minds, not their trash.

Men are never so ridiculous from the qualities which really belong to them, as from those they pretend to have.—*Rochefoucault.*

A goat browsing on a greensward approached a pig-pen and said to its occupant: "Why do you stay in that horrid place when there's such a lovely spot as this handy?" "The pen is mightier than the sward," grunted the pig.

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TRAVELS IN ITALY.

III.

THE CITY OF THE SEA.

At the time of the great invasion of the Italian peninsula, by the tribes of northern barbarians, the inhabitants of the northeastern provinces were obliged to vacate their towns and villages, and yield to the pressure and violence of the hordes of conquering savages. In their extremity they took refuge on the islands of the Lagune, which were soon connected by bridges, and became the foundation of Venice. As early as the seventh century, the inhabitants formed a constitutional government, and elected their first *Doge* or duke, and opened up commerce with the Levant. During the succeeding generations the power and glory of Venice continued to grow and increase, until the close of the fifteenth century, when they reached their culminating point. At this period the city numbered two hundred thousand inhabitants, and was universally respected and admired. Its annual exports amounted to ten million ducats. Its three hundred sea going vessels, and three thousand smaller craft sustained the Venetian supremacy of the Adriatic and Mediterranean.

At the beginning of the sixteenth century, Portugal became the rival of Venice, in the commerce of the east, and from this time the Republic began to decline, until at the close of the last century it had lost its prestige and ceased to occupy a prominent place in the history of Europe. The last Doge was Lodovico Manini, whose term expired in 1797, since which time Austria has had the control of the province, except for a short time from 1805 to 1814 under Napoleon, and when a revolution broke out in 1848, with an attempt to restore the ancient republican government. This, however, lasted but little over a year, during which time the city was torn with internal dissensions, and was finally obliged to capitulate to the besieging Austrians, who regained possession and held it until 1866, when Venetia became one of the united provinces constituting the kingdom of Italy. At the beginning of the present century, the population was less than a hundred thousand, but during the last fifty years it has increased until now it numbers about one hundred and thirty thousand inhabitants. One-fourth of these are paupers.

Venice, "the city of the sea," as it is called, is in many respects the most remarkable city of the world. Its location upon flat mud islands, which are formed by not less than a hundred and fifty dividing canals, crossed by nearly four hundred bridges, is one to excite the interest and curiosity of all people who are accustomed to live upon the land. The houses of Venice rise from the water, and are supported by innumerable piles, driven twenty feet in the mud below the low water mark; being protected from the atmosphere, these never decay, and the city is as permanently located as any on land. The glorious days of the past witnessed the erection upon this kind of foundation, of churches and palaces such as the world has rarely seen. The canals separate extensive blocks of marble edifices, which for solidity and elegance have no equal. They appear, as one glides along upon the smooth surface of the water in the swift moving *gondola*, to be a succession of palaces, each rivaling the others in architectural beauty and the richness of their monumental decorations. Though the principal thoroughfares are canals and are traversed by boats, *gondolas*, there are many paved streets and projecting sidewalks in Venice, by which one can walk over the greater portion of the town. These interminable, narrow and often filthy lanes they call streets, are calculated to bewilder and lose the unwary pedestrian. They are so much alike and have such awkward turns to avoid the canals, and cross so many of the latter by stone bridges, which are also precisely alike, that it is seldom one who attempts, without a guide, to see Venice afoot, escapes the sad consciousness of being lost in the hardest place in which to find one's self in the world.

On arriving in the city, the edge of

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which is reached by the train running over a trellis bridge a mile and half long, we were conducted by a polite official to a *gondola* in waiting to convey us to the hotel. There we were soon placed under the charge of the amiable guide, Dario Carabba, who, for five francs a day, shows strangers all the sights; for an additional five francs a *gondola*, seating from one to four persons, may be procured. Before commencing our sightseeing, it may be well to describe these singular conveyances. They are long, narrow boats, in the centre of which is a low canopy or cabin, containing the passengers' seats of black leather cushions. The prow of the boat is protected by a heavy indented iron guard, resembling a halberd, which is higher than the top of the cabin, thus preventing any accident to the latter, in going under the bridges. The *gondolas* are painted black in conformity to a law passed in the fifteenth century, and in remembrance of the plague. The *gondolier* stands at the back end of the boat, and with a long oar propels and guides the craft with such dexterity that he makes the speed of an ordinary carriage, and turns corners and passes other boats so safely and easily that his skillful maneuvers are a constant source of wonderment and surprise. A collision seldom occurs and an accident of any kind is as rare as in other cities; while runaways are not known. There is no kind of travel more delightful than the smooth sailing down the streets of Venice in a *gondola*, while the *gondolier* sings out, in a ringing voice, at every turn, his musical warning: *gi.i è* (boat ahead)!

Imagine such a ride on a moonlight night, when the lights from the houses and on the bridges, as well as on the boats, are reflected in the watery streets, which present as much animation and life as we are accustomed to witness in the great cities elsewhere. At Carnival time no other city in Italy, except Rome, presents so busy and animated a spectacle as Venice. The canals are crowded with the hurrying boats; the city is illuminated until the squares and piazzetas are light as day, while thousands of holiday attired people flock to the great Piazza San Marco, which is converted into a grand open air ball-room where music and dancing go on night after night, as long as the festive season lasts.

The Piazza is the central point of interest in Venice. It is an open square of about three acres area, paved with large blocks of trachyte and marble, and is surrounded on three sides by imposing marble palaces, once the residences of the procurators, the highest officials of the Republic. At the east end is situated the wonderful church of St. Mark, at one time considered the handsomest and richest in the world, and even now second only to the Mosque of St. Sophia at Constantinople. The ground floors of the palaces around the Piazza consist of arcades occupied by fine cafès and shops; above are beautiful apartments, lavishly furnished for the use of the king. The people assemble in the cafès every evening and promenade the Piazza, while the band plays and the pigeons seek their nooks under the eaves and about the spires of the surrounding buildings. The pigeons of Venice are one of the chief attractions. A large flock of these beautiful birds resort to the Piazza every day at two o'clock, to be fed at the expense of the city. "According to tradition, Admiral Dandolo, while besieging Candia, at the beginning of the thirteenth century, received intelligence from the island by means of carrier pigeons, which greatly facilitated its conquest. He then dispatched the birds to Venice with the news of his success, and since that period their descendants have been carefully tended and highly revered by the citizens."

Near one end of the Piazza is situated the Campanile, a square tower over three hundred feet high. It is ascended by an inclined plane, which makes about forty turns. From the top a magnificent view of the city, the distant Alps, and the Adriatic, is obtained. The scene at sunset is most charming. When Napoleon took the city, in 1797, it is said he rode his horse up the plane inside to the summit, and was greatly delighted with the prospect that met his gaze on reaching there.

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The church of St. Mark, the tutelary saint of Venice, whose remains are said to have been brought by the Venetians from Alexandria, in the ninth century, was founded 976 A.D., and completed a hundred years later. It was decorated with the most lavish and Oriental magnificence during subsequent generations. The form of the church is that of a Greek cross, covered with an immense Byzantine dome in the centre, and one at the extremity of each arm. Externally and internally this beautiful building is adorned with five hundred marble columns, the capitals of which represent a great variety of styles. The most remarkable of these are eight immense alabaster monoliths in the vestibule; the others are of white, black, and red marble and purple porphyry. The capitals of some of these columns are said to have come from the Temple of Solomon, at Jerusalem, but the tradition is questionable; others are claimed to have once adorned the queen of Sheba's palace.

The mosaics about St. Mark's cover an area of over forty-five thousand square feet, and were executed mostly in the thirteenth and sixteenth centuries, though some are said to date from the tenth. The ceiling, which is adorned with mosaics, represents scenes from the Bible: the Creation, the Fall, Noah and the Ark, building the Tower of Babel, history of Abraham, Joseph's dreams, Joseph sold by his brethren, Jacob's lament, Joseph in Egppt, history of Moses, wherein he is represented as an infant, as slaying the Egyptian, leading Israel, and as a ministering angel. Also the exploits of David, the splendor of Solomon and the life of Christ are faithfully shown. The floor is also of mosaic. The interior is elaborately decorated with gilding, bronze, Oriental marbles, numerous statues of saints, and carvings of the most elegant designs and perfect workmanship. The high altar stands beneath a canopy of verde antique, supported by four marble pillars; the altar-piece consists of solid gold and silver plates, enameled and set with precious jewels. Under the altar the remains of St. Mark are said to repose. Behind the high altar is a second altar, with four semi-transparent alabaster columns, which are said to have once belonged to the Temple of Solomon. Near the high altar is a mosaic representing the head of John the Baptist, and below it is the stone on which he is said to have been beheaded. Within the treasury of St. Mark's are shown some remarkable relics, among them the covers of the four books of the Gospel, taken from Constantinople, and decorated with gold bands and costly jewels; a crystal vase said to contain the "blood of the Savior;" a silver column in which is set a fragment of the "true cross;" a cup of agate with a portion of "the skull of St. John," and a bishop's throne, supposed to have belonged to St. Mark, besides many other curious and interesting relics that have been carefully preserved for hundreds of years.

Over the principal entrance of the church, are the celebrated four bronze horses. These are about five feet high, and are said to be of Greek origin. They are finely executed, and have had a wonderful history. They probably once adorned the triumphal arch of Nero, at Rome, and afterwards that of Trojan. They were taken by Constantine to Constantinople, and from there brought to Venice in 1204. Napoleon carried them away to Paris in 1797, and placed them on the triumphal arch facing the Tuilleries, where their *fac similes* now stand. They were taken back by the Emperor Francis, of Austria, in 1815, and have remained in their present position ever since. *De Vallibus.*

Men give away nothing so liberally as their advice.

Opinions founded upon prejudice are always maintained with the greatest violence.

We often feel the neglect of others toward ourselves, but we do not even suspect our neglect of them.

He is a wise man that can avoid an evil; he is a patient man that can endure it; but he is a valiant man that can conquer it.

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NEPHITE APOSTATES.

III.

KORIHOR.

KORIHOR, the subject of our present sketch, was an anti-Christ who appeared among the Nephites, when Alma, the younger, was the presiding High Priest, and Nephihah, Chief Judge of the Republic. The doctrines advocated by Korihor were of a kind that would gain ready adhesion from those who did not fervently love purity, truth and righteousness, as they flattered their vanity and gave them liberty to follow the lead of their passions without the fear of the judgment or condemnation of a divine Being. Spiritually he was a Nihilist. He denied the coming of the Messiah, he ridiculed prophecy and revelation, and asserted that it was impossible for men to know the future. He inveighed against the atonement of the Redeemer as a foolish superstition, and taught, instead of the unchanging truths of the everlasting gospel, the theory that every man fared in this life according to the management of the creature; that every man prospered according to his genius, and conquered according to his strength. He was an apt forerunner of the self assertive school of modern positivists. Further, he announced that whatsoever a man did was no crime, for "that when a man was dead, there was an end thereof."

It is almost needless to say that those who accepted such dogmas gave way to all manner of evil doing; that they became overbearing to others, exceedingly keen in business transactions, were full of covetousness, duplicity and lasciviousness, and were indulgers in various wanton pleasures. Their motto might be said to have been, "Let us eat, drink and be merry, for to-morrow we die, and what we do here will not be brought against us hereafter. Therefore, *vive la joie.*"

Korihor also gained a strong hold among the discontented, for such are ever found where universal perfection does not dwell. He railed at the holy Priesthood with fierce words of falsehood. He charged that they sought to keep the people down, that they encouraged ignorance in the masses, that they bound their minds with foolish traditions; all this, and much more, that they might usurp power and authority, and glut themselves with the results of their victims' daily toils. In fact, Korihor was a type of many a false teacher and opponent of the servants of God in modern days; and if we did not know that his present representatives never read the Book of Mormon, we should be inclined to think that they took lessons from Korihor's methods, both in what they promulgated and extolled, and in what they assailed and decried. But the enigma, if it be one, is soon solved. There is nothing new under the sun. Korihor and the false teachers of to-day have both drank of the waters of the same filthy fountain, are both filled with the same false spirit, and both obtained their inspiration from the father of lies, who is the devil.

As a missionary, Korihor was a success. His doctrines contained the very essence of popularity. They ran parallel with men's basest passions, or rather, with men's passions when allowed to run riot and gain mastery over good judgment, prudence and the wisdom of holiness. We first hear of him preaching his satanic doctrines in the land of Zarahemla (B. C. 75), and as he claimed to fully believe all he taught, the law could not touch him, as full religious liberty was guaranteed under the constitution and laws of the Nephite commonwealth. From Zarahemla he went to the land of Jershon to inoculate the Ammonites (who were formerly Lamanites), with his soul-destroying vagaries. But they were a wiser and more zealous people for the gospel than were many of the Nephites. They took him, bound him, and carried him before Ammon (son of King Mosiah), their High Priest. He directed that Korihor should be removed beyond the border of their land, which command having been obeyed, we next find the unabashed impostor laboring amongst the people of the land of Gid-

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eon. There he also met with rebuffs. He was arrested by the people and taken before the local authorities of the land—Giddonah, the High Priest, and the Chief Judge. When these officers heard his boastings and blasphemies, and saw the hardness of his heart, they deemed it wisest to send him to the highest authorities in the whole nation, and accordingly they remanded him into the custody of the proper officers, with instructions to carry him before Alma and Nephihah, in Zarahemla.

When brought before these worthies —the highest dignitaries of the church and state—Korihor continued in his course of loud mouthed blasphemies, defiant assumption, and wilful falsehood, that he had so outrageously manifested in Gideon. A lengthy account of his pretensions and prevarications is given by the sacred historian (Alma, chap. xxx). Eventually, as he continued to persistently call for a sign, as a proof of the existence of a God, a sign was given him. By the power of that God whom he blasphemed, made manifest through Alma, he was struck dumb. Then he recanted, claimed to have repented, and confessed that he had been led astray by Satan, who had appeared to him as an angel, and had directed him to reclaim the people, as they had gone astray after an unknown God, indeed, that there was no God at all. Korihor yet further acknowledged that owing to the success that had attended his teachings, he had himself at last come to believe that they were really true. He next begged that the curse might be removed from him, but Alma, knowing the deep depravity of his heart, refused to plead with the Lord in his behalf, lest he should, when his powers were restored, again use them to the injury of the church and the damnation of the people.

So Korihor went forth from his presence with the curse still abiding with him, and during the few weeks that he remained on the earth, an object of scorn and contempt, he begged his bread from door to door. However, it was but a little while before, in some tumult or excitement, he was run over in a city of the Zoramites, on the east side of the Sidon, and killed.

After Korihor's interview with Alma and Nephihah, the Chief Judge sent a proclamation throughout all the land, acquainting the people with what had happened to the anti-Christ, and calling upon his followers speedily to repent, lest like judgments fall upon them. This proclamation had the effect desired; his dupes were all converted to the Lord, and an end was put to the heresies which were leading so many foolish Nephites along the road to destruction. *R.*

FRANCIS BACON.

FRANCIS, the second son of Sir Nicholas Bacon, was born in London, January 22, 1561. Sir Nicholas, who was the keeper of the great seal of England, taught his children at an early age to greatly revere the occupant of the English throne; and in the little Francis this spirit of servility to the crown was still farther augumented by the caresses of Queen Elizabeth, a frequent visitor at the house of his father. At the age of thirteen the future philosopher was sent to Cambridge, where he remained for three years, each year adding to his dislike for the philosophy of Aristotle, as taught at the university, and strengthening his belief that a superior mind and a courageous spirit were required to point out the way by which philosophy could be made of practical use to mankind. After leaving college, he accompanied the English ambassador to France, from which country he was called to his home by the death of his father. While in France he collected material for his first work, entitled, Of the State of Europe. It was here also that he became possessed of that taste for grandeur and display, which in after years caused him no small amount of trouble.

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On returning to England, he began the study of law, in Gray's Inn, without money or friends, but with a strong heart and as bright an intellect as man ever possessed. Called to the bar in 1582, he was not long in obtaining a seat in the House of Commons. From this time he began steadily to rise, notwithstanding the coolness of his powerful relative, Lord Burleigh; for, having applied to this stateman for assistance, and being refused, the young man formed an intimate friendship with the Earl of Essex. Bacon endeavored, through the influence of Essex, to obtain some high office; being disappointed, he was presented with the estate of Twickenham Park. During the years of his life, from the time of his labors in Gray's Inn, Bacon's love of show and dress kept his purse well drained, so well, indeed, that at times he was compelled to borrow, and thus became entangled in debt, from which he never escaped.

Bacon, noting the recklessness of his friend Essex, remonstrated with the latter, but his wise counsels were never heeded by the young favorite, who still sped thoughtlessly on to disgrace. The philosopher having vainly endeavored to save his companion, their friendship, in a few years, was dissolved. Notwithstanding this estrangement, it is now generally believed that Sir Francis ever entertained for Essex a warmth of feeling which former biographers denied that he possessed. In the trial of Essex for treason, Bacon took part against the earl, for which he has been greatly censured, it being stated that he unnecessarily appeared as prosecuting counsel, and that during the whole course of the trial he manifested a spirit of ingratitude towards the friend from whom he had formerly received much assistance. However, when Bacon, in the office of Queen's counsel, was commanded to draw up a paper declaring the treasons of Essex, the gentle and conciliatory language of the document drew from the lips of the angry Queen many an exclamation of displeasure. Whether or not Bacon has been justly condemned for this, one of the darkest blots upon his name, we are unable to say; it is a question not yet determined by the ablest historians.

In 1597 the Essays, then but ten in number, appeared. About this time Bacon sustained a disappointment in love, being defeated in his hopes by his great rival at the bar, Attorney General Coke. He was knighted by King James, in 1603, and three years after married the daughter of a wealthy alderman. Under the new reign, Bacon progressed rapidly, becoming in turn solicitor-general, attorney-general, keeper of the great seal, and finally, in 1618, lord high chancellor, with the title of Baron Vemlam. Thus he triumphed over his enemies, leaving Coke, his bitter foe, far behind. But the power obtained by the high positions he held adds no lustre to the fame of the great author. His rapid advance into power has been in part accounted for by his servility to the king and his favorites; but his natural genius and activity assisted him not a little. In 1605 the first part of the Instauratio Magna appeared, with the title of Advancement of Learning, and in 1620 the Novum Organum, the greatest part of his great work, was published. Bacon's life, at this time, was one of splendor and brilliance; his love of display was gratified to the fullest extent. Although his income was unusually large, in order to keep up his extravagant mode of living he resorted to the practice of accepting bribes. To Coke and many others this corrupt practice of the highest lawyer in the land afforded an opportunity of displaying the dislike felt for him, and in 1621 a complaint, setting forth twenty-three cases of bribery, was presented before the parliament, to which body Bacon, enfeebled by age and disease, made a full written confession of his crimes. He was thereupon sentenced to lose and never again be eligible to offices of state, to pay a fine of forty thousand pounds, and to be imprisoned during the pleasure of the King. The fine was remitted and he remained in the tower but two days. After his disgrace he retired to Gorhamburg, where he wrote his History of King Henry VII, his fiction called the New Atlantis, and added greatly to the num-

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ber of his Essays. He still continued his wastful mode of living, so that at his death his debts amounted to about twenty thousand pounds.

According to Aubrey, the philosopher, while riding out one stormy day, he happened to think that flesh might be preserved as well in ice and snow as by salt. He therefore stopped at the house of a peasant near by, bought a fowl, and packed it with snow; while doing this, he took a chill, and being unable to reach his home, he went to the house of the Earl of Arundel, when he was put into a damp bed. Fever soon followed the chill, and in a few days he died—1626.

We have spoken of Bacon's public life; now let us see what he has accomplished as a writer. His finest work, the Instauratio Magna, was conceived on an extensive plan, so extensive that one man working through all the years allotted him could scarcely have hoped to complete it. But to have drawn such a plan, to have imagined that it might be finished in a lifetime, denotes a most superior intellect, a most capacious mind. The work was written in Latin, the scientific language of the times, and was divided into six parts. It was never completed, the fourth and fifth parts being merely touched upon, while the sixth has its existence only in the name. Bacon is supposed by many to be an inventor of some certain line of knowledge; this is a mistaken idea. Bacon has pointed out to us a way by which we may reach, and a progressive method by which we may labor in the great science of philosophy, and has endeavored to supplant the fruitless method of Aristotle, by introducing one which would be productive of great results. His Essays were written in the English language, and treat of almost every subject; while speaking of them, it would be well to remember what Hallam says of them: "No person of any pretensions to knowledge in polite literature should be unacquainted with the Essays of Bacon." Those essays written in the latter years of his life are generally conceded to be rather finer than his earlier productions. His well known works have all been mentioned, save one, the Wisdom of the Ancients. The style in which Bacon wrote was deep and thoughtful, concise and active. His Essays stand among the finest prose literature in the English language. Following is a selection from one on Studies:

"Studies serve for delight, for ornament, and for ability. Their chief use for delight, is in privateness and retiring; for ornament, is in discourse; and for ability, is in the judgment and disposition of business. For expert men can execute, and perhaps judge of particulars, one by one; but the general counsels, and the plots and marshaling of affairs, come best from those that are learned. To spend too much time in studies, is sloth: to use them too much for ornament, is affectation; to make judgment only by their rules, is the humor of a scholar. They perfect nature and are perfected by experience: for natural abilities are like natural plants, that need pruning by study; and studies themselves do give forth directions too much at large, except they be bounded in by experience. Crafty men condemn studies; simple men admire them; and wise men use them: for they teach not their own use; but that is a wisdom without them, and above them, won by observation. Read, not to contradict and confute, nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider. * * * Reading maketh a full man; conference a ready man; and writing an exact man. And therefore, if a man write little, he had need have a great memory; if he confer little, he had need have a present wit; and if a man read little he had need have much cunning, to seem to know that he doth not. Histories make men wise; poets, witty; the mathmatics, subtile; natural philosophy, deep; morals, grave; logic and rhetoric, able to contend."

Viva.

We may despise the world, but we can not do without it.—*Baron Wessenberg.*

It is impracticable to have all men as your friends; it is enough if you have no enemies.—*Seneca.*

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POETS AND POETRY.

"Seven cities claimed the birth of Homer dead,
Thro' which the living Homer begged for bread."

THAT a human being is worth more when he is dead than while he is living, is a declaration, which, if made, would be considered strange and unnatural. It is hard to reconcile it, either with the principles of divine justice or the doctrines of human economy, and the average mortal instinctively shrinks from admitting the truth of a statement so damaging to the good sense and humanity of his race. Still, if we take facts into consideration, we are compelled to admit that a great deal has happened since this little world rolled into existence, if not to confirm such statements, at least to warrant their occasional utterance.

It is an old proverb, we believe, which says that a live dog is better than a dead lion. This is undoubtedly true, but we are sorry to add that if the actions of men were always to be taken as an index of their opinions on a subject, the saying frequently would have little to support it beside its intrinsic truth. In Homer's case, the proverb seems to have been directly transposed. In his lifetime he appears to have been considered of about as much importance as a stray dog gathering his morsels from door to door; and it is equally evident that after his death he became a veritable "lion," and has remained one to this day, praised and admired by all who peruse his matchless poetry. This may not prove that a dead lion is better than a live dog, but it shows how a proverb may sometimes be reversed by the opinions or actions of humanity.

Homer's fate is the general fate of the poet, the fate of genius everywhere, with comparatively few exceptions. The man who probably did more, or at least as much to make his country glorious as any of her noblest sons, was the man whom his country allowed to wander from house to house, begging his daily bread. "Ah, but that was in olden times," says one, "before poetry was at all appreciated." Indeed! Poetry not appreciated in Greece—the land that almost gave it birth—the foster mother of the arts and sciences—the land where seven cities disputed over the birth of one poet, each claiming the honor of having produced him? Is it necessary, then, to name Camoens, Goldsmith, Burns, and a long line of others, made miserable through life by poverty and neglect, and like the great minstrel of Smyrna, only properly valued and cared for after the grave had closed over them? Many are the modern examples, not only in the realm of poetry, but throughout the vast domain in which genius operates, where it has been and is still left in the background, unsought, unsolicited and unrecognized.

The arts, beyond question, are more highly and widely esteemed than in ancient times, which could scarcely fail to be the case, since the world is so much better educated and more extensively peopled than formerly, and it may also be expected that in the course of human progression, the future will show a corresponding advancement. But think not that ancient Greece is the only country guilty of neglecting genius, or Homer the only genius so neglected. It is a common thing for the world's noble characters to receive this kind of treatment, and many are living to-day, either purposely ignored or carelessly forgotten, who must look to posterity for the reward and recognition which their cotemporaries deny. But of all such, the devotees of the fine arts seem to be particularly unfortunate. Not only endowed with natures peculiarly susceptible to suffering, they seem to have been chosen by fate as the special favorites of misfortune, who, equally as blind as her sightless sister, lavishes upon them the greatest portion of her gifts. Were art and artists the subject of our essay, innumerable examples might be given, but we must cling to our chosen theme, which includes but one branch of the great tree of Art, the fruits of whose several boughs, though of various form and color, are similar in origin, growth and sweetness.

Our text is a melancholy distich, but it forcibly expresses a truth. In those two little lines is the epitomized history

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of poets and poetry since their creation. The experience of Homer, to a remarkable degree, has been duplicated in the lives of many of his fellow minstrels, not because poetry has not been, or is not appreciated, for all persons of soul and refinement appreciate it to some extent; but rather because it is the way of this world to ever seek to obtain something for nothing, to enjoy the product while it ignores the producer, to pluck and devour the fruit while it permits the tree to wither and die for want of proper nourishment. Nor is poetry itself as highly valued as it should be, and this is due to the simple fact that very few people know how to value it. It takes as fine an intellect to fully appreciate a thing of beauty, as it did in the first place to produce it. No one can thoroughly feel what he does not fully comprehend, and who can fully comprehend anything with the mysteries of whose creation he is not perfectly acquainted? There are many who think they understand, and can properly estimate a piece of art, but such are far in excess of those who are really qualified to do so. It is a scriptural as well as a reasonable truth, that no man knoweth the things of man save by the spirit of man, nor the things of God save by the spirit of God; and it is also true that no man knoweth or can fully appreciate a thing of art or of mechanism, who does not possess a soul equally as fine and capacious, a mind as skilled, well-balanced and discriminating, as the mind and soul of him who created it. For this reason, the lower orders of the animal kingdom are unable to realize the position and powers of man; man, in his natural state, to judge righteously of the ways of God, or properly esteem His blessings; and for this cause man will never be able to taste or comprehend the full joys of eternity, until he has become even as a God, and has developed a soul and a sense to fully appreciate his surroundings.

But to return to earthly matters. That many are endowed with the requisite ability to duly estimate a thing they are called upon to criticize, is certainly true, and true it is that the critic may sometimes be a better judge than the artist; but it is not so generally. The self-styled critic is oftener an opiniative parvenu, with neither the care to examine his subject, mind to fathom it, nor tact to express a genuine opinion, even if he succeeds in forming one. When giving his "views," he is thinking more of balancing his sentences, than of uttering his ideas, would sooner be inaccurate than inelegant, seeks rather to display himself than to make plain his meaning, and is consequently just as apt to be entirely wrong, as he is to be partially right. It frequently happens that such persons aspire to write, compose, or wield the magic brush themselves, in which event it is doubly amusing to hear them depreciate the works of a brother artist, especially if they are the productions of a cotemporary and possess genuine merit. It is said, and we think with considerable truth, that he whose first impulse on beholding a work of merit, is to find fault with it, will never have one of his own.

But there is a large portion of mankind, including many persons of intelligence, who take little or no interest in the fine arts, and especially that of poetry. It is their aim and desire to be practical, and many are so eminently practical that a thing which does not satisfy hunger, quench thirst, or in some way administer to bodily gratification, is deemed by them utterly unworthy of care or culture. The very sound of the word poetry seems to nauseate them; when it is mentioned in their hearing, their minds at once revert to the nursery rhymes of childhood, newspapers warblings on "spring," "snow," "fallen leaves," etc., or other jingling effusions which have about as much relation to true poetry as do the juvenile executions on a toy trumpet or a jewsharp to the brilliant and artistic efforts of a Croxall or a Daynes. And yet some of these, when it is necessary, can affect the loftiest admiration for the breathings of the muse, and because it is fashionable, will fill their book cases with tomes of poetic literature, converse upon, aye, and even quote selections from

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writers they represent as their "favorite authors." Generally, though, they manifest an utter distaste for such things, and denounce the poet as an idle dreamer, a builder of air castles, and a painter of unlikely scenes and things that are never realized.

But what of that class of beings who understand the true meaning and mission of poetry, and are endowed with the soul to appreciate its beauty and utility? We will give the opinion of such a one: "All that is grand and good, all that is heroic and unselfish, all that is pure and true, all that is firm and strong, all that is beautiful and harmonious, is essentially poetical, and the opposite of all these is at once rejected by the unsophisticated poetic instinct. Verily, the poets of the world are the prophets of humanity! They forever reach after and foresee the ultimate good. They are evermore building the Paradise that is to be, painting the Millennium that is to come, restoring the lost image of God in the human soul. When the world shall reach the poet's ideal, it will arrive at perfection; and much good will it do the world to measure itself by this ideal, and struggle to lift the real to its lofty level."*

What an admirable definition for poetry, and what a wealth of meaning it has when we think of such writers as David and Isaiah—veritable prophets and veritable poets—who, in some of the grandest poetry ever sung, have indeed built the Paradise that is to be, and foretold the Millennium that is to come. And if it be true that all that is grand, good, pure, true, beautiful and heroic is poetical, does it not follow that the authors of such sentiments are poets in their very souls? Read the sayings of Jesus Christ, the prophecies of Joseph Smith and the God-inspired words of hundreds of the Elders of Israel. You will feel the poetry breathing from every syllable, blazing from every sentence. The fabled fire that Prometheus stole from heaven is not more strikingly a symbol for poetic inspiration, than is the Spirit of God the very genius that has inspired all the true poetry that was ever written.

*J. G. Holland.

What a contrast is presented in the views we have quoted, to the opinions entertained by many! In the eyes of thousands the poet is the merest cipher in existence, a tinseled ornament to society; and poetry a sort of soothing pastime for children, or love-sick sentimentalists, in moments of listless vacuity or meditative despondency. Some of our readers, perhaps, cherish just such notions, and others may remember when they did likewise. It is the rule that through the merest of accidents the greatest discoveries have been made, and the discovery of the merits of poesy has ofttimes given it illustration. Many a one has been led by chance to examine and admire what, previously, he supposed to be unworthy of his attention. A friend of the writer's once confessed that such were the facts in his experience. He had early conceived a dislike for rhymes of every description, and studiously shunned contact with anything he thought was of a poetical character. But there came a time when he was induced to look into a book of poems. He read a few lines and an interest was awakened, which increased as he proceeded, until finally he became an habitual reader and an ardent admirer of all that is entitled to the name of poetry. His change of sentiment was due to a proper understanding of the subject. His eyes were opened. He saw further into and comprehended more fully the purpose and mission of the poet on earth, and little by little began to understand why he was numbered among God's creations. He was no longer the listless dreamer whom people had called idle, because he loved to roam over the hills and muse on woods and water falls, nor the misanthrope, accused of sullenness because he chose to reflect in silence amid the chattering throng, or withdraw himself from such society to find in solitude congenial spirits with which his own could better commune. The reader saw in him, and saw aright, a lover of the good, a teacher of the true, a maker of the beautiful; and was taught by his unconscious teachings to recognize him as a friend and a benefactor to his race. This will yet be universally

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acknowledged, and is every day being more fully comprehended. What has he done to deserve it? Ask History, and she will tell you—History, the younger sister of Poesy, to whom she is indebted for much that she has been enabled to perform; Language, Poesy's fair daughter, who owes her grace and beauty to the noble mother from whom she was derived; Civilization, her illustrious descendant, who dates her origin from that period in the world's career, when the poet sprang forth to herald her approach. What has the poet done? What writer has preserved more faithfully or portrayed more vididly, the character, traditions and customs of his native land and people, than the poet Homer—Homer who embalmed his country's life in heroic verse four hundred years before Herodotus, "the Father of History" was born. What other men have wrought so much for the English language as the immortal Dryden and Shakspeare? And what agency has done more to create, embellish and refine society, than the magic influence wielded by the poet? He has been the instrument of Providence from the beginning. His seat is highest up that mount whose summit peers into the sources of thought, and, like the mountain peaks at sunrise, his mind has ever caught the first glimmerings of light as it dawned upon the world. His brain has been a torch used by the Almighty to kindle the nations. His mind has been the fountain from which have sprung thoughts that have induced millions to think. The ideas he first advanced have awakened ideas in others, until the spring has become a running brook, the running brook a river, and the river an ocean of ideas, inventions and achievements that has flooded and filled the earth with glory and civilization.

But the end is not yet. The world has not attained to the excellence predicted for it by the poet and the prophet. There is more to do than has yet been done, there are depths to fathom which still remain unsounded, heights to climb which have never been surmounted. But God's work is moving onward and will yet be fully consummated; in it the poet, as ever, will perform his share, and the human race, though far from the goal of perfection, will eventually be brought to the poetic standard and raised to the poet's ideal. He may be ignored and forgotten to-day, but there comes a morrow when he will be remembered and cared for; his mind products may be deemed worthless by the many, but the time is at hand when they will be treasured by all. From the point of his pen have fallen drops that have sweetened this life from the beginning, and in his brain still lurks a fire, that will yet burst forth to illuminate the world.

O. F. Whitney.

THE UNIVERSITY OF DESERET.

III.

THE object of this paper is to show that the University is on a firm basis. To this end, two conditions are necessary: It should be free from the imputation of private speculation, from which only a state institution can be free; and its conduct should be such as to insure a steady increase in patronage and in facilities for imparting instruction of a higher and higher grade, as a more advanced standard is required.

The first article on the University stated that the institution was older than our Territory, having been created by the Provisional Government of the State of Deseret; that the charter bringing it into existence had subsequently, among other acts of the Provisional Government, been bodily adopted by the Legislature of the Territory of Utah; and that it had never been stricken from the statutes, though for years its only existence had been on the statute books. Besides these facts, it had formerly been endowed by the Territory, as it is now; a Chancellor and Board of Regents had been regularly elected at each successive ses-

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sion of the Territorial Legislature, even when the University had not been in active operation for years; when the conditions were ripe, it had been resuscitated, started anew, since which time it has continued in operation; for a number of years a regular appropriation has been made out of the public funds for the maintenance of the institution; the Legislature has imposed conditions upon it, which it is forced to comply with because it is a state institution; by provision of the Legislature the education of a specific number of normals is rendered obligatory each year, if the students come forward; the Chancellor and Board of Regents are elected every two years by the Legislature, and to this board is given absolute control over the management of the University, a control limited only by the law giving the Board the power they exercise; and finally, at the last session of the Territorial Legislature, an appropriation of twenty thousand dollars was made out of the public funds (exclusive of the ten thousand dollars to pay current expenses of the University), which the Chancellor and Board of Regents were instructed to devote to the purchase of grounds for, and the erection of buildings to be used as, a State University. None of these things would have been done, but that the University has always been held as a state institution. Had there even been a question as to the identity of the institution, these facts, for such they are, should forever set that question at rest. But recently the city Council of Salt Lake City donated to the Chancellor and Board of Regents the most beautiful, advantageously located, and one of the most valuable ten acre blocks in its possession, to be used for University grounds, and on which the new University buildings are to be erected. The gift is worth twenty thousand dollars. Outside of pecuniary considerations, the donation is of greater value as an exhibition of confidence in the institution, and an evidence of zeal in the cause of education, on the part of the citizens of Salt Lake City—an exhibition and evidence worthy of emulation by citizens in other parts of the Territory.

There is still one other point to be mentioned in this connection, which, while not directly contributing to the proof that the University is the child of the state, as much as anything else gives weight and support to the subject of permanence. It is the matter of University lands. The Congress of the United States has passed laws donating out of the public domain certain lands, the proceeds from the sale of which are to be devoted to the endowment of the State educational institution of the State or Territory in which these lands are located. In this Territory, when the labors of the commissioners to locate University lands are completed, some forty-six thousand acres, including much of the best farming land in this Territory, will have been set apart for the purpose of endowing the University. The means arising from the sale of these lands cannot be secured to the institution until Utah becomes a State, but are held for the University, and as soon as Utah has statehood conferred upon her, the lands, or the funds arising from their sale, will become accessible for the purpose stated. Estimating these lands at a value of five dollars per acre, which is truly a modest allowance, their sale would realize to the University the sum of at least two hundred and thirty thousand dollars, the interest on which amount, if wisely invested, would contribute in a large measure to the maintenance of a very fine establishment. No one will deny that this fact lends considerable weight to the subject of the permanence of the University.

It is therefore settled that the University of the State of Deseret is the state educational institution of the Territory of Utah. Being such, it is the property of the people; their means support it; their children, or the teachers who instruct their children, are educated at it; and as its reputation is good or is bad, is to the credit or discredit of the people. If the people of the Territory of Utah have not an active interest and a keen pride in its welfare, in its success, in its growth, influence and character, then the people of the Territory of Utah are the only people in the United States, per-

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haps in the whole civilized world, who are not alive to that noble sentiment which forces a citizen to point with a father's pride to the educational institution of the state, and to manifest a material interest in its weal and its woe. To the individual credit of any citizen, let him not speak of the University if he will not do so with good and cheering words; for he should remember that, whatever its condition, he is a citizen of Utah, and that as much as to any one else does the University belong to him; that to him, as much as to any other person, is due the honor for its success; and that as much as any citizen is he responsible for its failure, should such be the result. It is a petty selfishness, unworthy a citizen of any part of this broad world, but more particularly a citizen of this Territory, to call into play either sectional feelings or party lines or caste sentiments regarding an institution of learning, which is solely for the good of the Territory, because, perhaps, one portion of the Territory may reap more immediate benefits than some others. For very shame, on a theme, the undivided burden of which is public good, (for view it in what light we may, it still is such), a citizen should be silent, when his utterances would lack the elements of kindness, of encouragement, and of fervent hope.

The conduct of a school might, in a liberal sense, include, with the manner of instruction, the subjects taught. To make any reference in this connection to the branches now taught in the University which would be understood, it would be necessary to go back to a point where, in 1873, the institution began anew to ascend the educational heights, and to trace out, with a discriminating and comparative pen, the progress made with each succeeding year, showing where advances had been made, the rapidity with which some branches had risen, and where the progress of others, though of a more tardy character, had been none the less decided. But for present purposes this is unnecessary. It will suffice to make a simple declaration—a declaration readily susceptible of proof—that the progress of the institution towards the higher branches has been very marked, and is the more to be admired as the basis of this progress, due wholly to the conduct of the University, is of a character which admits of neither a retrograde movement, nor a mere maintenance in one position, but compels a steady progression. When Dr. Park found that the college plan was altogether impracticable, he began reducing the proportions of the school, lopping off a superfluous branch here and another there, as stated in a preceding paper, until the institution had been so far reduced that it could be managed with credit and a reasonable degree of hope for success. The basis of this conduct, the efficacy of which time has so satisfactorily attested, was this:

The courses of instruction were lowered to a grade which, while answering the requirements of the students, was just enough in advance of them to necessitate a little extra effort on their part to secure the reward which all students covet—a certificate indicating a successful examination. As the students increased in capacity, the standard of excellence was gradually raised, so that this increased capacity would have to be exerted as the lesser had been to secure the same result. This standard has always been kept a certain distance ahead of the scholars, and as they have been rapid or tardy in their progress, the elevation of this standard has been governed.

Again, the old plan of rewards and punishments, not necessarily corporal, but of any character whatever, has been abandoned. Studiousness, deportment, and everything connected with the University ever since the new basis was adopted, have been left entirely to the honor of the pupil. The student is present at recitations, or not, and recites, or not, at will; but a record is kept of the number of times each student is absent from or unprepared in his several classes during the term, and these are taken into account, together with the proficiency of the student, after the examination, and form part of the basis on which the degree of excellence is ascertained.

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The habit of committing the words of the class text books to memory, so common to students, has been proven injurious, in that its effect is to detract from the necessity of getting at the matter contained in them. To prevent, as much as possible, the contraction of this habit on the part of the scholars, lectures have been substituted for the old method. These lectures cover a certain amount of ground and are delivered every day; the student attends, and has the privilege of taking notes, or of referring to text and other books to aid him; but in taking notes, which is most frequently done, the scholar is unable to grasp more than the idea, and in subsequent recitations, which are verbal, the idea or matter, having been impressed on the mind, is clothed in the student's own language. The object sought is thus accomplished; and the subject of the lesson, rather than the dress of the subject, is imprinted on the inquiring mind.

But the great secret of the University's success lies in the fact that its course is optional. The Procrustean methods of the old school are surely, and none too rapidly, becoming obsolete; and the University was the first to inaugurate a change here. The importance of the subject of prescribed or optional courses is too vast to be comprehended by casual reflection. The one means faculties dwarfed or unduly developed, the involuntary pursuit of studies for which the student has an inherent and irremediable distaste, a dull and deadened ambition, and a loss of that which most makes the individual—individuality; the other implies the pursuit of congenial studies, the development of the faculties which enable the student to excel—those which are most necessary to success in life—the awakening of a keen and reliable ambition, and the cultivation of that which most makes the individual—individuality. For years the tendency of school systems has been to crush out the germ of individuality, and by long and persistent, and most unnatural methods force every scholar to fit one iron rule, as Procrustes compelled every captive, whether tall or short, to fit one iron bed. Such a course could have but one result, the killing of the distinctive features which alone, in an intellectual sense, signalizes the difference of one man from his fellows. It obliterates the mark which God has set upon each of his creatures, and set there for the wisest of all purposes—that every being may excel in some direction, and thus become the more useful to himself and to his fellow creatures. Could a rule stern enough and strong enough have been framed by teachers of a few score years ago, not here alone, to make every scholar alike, that rule would have been unhesitatingly applied, and a race of imbeciles, the one undistinguishable from all the rest, would now roam this world. Could a more wearisome or lamentable picture be conjured in the mind? I hold it a positive sin to pursue any course, the tendency of which is to kill the distinctive features of each creature. The faculties which constitute the distinguishing elements, all reason goes to prove, have been placed in man by the Omniscient for a wise, a palpably wise, purpose, and any attempt to change a being in this regard is a sin against the grand object displayed in creating us as we are. I do not wish to be understood as advocating an abandonment of efforts to repress evil impulses in men or in children. These remarks are intended to apply to the schoolroom, in which the object should be to draw out the latent forces of the young mind, and to develop a strong character, marked with an individuality such as will command attention in a busy, bustling world, and carry its possessor through with success and honor. For a moment, and for the sake of argument, apply this one iron rule to all of God's creatures and what would His children have become? Force all the poets of the world to write in one style, and in that style to express the same thoughts, and where would be our poetry? Could this have been carried to its fullest extent, where would have been our Milton, our Bryant, our Dryden, our Longfellow, Wordsworth, Pope, Burns, Byron, or the poets of nations other than English speaking? Would they have ever

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been heard of? Never. Apply the same test to men of other pursuits: musicians, painters, sculptors, teachers, mathematicians, mechanics, or to any class of men now engaged in successful branches of the varied industries under the radiant heaven, and we have the same dismal result. This, indeed, would be a dreary, desolate, and lifeless world but for this grand quality of individuality. That it is which inclines some to mathematics more than to any other branch of knowledge; and, similarly, to chemistry, to botany or to literature; and it is the grave duty of the teacher to cultivate those faculties in which the student will most excel; not neglecting the others, but keeping constantly in the mind the fact that on each scholar God has set the mark of individuality, and it is by this mark that each must be known in this world, or will never be known at all. This much reference has been made to the subject of individuality, because it is deemed of such vast importance. It is this distinctive feature in each student that the optional course tends to develop; and it is to this course, combined with a wise conduct in general, that the University has steadily grown and must continue to grow.

The object of this paper was to prove that the University was on a firm basis; the reader will judge whether this has been accomplished. *R. W. Sloan.*

CORRESPONDENCE.

THE SAURIAN.

Editor Contributor:

Dear Brother:—The fossil I had the pleasure of presenting to you, is from Manti, Sanpete Co., in this Territory; it was found in the quarry, from which the rock for the Temple at that place is being built, and was presented to our Museum by Wm. H. Folsom, the architect, now superintending the erection of that edifice. The specimen is the upper part of the cranium of an extinct variety of Saurian, which existed in the seas when the rocks of that region were precipitated; in the sediment of which, it was buried up with other creatures, the remains of which are found in the same locality. Two of our brethren are entitled to public thanks for discovering and preserving from destruction this remarkable form, which is probably new to science, although related forms of extinct creatures are found. To Wm. H. Folsom and Jos. J. Taylor we are indebted for the safe delivery of the specimen; they not only superintended the exhumation, but they brought it up and placed it in our Museum.

Great changes, geological, and zoological, have taken place since this Saurian was entombed in the chalk-like, sedimentary matter of that ancient sea, at a depth, now it is consolidated, of fourteen feet below the present surface. An extinct Saurian of that region is the "Mountain Alligator," so-called by the people of Southern Utah; a creature that has been placed in front of the fossil, by the photographer, Brother C. R. Savage. This will give you an idea of the size of the ancient Saurian by comparison with the modern, which, in life, is about twenty-three inches in extreme length. This curious and now nearly extinct Saurian animal is known as the *Heloderma Suspectus*, (Cope,) its life history and peculiarity of structure has been noticed by the distinguished scientist, Professor O. C. Marsh, of Yale.

The rocks of which our different Temples are being built are all of them of interest to the curious in minerals; specimens of the Logan rock were brought up by President D. H. Wells from the foundation of the Temple. The impressions of typical sea weeds, *fucoids*, were distinctly seen in them, and identified as characteristic of Silurian flora. The rock used in the Temple in this city is a beautiful granite of the Dioritoid kind, as determined by Zirkel and other scientists. Probably no granitic rock in the world has attained to so wide a range of notice; it is collected by tour-

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ists and dealers on account of its mineralogical interest and beauty, as well as its associations with "the City of the Saints." The Manti rock will attain to a wide celebrity by reason of its numerous fossil contents. The foundation of the Temple at St. George, is a black basalt (black rock), the superstructure is a red sandstone of great durability, the outside being covered with a white facing.

The CONTRIBUTOR, volume one, I again thank you for; visitors to the Museum, many of them, desire to know about the position of our youth in regard to educational and literary attainments; this volume will surprise, and I trust delight, many of them, who come to this city preposessed with the idea that we are an ignorant people, and opposed to the intellectual culture of our children.

I remain, yours truly,

Joseph L. Barfoot,
Curator Deseret Museum.

INTERESTING TOPICS.

West Point, Nov. 7, 1880.

Editor Contributor:

The recent publication of the more interesting parts of the notes of a distinguished Chinese nobleman, who visited England, in 1876, are both amusing and instructive.

He was sent by the Imperial Government for the purpose of taking observations upon the way they do things in Great Britain, but he was so thoroughly astounded by the magnitude of the buildings, so evidently astonished by the thousand and one things he had never seen before, that his notes become more amusing to the European than instructive to the Chinese. He had always regarded the British as a narrow-minded, ferocious and insular people, without deference or politeness; and so, was not prepared for the polished and refined attention he everywhere received. The Christian religion did not escape his observation; he finds the two fundamental ideas of Confucianism, justice and love, more or less observed throughout barbarian Europe, and so, is not all condemnation for the fruits of Christianity.

He hits the nail on the head, as we may see from actual knowledge of the Chinese of this country, when he remarks that "the wealth of a European is property, that of a Chinaman, moderation of desires" — an old Confucian adage made more pungent by comparison.

A reviewer (in the *Gentleman's Magazine*) of James Russel Lowell, the brilliant poet and essayist, and now illustrious ambassador of the United States, at the Court of St. James, describes Mr. Lowell as having made the thoughtless statement that the Puritans were the only people of modern times, who went into the wilderness to practice, without molestation, their religion. He forgot the greatest example of all time, and the most modern one. While the gallant band of Pilgrims were permitted to chose their time of departure, and were not subjected to the persecutions of implacable enemies and the infamous atrocities of unbridled mobs; the exodus of our people from Nauvoo, following fast upon the massacre of their Prophets, the sacking of their Temple, the robbing of their homes, the bombardment of their city, was marked by tracks of blood in the frozen snow of a severe winter, and the hastily dug graves of those who perished by the way.

True, the Pilgrims crossed the vast wilderness of the Atlantic, but they knew exactly the character of the country to which they pointed the prow of the Mayflower; it was a fertile soil, and a congenial climate, and never more than a two months' voyage distant from old England. But whither were directed the weary footsteps of our fugitives? God, alone, knew. Flight was not their choice; it was their bitter alternative! The unexplored American Desert, teeming with hostile savages, spread its dark and uncongenial extent before them. Despoiled of their wealth and deprived of the vital assistance of five hundred men, the flower of the people—furnished without murmur, to the government which recognized the righteousness of their cause, yet could do nothing for them,—this helpless band of fellow sufferers toiled over the interminable

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wastes of the plains. The migration was over a country some fourteen hundred miles in extent, the journey involved months for its completion.

And what did our people find when they reached the valley? Not the productive soil of New England, but the cheerless sage brush and alkali. I have read of no exodus, which for sublime faith, dauntless courage, and unswerving purpose, can approximate to this undying example of suffering and hardship. It needs but the enchanting lens of time to place it foremost among those rare achievements of man, which adds glory and lustre to his name. We should and do honor the men who led, the people who followed, and render glory to the God who directed this unparalelled triumphal march of religious faith.

M. Renan in his "Christian Church" tells us that Polycarp of Smyrna, a Christian prophet, who was contemporary with the Apostle John, and spent a number of years with him, believed in a personal God. This is a valuable evidence of the correctness of the Mormon idea of God, coming as it does almost directly from the founder of Christianity. We, however, need no convincing proof. It has always been a mystery to us how Bible lovers and readers and people of unconstrained views, could forsake the true Ruler for a mystical mist of indefinite diffusion.

We may thank our stars that politics find no countenance among us. What with the personal abuse and recrimination, sectional strife, hard feelings, and malignant controversy of a political campaign, I have thought that the speediest and surest way to "cut the ulcer of Mormonism out of the shoulder of the west" —to use approximately, or it may be exactly, I forget which, the words of the Rev. Christian and compassionate Joseph Cook.—would be to make us all Democrats and Republicans with an occasional Greenbacker and Independent to render things more lively. There would then be an end to unity, and a reign of strife. How fortunate for the people's party, that the "liberals" are not more respectable! There might be something approaching an exciting contest, if we had anything to contend with not altogether too disreputable in its general character and despicable in its methods. If ever the "liberals" had the good tact to conceal their baseness and, I might even add, bloodthirstiness, judging from the past, long enough to win those on the fence, by whom they are now shunned, over to their views, they would prove vastly more formidable. *R. W. Young.*

He who wishes to rest must work.

TRUTH.

TRUTH emanates from heaven; it is of Divine origin! We are told in the sacred Scriptures that God is truth, "The Psalmist says truth goeth before His face." And again: "That He is abundant in goodness and truth." In another place He exclaims "O Lord God of truth!" We have abundant testimony that God is the fountain of truth, therefore we put our trust in Him—we know He will fulfil His word—that His promises are sure, and that "In Him there is no variableness or shadow of turning." We can rely upon Him, because He is the author of all truth.

The Savior taught truth. His mission was to introduce and proclaim the Gospel of truth, in all His acts and in all His daily walk and conversation. He taught by precept and example, the necessity of a strict adherance to truth. There are many instances on record, of terrible judgments and calamities befalling those who have practiced deceit or untruth, to gain their own selfish ends; but on the contrary, truth always open and candid brings its own reward, that of a clear conscience. Let us not try to deceive ourselves in regard to truth, though all the world oppose it; for however un-

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popular it may be in the eyes of the great or learned, it must and will eventually triumph over error; the victory is sure—God has spoken it; and His words are truth, and cannot fail.

Let us then strive to inculcate by our teaching and example that which is true, and never swerve from it under any circumstances, but hold on to it as to a rod of iron, for it is all powerful, and will bear us off conquerors over all sin and error, and will be a guide surer than any earthly one, to lead us safely through temptation—will make us strong in weakness—mighty and powerful in mind and spirit.

With truth for our pilot, we may launch boldly forth on the ocean of life; and while that guides the helm, we are secure, whether the waves roll mountain high, or the sea is calm and placid as a summer's morning; and we may trust implicitly in the result of life's voyage, for we are sure of ultimately landing in the haven of rest. Satan is always on the watch to lead us away from this safeguard, and soon as he discovers a weak point he never loses sight of it, but is continually on the alert to insinuate himself into favor. Against him, truth is our strongest advocate, and if we are careful to shield ourselves with the armor of Divine truth, his shafts can never penetrate us. Satan hates truth, although he seeks to imitate it as closely as possible, and to counterfeit it in every conceivable form, for he knows it is the stronghold of all power in heaven and on earth. Knowing these things, let us not be blind to our own interests, for if we suffer ourselves to be deceived, and maintain an imitation or a shadow for a truth, we must inevitably lose the rich reward we seek, but if we are continually guided by the Spirit of God, we cannot err or go astray; for the Savior has implicitly laid down this injunction which is recorded in the New Testament, that "It will guide us into all truth," then let us not grieve away His holy Spirit, which is our only support in the midst of doubt and temptation; it is sure to whisper softly—ever so softly—perhaps, which is the true path for us to walk in. The example of those who have lived lives of unerring truth, and have died in the full assurance of a glorious resurrection, are our best teachers after the Holy Spirit, which, if we fail to observe, we may lose all. *M.*

IN THE VILLAGE.

The crescent moon is calm and clear,
Above the mountain pines;
And edged with silver rays, appear
The clouds where she reclines.
The trembling stars, in wonder gaze,
Upon her glorious light,
And brighten with their tender rays,
The long September night.

Down in the quiet village, I
With careless footsteps stray,
Nor mark how fleet and joyously
The hours have sped away;
For, lovelier than the tinted hills
That glow with autumn pride,
And graceful as the summer rills,
She lingers by my side.

Her starry eyes are sparkling bright,
Her voice is sweet and low,
As up the sagebrush walk, to-night,
With fluttering heart I go;
And down the wide and dusty street,
And o'er the brooklet's foam,
Until behind a railing neat,
Appears her cottage home,

We halt before the painted gate—
She pulls it open wide,
And fearing that 'tis getting late,
Steps ling'ringly inside;
And then the gate flies to—and I
Against the pickets lean,
And clasp the little hands that lie
So timidly between.

And then "good-night!" and all alone
I watch the Pleiades rise;
The moon has left her silver throne,
To shine in other skies;
The sleeping village all is still,
And scarce a sound is heard,
Save of the coyote on the hill,
Or some poor wandering bird. *Beppo.*

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THE CONTRIBUTOR.

A MONTHLY MAGAZINE.

JUNIUS F. WELLS,
EDITOR AND PUBLISHER.

TERMS:
Two Dollars a Year, - In Advance.
Single Copy, Twenty Cents.

SALT LAKE CITY, DECEMBER, 1880.

GETTING A TESTIMONY.

I love them that love me; and those that seek me early shall find me.—*Proverbs viii, 17.*

HAVING a knowledge of the Divine Will, and the consciousness of doing it, is the highest privilege accorded man, living in a gospel dispensation. It is one within the province of men of our time to enjoy, and indeed it becomes a duty to those that are known as Saints. We hear the veteran fathers of Zion, the Elders, and often the sisters, testify that this priceless knowledge has come to them; that a few years ago, in the homes of their nativity, they were ignorant of the possibilities of men in search of the Divine Will and favor. But when the servants of the Lord visited them and proclaimed in their hearing the sacred principles of faith, repentance and baptism, their hearts warmed to the admonitions they received, and they were glad to test the virtue of the doctrine, which believing and obeying, would secure to them that greatest of heavenly gifts, the Holy Ghost.

The Holy Spirit is the intelligence by which the Almighty has created and governs the universe. It is that holy influence which operates upon the spirits of men and gives them understanding. Being the only light and spirit which God heeds or is governed by in all His works and providences, whomsoever receives of it, learns of those works and providences so far as they relate to himself. There cannot be a more important truth than this. It is the very foundation of prosperity and success, and the only principle by which we may hope for reward beyond the grave. "To know the only true and living God is life eternal."

To those who receive this Spirit it is given to know the purposes of Jehovah. They are informed of His requirements at their hands; of their connection with Him in the labor to be done, and of their responsibility to Him and their fellow men, in consequence of the knowledge which is thus vouchsafed unto them. We speak of the teachings of this Spirit as knowledge, because whatsoever it manifests unto men is without doubt. There is left no room for equivocation nor argument. Its whispering is the end of controversy. It, being the mind and will of God, is the truth, the whole truth and nothing but the truth. No man that ever knew the promptings of the Spirit of God, and was guided by its counsels, can say that he erred or did wrong. An acquaintance with the voice of this Spirit developes into a principle of revelation to those who cultivate it, bringing them closely into the confidence of God and directing their footsteps in life, in that path which he would have them follow. It is the only sure guide, that will not lead astray.

If we obtain this Spirit in childhood, before our sunny lives are darkened with the heavy clouds of sin, and grow up to youth under its direction, and are inspired by it in the vocations of manhood, we become perfect men, even "unto the measure of the stature of the fulness of Christ." We are therefore qualified to do the work that God placed us upon the earth to do. This is a grand thing, in these days of infidelity and confusion, when, so far from intelligently carrying out the designs of the great Creator, men dare to deny His very existence and set up for themselves systems and schools without God, which they suppose will rear children up to the most perfect standard of intelligence and manhood, possible for human creatures to attain.

How short-sighted and insufficient such philosophy is! If men cannot know the intelligent purposes of the great controlling mind, that rules and governs all things, how can they exert the same in-

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fluence that an understanding of these things would give them? And further, as He is interested in the affairs of men, in the welfare of humanity, in the education and perfection of His children, what a lamentable thing it is for us to go through life, groping in darkness, never realizing that the very highest order of intelligence might direct our aims and govern our pursuits, leading us to triumph, where our waywardness would only bring signal failure and distress!

We prefer to believe that, being children of our Heavenly Father, there can be no presumption in asserting our right to know Him, nor sin in obeying the principles and observing the doctrines which testify that He is.

What does it avail a man if he devotes the studiousness of childhood and youth, the strong efforts of manhood, and the feeble exertions of old age, to the acquisition of knowledge, which testifies not of the requirements of God upon him? He may have stored up philosophy, have a profound knowledge of science, of the history of men and nations, and of the religions of the world, but if, as his steps totter to the grave, he discovers that God has been in the world and he knew it not, all these years, the consciousness of wasted time and lost hopes, if not of irreverent unbelief, must strike with a chilly hand the temple in which he has laid away his treasure, and which now shows only emptiness.

In an age when it is possible for men to know the designs of God, this knowledge should form the basis of their education. Any other plan or principle of instruction will be profitless if not dangerous to those who are taught under it; for how are we to avoid coming in conflict with the purposes He has decreed to come to pass if we are ignorant of those purposes. If we should oppose them, there can be nothing for us but failure and defeat. No man can withstand the decrees of the Almighty; better for him never to have been born, than attempt to resist them. It appears therefore, essential to success in life, that we should know, and harmonize our lives with the will of our Father who is in Heaven.

The question will be asked, by what means are we to obtain this knowledge? So far as the young people of Zion are concerned, it may be answered very simply in the following words: RESIST TEMPTATION. The blessings that have been pronounced upon our heads in childhood by the authority of the Priesthood, are such that it but requires an effort on our part, to grasp the full benefits of them, and know for ourselves their virtue and the advantage they are to us in life. Among these blessings, at the age of eight years, the most of us had hands laid upon us for the reception of the Holy Ghost. This important ceremony, performed by the servants of God, is the only one by which that precious gift is ever bestowed upon men. Through observing it our fathers have come to the knowledge of the truth, but what has it done for us! Many will say we received the ordinance but are not conscious of having obtained the gift; and yet the fact is, by the ordinance the gift is conferred. Where is it? Like the seed planted in the ground it lies dormant in our hearts awaiting cultivation, a little care and attention, when it will swell within us and sprout up, filling our whole souls with light and intelligence upon the things of heaven. With many, the development of this germ of Divinity within them is hindered by the indulgence of appetites and passions that drain away the life that should go to it; as volunteer weeds drink up the sap and vital qualities of the soil, from the tender plant, which languishes and dies for the lack of them. We would say to the gardener, who sees his plants languish and wither, pluck up the weeds around them, and give them a fair chance to grow, and you will have joy in their fruits. And even so will it be in cultivating the Holy Spirit in our lives. Its life and energy increases with the good deeds we do. It fades and is grieved away, before the desolating scourge of sin. It cannot dwell in an unholy tabernacle. A body poisoned by the use of things, prohibited by the natural, saving law of God, is not a fit abode for the spirit of intelligence which prompted the prohibiting law.

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The young men and women of Zion are not vicious nor wilfully criminal, but they may have been light minded, vain, and foolish. They are tempted to drink, smoke and chew, use tea and coffee, speak lightly and falsely, thoughtlessly circulate rumors injurious to the characters of their fellows, and in many ways heedlessly permit a volunteer growth of folly to spring up in their lives, ignoring the holy, life-giving influence of the Spirit of God, which has been planted within them to be cared for, cultivated and observed in all the acts of life. Resist temptation! In doing so we pluck up the weeds and cast them into the fire, and give the sacred gift within us, room to manifest itself and spread its glorious halo about our path in life.

Some of us may think it is easier to say, "resist temptation" than to do it. Yet with most of us the evil that we do which prevents the growth of the Holy Ghost in our lives, is not of such standing that we are unable to control or overcome it. Our indulgence of appetite for things "not good for man" is more frequently pandering to a silly custom, and yielding to the fashion of the hour, than the wilful violation of a commandment, or desire for the thing we take. An example may illustrate the truth of this statement: A short time ago a class of young men in one of the Sabbath schools, consisting of about a dozen, from thirteen to twenty years of age, was in the habit of meeting on the streets and smoking cigarettes. They had all acquired this habit and whenever they met it was a customary thing to pass around the cigarettes. The teacher of the class one day spoke to one of the leading spirits among them, and asked him why he smoked. He replied, that it was a kind of habit,—all the boys did, and he didn't know that he had any particular reason, but he rather liked to, etc. He was expostulated with, shown that it was a habit condemned by the Revelations, and that it would be better to quit it while young, before he became so great a slave that he would not have power to overcome it. He said he would think about it, and went away. A short time after, when the boys met and the cigarettes had been passed around, before lighting, this young fellow spoke up and said: "Boys, let's throw them away." The appeal struck the right cord, without an effort, every one assented, flung his "little paper devil" down, and ceased to smoke. Every one of that class had been puffing his life away, just because the others did.

We will discover, if we once make the break, that we will have company. Right feeling young men have no intention of being left in the lurch by those, having the temerity to step out from the little follies of life and take the course leading to so great a blessing as the testimony of God's favor. Commence this work of reform! Resist temptation, for the sake of the Holy Spirit; and it will not be long before we will feel its presence in our lives, and will value its unerring counsels above all the treasures of the world.

ASSOCIATION CLASS-WORK.

ACCORDING to the ideas held and the policy pursued will be the progress and success of our Mutual Improvement Associations. If there are not definite ideas as to the end designed, action will all the time be vague and unreliable. It would be well if every officer and also every member were fully imbued with a knowledge of the object to be attained. If the question were presented to each individual organization as to the purpose of this general society organization, answers would, I am certain, be very much varied in their character, and divergent in their conclusions!

Probably most would answer somewhat according to the name given the organization, "Mutual Improvement," but improvement in what? In behavior? Yes! In concerted singing?

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Yes! In that certain confidence which standing before an audience to sing, speak, recite, etc., gives? Yes. These are all laudable, but very narrow and shallow, when in contrast with the thoughtful deduction of our pondering the importance of youth time, and the power which intelligently directed organization should produce. All over this Territory, now that long evenings are upon us, there will be one or more meetings per week of the Young Men's and Young Ladies' Improvement Associations. What, at the end of the season, will be the net result of those meetings? In what respect will improvement be made? What practical purpose will have been subserved? What practical need of life will have been ventilated? What practical issues pondered and what practical measures enforced or adopted for the future?

Canvass the record of the past, and from that, estimate the future, if there is no more definite policy in the platform. Will it not be found that these weekly meetings partake more of the nature of amusement, than of instruction, more of the transitory, than the permanent, more of theory, than of practice, more of hoping, than of vigorous action, definite aim, and sure result?

It is easily said that they are meant to secure the acquisition of knowledge, and to increase the sum of intelligence. If that is really so, what is the amount of stern and unflinching action in that direction? Are not these meetings, already mentioned, but the beginning, when they should be the end? Should they not be the fruit when they are barely the bud or blossom? Would it not be better if they could exhibit more decidedly the product of unseen labors, performed at other times and places, just as a well balanced legislature exhibits the painstaking perseverance and diligent labor of many special committees? Small parties working out, not publicly, but in comparative silence, the problem of needed legislation?

The general weekly meeting should in some such sense exhibit the sturdy labor of the classroom, the result of all possible training, and the outcome of diligent private study, intense and active as it can possibly be?

Now this intelligence is not to be acquired without effort, nor can it be reached without expense. Tools, material is needed as much here as in the acquisition of any business. Books, libraries, reading rooms, lecture halls, lecturers, apparatus, classes and teachers are quite as important here as elsewhere, and to look for success without these appliances is trying to "make brick without straw," or expecting to "reap where men have not strewed!"

Classes for the study of History, Theology, Natural Philosophy, Chemistry, Botany, Languages, Music and many other departments in the vast fields of needed information should be created, if our youth expect to fill the programme of the "latter days;" and these should be in active operation in connection with every branch organization of the society. The library and the reading room should be first and foremost among the requirements, teachers should be obtained to engage in these several branches named, not as professors but as students themselves, seeking to do good in the midst of Israel and preparing her youth for the prophesied future, which without this earnest and continuous effort will be long deferred!

Common energy, backed by official influence and directed by comprehensive thought and united interest, would speedily effect the inauguration of an intellectual and scientific era, such, as to the present, is with us unknown; this is not however particularly to our discredit; many other things have been demanded of the people. Active spiritual growth was in a measure superseded by the necessities of temporal interests, but that triumph which combines the spiritual, temporal and intellectual is the crowning feature of obedient citizenship intended for every member of the kingdom of God!

In the institution represented by the CONTRIBUTOR, and numbering its thousands throughout the land, we have the prophecy of the future, but the men who

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can work for the fulfilment of this prophecy intelligently, are apparently few and far between, there is too much routine where there should be originality, too many Gentile notions where there should be inspirational energy; too much honorary dignity where there should be working heart and brain; too much "matter of course," where there should be intense thought how to compel success!

Let us turn a new leaf, draw in all available talent of all kinds, and that is more or less in every ward, organize classes, gather facts, invade the untrodden fields of success, woo the spirit of art, get the power of inspiration, use the telescope and pierce the future, so as to understand the needs of the present; amuse, but instruct; recite, but think; read, but write; borrow, but aim at originality; get wide, broad, deep and lofty views of man and life, but do not overlook present needs and daily effort, so shall our Mutual Improvement Associations, become living fountains and perrenial streams of knowledge and intelligence, which controlled by the spirit of wisdom, the love of truth, and the power of the Priesthood and Gospel of God, will make of the youth of Zion—both sexes—such a lever as the earth hath not yet felt or seen, for the introduction of righteousness and the reign of universal peace. *H. W. Naisbitt.*

ASSOCIATION INTELLIGENCE.

HISTORY OF THE GENERAL ORGANIZATION.—IV.

FOLLOWING the missionary labor of the winter of 1876 and 1877, mentioned in November number, Elders Junius F. Wells and Milton H. Hardy, accompanied by Brother John Craner, at that time a student of the Brigham Young Academy, commenced, on July 5, 1878, by appointment of President John Taylor, a complete Territorial tour in two parts. First, northern; comprising the Counties of Davis, Morgan, Summit, Weber, Box Elder, Cache, Wasatch, and Rich, including Uintah County, Wyoming, and Bear Lake and Oneida Counties, Idaho. Second, southern; comprising the Counties of Tooele, Utah, Juab, Sanpete, Sevier, Piute, Iron, Kane, Washington, and Millard, including the settlements in Grass Valley.

As on the previous tour, a business meeting of the officers of the Associations was held either preceding or succeeding the general public meeting, at which the details of the workings of the organizations were entered into, and an opportunity presented for an extended acquaintance by the asking and answering of questions, describing and recommending books for joint libraries, a list of which was left with each as well as a copy of Suggestive Programmes, and a copy of Serial Lecture Subjects, also a portion of each of the three Analyses, mentioned in November number, and taking each item in the suggestive programme, explaining its nature and the reason for its incorporation in the regular exercises.

In addition to weekly class work, monthly joint sessions, libraries, cabinets, lectures, etc., already established during the previous tour, and progressive subjective work was made special; for which brief analyses of the Bible, Book of Mormon, and Church History, adapted to the combined Associations, generally, were prepared. Inter-missionary labor was more thoroughly established and Stake organizations were effected in each County by the election of a Superintendent and Secretary for each. Stake Quarterly Conferences were made universal. Literary entertainments, the regulating of the public amusements, correspondence for home papers, and identification with Sunday Schools, were made prominent.

During this tour of more than eighteen hundred miles, one hundred and fifteen meetings were held in one hundred days.

Uniform courtesy and kindness on the part of officers and people marked the

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entire journey, and the continued springing into action of the youth, attested the importance of the mission, the appreciation of the guardians of the young, and the Divine preparation on the part of the rising generation, to receive and enter into the organization in the light and spirit of its planning. Following is a suggestive analyses of the Scriptures for weekly class work, and monthly summaries:

BIBLE SUBJECTS.

I.—ADAMIC DISPENSATION.

Period, 4004 to 2469 B. C. (account, Gen. i to v).

1. The Creation. i.
2. The Garden of Eden. ii.
3. The Fall. iii.
4. Cain and Abel (3875). iv.
5. Enoch and the ten Patriarchs (2948). v.

II.—NOACHIAN DISPENSATION.

Period, 2469 to 1998, B. C. (account, Gen. vi to xi.)

1. The Deluge (2348). vii, viii.
2. Ham's Sin and Curse (2347). ix.
3. Division of the Earth (2247). x.
4. The Tower of Babel (2247). xi.

III.—ABRAHAMIC DISPENSATION.

Period, 1996 to 1635, B. C. (account, Gen. xii to l.)

1. Birth and Calling of Abraham (1921). xii.
2. Abraham and Lot (1918). xiii.
3. Abraham and Melchizedek (1913). xiv.
4. Abraham and Isaac (1896 to 1831). xxii.
5. Esau and Jacob (1836 to 1760). xxv, xxvii.
6. Jacob at Bethel (1759). xxviii.
7. Jacob and his twelve Sons (1759 to 1728.) xxix.
8. Joseph in Egypt (1728 to 1706). xxxvii, xxxix.
9. Israel in Egypt (1706 to 1689). xlvi, xlviii.
10. Israel's blessings upon his twelve Sons, his death and burial (1689). xlix.
11. Death of Joseph (1635). l.

IV.—MOSAIC AND PROPHETIC DISPENSATION.

Period 1571 to 397 B. C. (account, the remainder of the Pentateuch, Joshua, Judges, Samuel, Kings, Ezra, Nehemiah and the prophets).

1. Moses; his early life (1571 to 1531). Exodus ii.
2. Moses and Jethro (1531 to 1491). Exodus, ii, iii.
3. Commission of Moses (1491). Exodus iii.
4. Moses and Aaron (1491). Exodus iv, vii.
5 The Ten Plagues (1491). Exodus ix, xii.
6. The Passover; (typical of the atonement; 1491). Exodus xii.
7. Departure from Egypt after 430 years (1491). Exodus xii, xiv.
8. Passage of the Red Sea (1491). Exodus xiv.
9. The two typical miracles; 1, manna; 2, water from the rock (1491). Exodus xvi, xvii.
10. Arrival at Sinai (1491). Exodus xix.
11. The Ten Commandments (1491). Exodus xxii.
12. Aaron and his sons set apart (1491). Exodus xxviii.
13. The two tables of stone (1491). Exodus xxxii.
14. Organization of the Levitical Priesthood (1491). Leviticus viii.
15. The census (1490). Numbers i.
16. Order of the tribes (1490). Numbers ii.
17. The brazen serpent; typical of the Crucifixion. Numbers xxi.
18. Calling of Joshua (1452). Deuteronomy xxxi.
19. Death of Moses (1451). Deuteronomy xxxiv.
20. Passage through Jordan (1451.) Joshua iv.
21. Siege of Jericho; literal fulfilment of prophecy (1451). Joshua vi.
22. Division of Canaan, the promised land, among the tribes of Israel (1445). Joshua xii, xix.
23. Death of Joshua (1426.) Joshua xxiv.
24. First servitude of the Israelites under Cushan, king of Mesopotamia (1413). Judges iii.
25. Othniel defeats Cushan and is judge over Israel forty years (1405). Judges iii.
26. Second servitude of the Israelites under the Moabites (1342), and subjugation of Moab by Ehud the Judge (1325). Judges iii.
27. Third servitude of the Israelites under the Canaanites (1305). and Deborah Judge in Israel (1285). Judges iv.

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28. Fourth servitude of the Israelites under the Midianites (1252), and deliverance by Gideon, the judge (sacredness of covenant) (1245). Judges vi.

29. Fifth servitude of the Israelites under the Ammonites (1205), Judges x; and deliverance by Jephthah, judge in Israel (sacredness of covenant), (1187). Judges xi.

30. Eli the Priest judges Israel (1156). Sixth servitude of the Israelites under the Philistines (40 years) (1156), Judges xii. The "Ark of God is taken" in battle by the Philistines (1116).

31. Samuel the last judge in Israel (1116). Samuel i, viii.

32. Schools of the prophets in Judea (1116).

33. Saul king over Israel (1096). Samuel viii, xv.

34. David king of Judah (1050). 2 Samuel iii.

35. David king of Israel and Judah (1048). 2 Samuel v.

36. King David brings the Ark of God in triumph to the City of David (1033). 2 Samuel vi.

37. Solomon the king (1015). 1 Kings i.

38. Building of the Temple (1012 to 1005). 1 Kings vi.

39. Ark of the Covenant of the Lord brought from the City of David to Jerusalem. 1 Kings viii.

40. Death of King Solomon; division of the kingdom; Rehoboam king of Judah; Jeroboam king of Israel (976). 1 Kings xi, xii.

41. Elijah (908); his translation (895). Elisha; 1 Kings xvii, xix; 2 Kings i, ix, (884).

42. The prophets.—Major, minor.

43. Jonah (839, 782 concerning Nineveh.

44. Joel (808 to 783). In Judah.

45. Amos and Hosea (808 to 783). In Israel; and Hosea thence to 724.

46, Isaiah (757 to 712). "The Evangelical Prophet."

47. Micah (756 to 698). In Judah.

48. Nahum (721 to 712).

49. Assyrian Captivity (721). 2 Kings. xvii. End of the Kingdom of Israel.

50. Zephaniah (640 to 609).

51. Jeremiah (629 to586).

52. Habakkuk (612 to 598).

53. Babylonian Captivity (606). 2 Kings, xxiv. Beginning of the seventy years captivity.

54. Daniel the Prophet (607 to 534).

55. Ezekiel the Prophet. During the captivity (594 to 574).

56. Obadiah the Prophet (588 to 583).

57. Destruction of Jerusalem (587). 2 Kings, xxv. End of the Kingdom of Judah.

58. Foundation of the Second Temple at Jerusalem (535). Ezra, iii. Finished March 10 (515). Ezra, vi.

59. Haggai and Zechariah (520 to 518).

60. Return of Ezra, Governor of the Jews from Babylon to Jerusalem. (458). Ezra, vii. (Writings of Ezra, first collection of Scripture, etc.)

61. Malachi (436 to 420). ("Seal of the Prophets.")

62.* Jews under the Ptolemies (300).

63.* Deliverance of the Jews under Judas Maccabeus (166).

64.* Taking of Jerusalem by Pompey (63). Tributary to Rome.

PUBLICATIONS RECEIVED.

HARPER'S MONTHLY for December commences the sixty-second volume, and is an extremely interesting number, embracing Christmas Carillons, and beautifully illustrated articles on "The English Lakes and Their Genii." "The City of Pittsburg" and "The Sixth Year of Qwong See." Instructive papers on "Recent Movements in Woman's Education," "The Queen, Ministry, Lords and Commons," and "A Great City," besides an unusual variety of poems, and charming stories. The editor's departments are complete, and the announcement of holiday and gift books by the publishers, Messrs. Harper and Brothers, New York, is itself an interesting feature of the number.

We have received the following works from the City of Mexico:

VOZ DE AMONESTACION É INSTRUCCION AL PUEBLO, "The Voice of Warning," by P. P. Pratt. Translated for Elder Moses Thatcher into the Spanish, by Elders Trejo, Stewart and Rhodakanaty.

UNICO MEDIO DE SALVARSE. "The only way to be saved," by Lorenzo Snow, translated into the Spanish, by Elder J. Z. Stewart, for the benefit of the Mexican mission.

*These three subjects are taken from ancient history to complete the historic thread.

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THE CONTRIBUTOR.

The Glory of God is Intelligence.

VOL. II. JANUARY, 1881. NO. 4.

THE SCIENTIFIC TEST.

No matter how corrupt persons may be, or how little effort they may make to merit the title of being good, there are none so far lost to a desire for the respect of their fellow beings as to have no pleasure in the expression of their fellows, that they have said a good word or performed a good deed. And, on the other hand, when they are regarded as wrong-doers, and feel conscious of the justice of that opinion, they experience a degree of regret, according to the offense and the condition of the transgressor.

It would seem, under these circumstances, an easy matter to influence persons to do good, where the good is attended with pleasure and the evil with pain; and it would be so, were it not that the opinions of men differ as to the standard of truth and error, and consequently as to what is good and what is bad. As instances of this, there are hundreds of different religions upon the earth, all professing to pattern after the doctrines of our Savior. Sometimes the anomaly occurs of two nations, both calling upon the same God, in the name of the same Savior, praying and fighting against each other. This was most strikingly illustrated during the great war of the rebellion. The Northern Methodists were praying for the North, and fighting their brethren of the South, and *vice versa*, though both professed, not only to be Christians, but were of the same sect and denomination. Yet the Southerner, who fought in the defense of what he conceived to be the right, would do so with as much sincerity, and would feel as great pleasure in knowing that he had done his part well, as the Northerner, who, in going to battle on the other side, was crushing out a rebellion that was likely to have disrupted the Union.

In the so-called exact sciences, a careful study of the principles which govern the elements investigated, produces a unity of results. As an example, if a chemist who thoroughly understands the science of chemistry gives an analysis of a grain of wheat, the same results would be given of similar grains by as many chemists as would analyze them; or, if they did not, the conclusion would follow, either that chemistry was not a true science, or that some of the chemists, or all of them, were ignorant of its principles. Other examples might be quoted, but the above illustrates the idea I wish to convey, and the reader may multiply examples at pleasure. The particular point to which I wish to draw attention is, that the chemist strictly conforms to the rules of the science, and declares the result after he has applied the principles he professes to believe.

One might conclude, since such exactness and unity can be attained by study, surely study, or learning, is the key by which mankind may arrive at a standard of unity on all questions that affect them; and the conclusion that naturally follows is, as it is impossible for all men to become learned in the principles that affect the welfare of man, here and hereafter, a few must be employed to study for the rest. This is the conclusion that mankind seem to have adopted, in this generation, in regard to the science called Theology.

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Thousands of men are employed to tell their fellows what course of life is necessary here, to enjoy the greatest degree of happiness hereafter; and strange to say, though these teachers are as assiduous in their research as are the professors of other sciences, they do not agree. Shall we apply the same test to them as to the others? If so, which is wrong, the professors or the science?

So far as Christianity is concerned, they acknowledge that Jesus Christ was the prototype of perfect humanity, and that the Scriptures were and are the guide; and that upon the observance of the teachings laid down in them depends the eternal welfare of man. One would think, under these circumstances, that the science of Theology would be narrowed down to a very easy study. Yet, as before remarked, there are hundreds of different denominations, all making these professions.

Since the learning of man, then, has failed to discover a plan by which man may arrive at a unity of knowledge concerning this most important question, let us study for a moment the principles of this science, as they were practiced anciently, and learn, if we can, how the ancients arrived at a certainty as regards the truth of the science of Theology.

I will make a quotation from the Scriptures, which the people of Christendom profess to hold in such reverence: "The wisdom of this world is foolishness with God." As God is the founder of the intelligence that we hope to become possessed of, how discouraging this must be to the men who have spent their lives in study to prepare themselves to teach the will of God, and to those who have employed them; to know that their research has been vain, and that in so doing, so far as they depend upon the wisdom of man for the light they sought, they were departing from the principles of the science they were studying. Again: "For what man knoweth the things of man, save the spirit of man which is in him? even so the things of God no man knoweth, but the Spirit of God." "As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts higher than your thoughts."

The way then broadens before us, and we begin to realize the futility of human wisdom, unaided, in attaining the desired object. We are entering the threshold of the science of Theology, and if we are honestly desirous of arriving at a knowledge of the truth, we will lay aside the tenets of men, and seek unto the Great Fountain Head for the desired intelligence, profiting by the experience of those who have enjoyed the blessings that we desire.

When we have firmly decided upon this course, how easy the next lesson seems: "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

They did know of the doctrine anciently; there was no question with them in regard to the testimonies they had, but they enjoyed a glorious certainty concerning the truths that they professed to practice and teach, and with which the bickerings and disunion of the professed Christian world of the present day presents a sorry contrast.

If they did "know of the doctrine," they must have done the will of the Father. What, then, did they do? This was the thought that suggested itself to the multitude gathered on the day of Pentecost, when observing the effects of obedience to the principles of the science of Theology upon the disciples gathered in an upper room. The Apostle Peter said, in answer to their inquiry: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Peter, you will remember, had been teaching them faith on the Lord Jesus, and Him crucified, and they manifested their faith by asking what they should do to be saved.

It may be well to remark here, that Peter answered from his own experience, having a perfect knowledge of the efficacy of the principles taught to the end

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desired. And when those principles were obeyed by the assembled multitude, they also received the same satisfaction as did Peter and his associates, concerning the truth of the principles they had embraced; and they were consequently no longer dependent upon the testimonies of others, but all repentant and obedient believers "knew of the doctrine for themselves," being possessed of the Spirit of God, they knew of the things of God.

The Savior, in sending forth His apostles anciently, said: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

The professors of Christianity philosophize this away, together with numerous other passages of similar import, saying that these gifts and this knowledge are no longer essential; and the hundreds of different professors of Christianity offer us in their place the harrowing uncertainty of the precepts of men.

What do the chemists and other scientists say to this? They say: The principles of science are eternal. Though many of them are of but recent discovery, they always existed, and would always have produced similar results, under the same circumstances, had men possessed the knowledge of properly applying them. Does this same principle apply to the science of Theology?

A young man in this the nineteenth century, anxious to gain a knowledge of how to do the will of the Father, but harassed by the conflicting opinions of men, went to the Father and asked Him how he could obey His will. He obtained the desired information, and a commission, after first rendering obedience himself, to go and teach others.

The believers in his testimony, as the disciples anciently, testify that Theology is a true science, from actual experience, and not only is their obedience followed by an unquestionable testimony of the truth of the principles they have embraced, but their testimonies are confirmed by the gifts and blessings following the believer, as promised and realized anciently.

Our fathers and mothers are those disciples. You may imagine how they appreciate those grand and glorious, yet pure and simple principles of light and emancipation, after a long night of darkness. Fancy them being in the midst of an apostate Christianity, reading of the blessings of the Gospel, as enjoyed anciently, and feeling in their hearts that could they have enjoyed such blessings, no sacrifices would have been too great. Yet they were complacently told by their religious teachers that those blessings were reserved for a favored few who had lived in former days.

Can we wonder, my young brethren and sisters, that some of us do not have as great testimonies as our parents have had? How different are our circumstances. They, hungering and thirsting after a knowledge of the will of God, but unsatisfied until the Gospel found them; we, surrounded by friends, anxious that we may embrace the principles that have been the means of so much joy and consolation to them. We cannot fully appreciate the blessings we enjoy, perhaps, as they could, any more than a man can appreciate pure air, who has never breathed any other. But, thank God, the principles have been demonstrated to be true, and we can prove our appreciation of the truths of the Gospel by our faithfulness in obeying the true principles of Theology, and that our fathers' and mothers' examples have not been in vain; and we can also prove the truth of the Scriptures, both ancient and modern, and of the teachings of the servants of God in our day.

W. W. Taylor.

He submits himself to be seen through a miscroscope who suffers himself to be caught in a passion.

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CHEMISTRY OF A CANDLE.

To illustrate some of the following facts, a candle of any kind may be used. When it is lighted and fairly burning we will notice that the grease or wax around the wick is melted, and to keep this from flowing down the side there is a little rim all around the outside, and this makes a little cup of the top of the candle. The flame causes the wax to melt around the wick, but the farther from the wick the less will be the heat, and hence the wax on the outside is not melted down so fast as that nearer the centre, thus leaving it in the shape of a rim.

The candle gradually burns away, as fast as the heat melts it down; so the melted wax must be carried up into the flame in some way, to keep it going. The wick is made of cotton, which consists of numberless little fibres placed very close together, but still there are small spaces between them, and through these the liquid wax is drawn up into the flame. This is on the same principle that water is drawn up into a towel, so as to wet the whole of it, when only one end is in the water. When a lump of sugar is placed in water so as to touch on only one side, the whole lump in a few minutes will be completely saturated. This force which draws up liquids through small spaces and pores, is called capillary attraction.

As the liquid passes up the wick into the flame it undergoes another change; it is now turned into a vapor, or gas, thus going through three stages; first it was solid, then liquid, and now gaseous. It is this vapor that burns, producing both heat and light; and to prove this we may blow out the candle, and we shall notice a column of smoke and vapor rising above the wick, and by applying a lighted piece of paper or a match just above the wick, but so as not to touch it, the candle lights again; that is, the vapor rising from the wick takes fire and communicates the flame to the wick itself.

By placing the hand just above the flame, at a safe distance, a current of hot air will be distinctly felt, and the direction this current takes may be very readily determined by holding in it a piece of tissue paper, a feather, or some very light substance, and the way this bends will at once indicate the direction. The effect of heat on the air, or on any substance, is to expand it, and hence to make it lighter. So the heated air rises, and gives place to more air from below, thus causing a constant upward current, along the outside of the candle; when the rising air reaches the rim of the cup, it turns inward from all sides to the flame, and thus gives it a conical shape, that is, large at the base and tapering to a point above.

The flame looks like one continuous mass from side to side, but this is not so, and on close examination we are surprised to find that the flame itself is not thicker than the peel of an apple, and the whole interior gives no light at all, but is composed of gas. Along the wick where the wax is transformed into gas, we have gas works on a miniature scale, and this gas coming in contact with the currents of air outside takes fire, and thus produces the flame. To prove that the flame is hollow, we may insert a straw or tube of some kind into its interior, and thus conduct the gas through it so that it may escape at the other end. Here we may apply a light, and the gas takes fire and burns with a flame, just like that of the candle itself.

There is another way to prove that the interior is hollow, and this may be done by pressing a piece of paper down over the flame for a few seconds, and then removing it. After rubbing away the soot that has collected, it will be seen that the paper is scorched in a circle, while the centre is not burnt at all; showing very plainly that the interior is a gas, and only the exterior is the part that burns.

But in order that anything may burn, it must be exposed to the air, or rather, to the oxygen contained in the air, and forming only about one-fifth of it. If a bottle is placed over a candle, so as to keep out air, the flame soon grows dim, and then goes out altogether. This experiment may be made more interesting

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by placing a short piece of candle on a dish, or piece of wood, so as to float on water, and, after lighting it, placing a wide-mouthed bottle over it so as to touch the water. The flame soon goes out, but at the same time the water begins to rise in the jar, until it is about one-fifth full. If we now test the air left within, we find it to be composed almost wholly of nitrogen, the other main constituent of the atmosphere, and showing plainly that the oxygen was all that the flame wanted to keep it alive.

We now see why the gas does not burn in the centre, or around the wick, where it is produced. There is no air here with oxygen in it; but in floating outward it finally does come in contact with air, and then it burns, producing the bright shell or peel of flame on the outside. We also see why wood and coal do not burn well in our stoves and fireplaces unless there is a good draft, so as to supply the fuel with all the oxygen it needs to cause it to burn.

But the oxygen of the air is always in contact with wood, coal, tallow and wax, and why do they not take fire at any time? Before the oxygen can unite with the carcoal in wood, wax, etc., it must be heated up to a high temperature, and then by uniting with the charcoal or carbon, it produces heat enough to keep up the combustion until it is consumed. Some substances unite with the oxygen at a much lower temperature than others, as phosphorus, sulphur, etc. As an illustration of this, we have the common match, which is tipped with phosphorus and sulphur. By rubbing any two bodies together briskly heat is produced, as when one warms his hands on a cold day by rubbing them violently together. So when we rub a match against a rough surface, the friction produces heat enough to set fire to the phosphorus, and this in burning generates a still greater heat, enough to light the sulphur, and this in burning kindles the wood. So in kindling a fire we use paper, shavings, dry wood and then coal, each of which burns more easily than the one that follows, but at the same time produces heat enough to kindle the next.

Sometimes a lamp or candle smokes; this may occur when the wick is too large in the candle, and generates too much gas, so that a great deal of the carbon cannot find enough oxygen to unite with while it is yet hot. The wick of the lamp may be turned up too high, causing too large a supply of gas for the oxygen that can have access to it.

The gas made from the melted wax is decomposed by the heat into a variety of substances; one of these is coal, or carbon, but here we call it soot; as this soot floats about in the hot flame it is heated white hot, and hence gives out light, until it comes to the outside of the peel of flame where it unites with the oxygen, forming an invisible gas, called carbonic acid gas, which mixes in the air and always forms a very small part of it, about the one twenty-five hundredth. But in this union of carbon and oxygen, a great deal of heat is generated, and thus keeps up the supply, so as to raise the temperature of the rest of the carbon to a red or white heat, and so it continues to give out a constant light, until the candle is used up entirely.

Another substance found in the gas inside the flame is hydrogen; but this does not exist in solid particles like the soot, as it is under all circumstances a gas. It will unite with oxygen, the same as carbon, and produce very great heat, accompanied, however, with very little light, as it makes very little difference to how high a temperature any gas is heated, it will give out only a very feeble light. In order, then, to get light out of heat, we must have some solid substance like soot, and raise it to a red or white heat.

There is a flame called the oxy-hydrogen flame, produced by burning hydrogen and oxygen together; but as these are both gases, there is no solid to give light, and hence, although it is one of the hottest flames known, it can hardly be seen in daylight. Yet from this has been produced one of the most brilliant lights known, by inserting in the flame a piece of lime, which is thus raised to a brilliant white heat, and gives off a very intense light.

It is also on this same principle that

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the electric light is constructed. The current of electricity, on passing through the air between the two ends of the wires leading from the machine, encounters great resistance, and is transformed into heat; but in order that this may give as much light as possible, the ends of the wires are made of carbon, which raised to a white heat produce the intensely brilliant light.

When a candle or lamp smokes, the flame appears nearly white below, but the nearer the apex it becomes darker, and at the apex will be seen rising a cloud of black smoke. In this case, the supply of oxygen is sufficient only at the base, and there heats up the soot to a white heat; but higher up the heat becomes less in proportion to the amount of gas, and hence the carbon is heated only to a red heat, and finally, when it rises still higher, it cools off so much that no light at all is given off, and here we have black smoke. When you put in the flame any cold substance, as a piece of wood or iron, it is soon covered with soot. The red and white hot particles of carbon floating about come in contact with the cold surface, and there they collect after being cooled off.

When a candle burns away it seems to go into nothing; but this would be impossible, as not a single atom of matter can be annihilated, nor a single atom created. As explained before, the carbon unites with the oxygen, forming carbonic acid. This gas will always unite with lime, forming limestone; and whenever lime water is impregnated with it, a white substance is formed, which settles to the bottom, and on examination this proves to be limestone. In the experiment with the candle and inverted bottle, mentioned above, we may use lime water, and immediately it becomes somewhat milky in appearance, showing clearly the presence of carbonic acid.

Another compound formed in the burning of a candle, however strange it may seem, is water. The hydrogen unites with the oxygen in the exact proportions to form water, which, however, in consequence of the extreme heat does not pass off as a liquid, but as a vapor, forming a part of the atmosphere. We can prove that water is made in the burning of a candle by placing a long cold glass tube over the flame, and immediately a mist collects on the side of the tube, and in a short time little drops of water are plainly seen. In lighthouses, where large quantities of oil are burned, the water forms in large drops on the windows, and there freezes on a cold night, and looks like so many beautiful fern impressions, such as we may see on almost any window on a cold morning.

Quebec.

LEAVES FROM THE TREE OF LIFE.

FOURTH LEAF.

THE ordinances of the Gospel, being of divine origin, require divine authority in their administration. Baptism at the hands of one not appointed to attend to it is void. It is therefore without value and without effect. If any unauthorized person were to lay hands upon a baptized believer, even if the correct form of the ordinance were observed, the Holy Ghost would not flow to the subject. No matter how good the intentions of either party might be, the lack of authority would vitiate the whole transaction. No company, firm, society, court or government would acknowledge, or become responsible for the acts of any but its duly appointed and properly accredited agents. Why then should the Great King endorse the doings of men who take upon themselves duties not required of them, or bestow, through their unauthorized performance, blessings that belong only to the administrations of His chosen ambassadors? It is strange that intelligent persons who clearly perceive the necessity of valid authority in human affairs, should imagine that it is not necessary in divine affairs; that while no earthly potentate

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would be expected to pay the slightest attention to the proceedings of any pretended representative of a nation or ruler, the Eternal Monarch of the Universe must needs honor the acts of any individual of a devotional cast of mind, who chooses to perform ceremonies and ordinances in His great name.

A man may have such faith in God as to obtain choice blessings, behold visions, receive heavenly gifts, and lay hold upon extraordinary spiritual powers, and yet have no right to administer any ordinance in the name of the Lord. Man cannot acquire this authority; it must be conferred upon him in the appointed way. In every age when the Almighty has had a church or organized body of true worshipers on earth, He has sent among them men who were authorized by Him to act in His name. Of such were Noah, Melchisedec, Abraham, Moses, Elijah, Peter, James and John, and many others. They were not only endowed with the Holy Ghost, but were also appointed and set apart to administer needful rites in God's stead. What they sealed on earth by this authority was sealed in heaven, and what they loosed on earth was loosed in heaven. In other words, what they performed, as directed of God, was accepted by Him and was of the same force as though attended to by Him in person. Any authority less than this is the same as no authority.

This delegated power from God to man is called the Priesthood. Sometimes this term is used in reference to the men who hold this authority. Properly speaking, however, it relates to the office rather than the person. Melchisedec was a great High Priest, and the authority he held was eternal in its nature; without beginning of days or end of life. It did not depend upon lineage either of father or mother, and it is written that he who holds it in faithfulness "abideth a priest continually;" that is, he retains it in this world, and also in the world to come. Aaron received a Priesthood which was of another order, and that ran in a family line, descending from father to son, and was subordinate to the higher Priesthood after the order of Melchisedec. John the Baptist held and administered in the Aaronic or lesser Priesthood, but Jesus received and acted in the Melchisedec or higher Priesthood. So John could baptize the repentant for the remission of sins, but could not confer the Holy Ghost as Jesus did. In like manner, Philip, acting in the lesser Priesthood, could baptize the people of Samaria, but had to send for Peter or some other Apostle acting in the higher Priesthood, to come down and lay hands upon them, that they might receive the Holy Ghost.

Jesus did not take this authority upon himself although he was the Son of God. "He glorified not himself to be made an High Priest," but his Father called him, saying, "Thou art a Priest forever, after the order of Melchisedec." Moses and Elijah held similar authority in their day and retained it when they left the sphere of mortality. And they came and administered in that Priesthood to Jesus on the Mount of Transfiguration. As the Father called him, so called he the Apostles, and so, under divine direction, they called and ordained others. Thus the Priesthood in both orders or branches was continued in the early Christian Church, until, through transgression, it was taken from among men, and in its place a spurious priesthood, destitute of divine authority, divine inspiration and divine power, was set up by ambitious and designing men. This is priestcraft, the base counterfeit of the true and heavenly coin.

When the Priesthood is once lost it cannot be regained merely by the hopes, wishes or acts of men. No matter how strong a desire any one may have to benefit his fellow man, he must not attempt to administer to him any ordinance or ceremony of the Gospel unless called of God so to do. And this call does not come to man merely "in the heart" or the imagination. A great many enthusiastic persons have felt themselves "called" to the ministry. But this over-anxiety does not give them the Priesthood, any more than the strong wishes of a politician for the post of Minister to Berlin, clothes him

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with authority to represent this government in the German Empire. The Priesthood is given by ordination. When there is no man living in the flesh, who holds this authority, its restoration can only be effected by the administration of heavenly beings who formerly held it on the earth. They can return when so permitted and instructed, as Moses and Elias did on the Mount. But when the link is restored, they never step over the line of the two spheres for this purpose again, while there remains one man on earth holding the legitimate authority. For God's house is a house of order, and the rights and powers of His Priesthood cannot be invaded with impunity either by mortal men or the heavenly hosts.

Under divine inspiration and certain rules and provisions, those who hold this Priesthood may ordain others by the laying on of hands. Thus, while mankind are worthy of its administrations and accompanying blessings, it may be perpetuated in the earth, a medium of communication between God and man, a guide for the feet of erring mortals to the strait and narrow path that leadeth unto life. Without it the inhabitants of the earth wander in spiritual darkness, and those who presume to step forward as their teachers are blind leaders of the blind, and all their administrations in the name of Him who never sent them are vain, worthless and without force or virtue in time or in eternity.

C. W. Penrose.

TRAVELS IN ITALY.

IV.

THE SIGHTS OF VENICE.

SOUTH of the grand Piazza St. Marco, and opening on the Lagune is the Piazetta, a much smaller square, but the scene of great activity, and a place of rare historic interest. The west side of the Piazetta is occupied by the magnificent Palace of the Doges or Dukes of Venice; opposite it the beautifully decorated facade of the Royal Palace towers above the arcade shops on the pavement below. In some respects the Ducal Palace is the most remarkable and interesting object in Venice. It was the home of those regal potentates, who, though holding office by election, exercised for several centuries almost absolute authority in the Republic of Venice and when their executive power was transferred to the Council of Ten, it still afforded them a state residence, and was the shelter under which the famous inquisition operated, to the terror of state enemies and the destruction of many families. The building was first erected in the ninth century, and has been destroyed five times, and as often re-erected in a style of greater magnificence than before. The present sumptuous structure is built in the Venetian-Gothic style, and was commenced in the fourteenth century. It is at the present time undergoing repairs. The front toward the Piazetta, consists of a double colonnade of red marble, one above the other, and arched between the columns. The mouldings of the column capitals, and the vaulting, is in exquisite taste, and is exceedingly rich; the capitals being decorated with foliage, figures of men and beasts, etc., carved by artists of distinction and ability. Between two of the upper columns the sentences of death, decreed by the Council of Ten, were announced, the people thronging the space below eager to hear whose turn had come; for the arrest, trial and conviction of relatives and friends often occurred without the knowledge of their most interested connections, and were conducted with such secresy, that the first intimation of any crime being done would be the declaration of the sentence from the porch, which was speedily executed.

The grand stairway that leads to the interior, called the "Giant Steps"—from the colossal statues of Mars and Neptune at the top—is in every respect a magnificent approach to the elegant and

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costly apartments above. On the upper landing of this stairway the Doges were formerly crowned. The large rooms and halls throughout the first and second stories are repositories of the best paintings of the modern artists of Venice. The older masters' works, that formerly embellished the walls, were destroyed by fire in the year 1577; but the paintings of Tintoretto, Palma the Elder, and Paul Veronese, which have taken their places, are perhaps equal, if not superior to many that preceded them.

In the large room, where the nobles of the Republic, who had their names written in the "Golden Book," and who constituted the highest legislative authority, sat in council, are portraits of seventy-six Doges, and above twenty historical pictures, to commemorate the achievements of the Republic. The great painting called "Paradise," by Tintorretto, is also in this saloon. It is said to be the largest oil painting in the world, and represents a multitude of figures. Among the faces, the caprice of the artist is shown, in painting the portrait of his wife, as an angel in paradise, a prisoner in purgatory, and a fiend in hell. Perhaps he intended to represent her in the various moods wives are sometimes subject to.

In the other rooms, those once occupied by the Councils of Three, and Ten and the Senate, the series of historical paintings is continued; the events in the lives of the Doges Sebastiano Ziani and Enrico Dandolo, whose achievements in the twelfth and early part of the thirteenth centuries are held in much honor, occupying the principal places. Among these pictures, the "Last Judgment," by Palma, and "Rape of Europa," by Paul Veronese, attract universal attention, by their fine coloring and the animation thrown into them, which seems almost to make the canvas speak.

In a small saloon, containing one or two fine pictures, is shown an opening in the wall, which once contained a lion's head, in marble; this room was formerly the anti-chamber of the three inquisitors of the Republic, and documents containing secret information were thrown into the open mouth of the lion's head, and in too many instances it was not long after, until the parties informed upon, felt that they had fallen into the lion's clutches. The Doges Palace not only afforded a home for the grandees of the nation, but was also the prison, torture and slaughter house for the offenders of the nation. Many of the rooms above the ground receive their only glimmering of light through latticed bars of iron. These were the prisons of the light-offenders, but thirty feet below the watery street, the whole basement of the great palace is a labyrinth of dark and winding aisles and dungeons, into which were cast and bound, conspirators against the government, or persons obnoxious to the ruling families. It makes one shudder to remember the cold, damp and utterly dark cells, with their barbarous furnishings and instruments of torture with which they were supplied. Most of the latter were destroyed when the Republic fell into the hands of Napoleon, 1797. Yet we were permitted to see the "rack" on which persons were torn limb from limb, the "guillotine," "thumbscrew" and "bracelets," the latter with sharp points inside, were made to fasten round the arm or ankle, and could be tightened by a screw at the pleasure of the attendant. The prison under the palace not being sufficient, in the sixteenth century a very large and gloomy building was erected on the west, separated from the palace by a narrow canal which leads to the open Lagune. The two buildings are connected by a lofty arched bridge, which is covered and enclosed, having but two barred windows through which the light of day feebly penetrates. This is called the "Bridge of Sighs," and is appropriately named, for our guide told us that prisoners passing from the judgment chambers in the palace, to the prison beyond the bridge, were "privileged" to look out between the iron bars of the small windows as they passed. It was the last of daylight they would ever see.

Leaving the Ducal Palace, and walking upon the paved esplanade that leads to the extreme eastern part of the city, we soon reach the arsenal, which once em-

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ployed sixteen thousand workmen, but now about two thousand. Before the entrance are four mammoth lions carved from the native marble, and brought from Piræus in 1687; the largest of them was covered with inscriptions, now illegible, and is supposed to have stood on the battle field of Marathon. The arsenal contains many stand of arms, trophies of historic interest, flags and banners taken in battle, armor of several doges, old fashioned weapons, instruments of torture, the iron helmet of Attila, king of the Huns, a model of an ancient Venetian vessel and of the piles on which the city is built, also the remains of the "Bucentoro," the vessel from which the doges annually performed the ceremony of "wedding the Adriatic." This was done by throwing a ring, dedicated for the purpose, into the sea, and was a time honored custom, attended with great pomp and display.

The Academy of Fine Arts in Venice, contains some of the most celebrated and beautiful pictures in the world, among them the works of Bellini, and the masterpiece of Titian, called the "Assumption of Mary," also the first painting of the great artist, executed when he was fourteen years old, and the unfinished effort of his later years, the last he attempted to paint, when ninety-nine years of age. The numerous paintings representing scenes in the life of the Savior, by artists of all grades, from the great masters down, constitute a prominent feature in the Venetian gallery. "The adoration of the Savior," by Paul Veronese, is one of the most beautiful of them all. It represents Mary sitting above with the infant Savior in her arms, while below, upon a high pedastal stands the childish form of John the Baptist, with a fur skin thrown over his back for clothing. Around these central figures are grouped Joseph of Arimathea, Zacharias and Elizabeth and St. Thomas. The picture is one of fine coloring, and the expression is free from the sanctimonious cant, which, not confined to the sectarian preaching of the world, finds its way into the pictures made by sectarian artists. It would be impossible to describe the paintings that have been gathered into the great galleries of Italian cities, there are thousands of them, ranged one above another, upon miles of wall, dedicated to the exhibition of the fine arts. Venice has her share, and weeks might be spent in gazing upon them, and studying out the lessons they are designed to teach.

The great churches of Venice, besides the cathedral of St. Mark, are the Frari, which contains the splendid tombs of Titian and Canova, and most costly and elegant chapels and altars, paintings, statues and carvings; the church of Ste. Maria della Salute, built in commemoration of the plague of 1630, also contains some fine pictures and sculpturing; St. John and St. Paul is the name of a very imposing and magnificent church edifice, which contains the vaults of the doges, and is the repository of the most noble Venetian dust that falls into decay. This church is the Westminster Abbey of Venice; the tombs of her illustrious rulers, generals, and men of mark are here, and are built in a manner that testifies of the love the living have had for their honored dead, and of the rare appreciation of art and cultivation of taste that have made the canvas and marble the preservers of Italian fame, and have exalted her artist sons to the highest place in the praise of all nations.

De Vallibus.

Better have large feet than a small understanding.

Happiness is often at our side and we pass her by; Misfortune is far off and we rush to meet her.

Once to be wild is not a foul disgrace,
The blame is to pursue the frantic race.
Nor do I blush to own my follies past,
But own those follies should no longer last.

EVERY young man should remember that the world will always honor industry. The vulgar and useless idler, whose energies of body and mind are rusting for want of occupation, may look with scorn upon the laborer engaged at his toil; but his scorn is praise, his contempt honor.

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NEPHITE APOSTATES.

IV.

ZORAM.

IT is generally admitted in theory, though seldom honored in practice, that no "religion can be studied with profit except in the very words of its own votaries." But it too frequently happens that a disputant or critic will define another man's creed and then go to work to demolish it; whilst, if he had permitted the believer to state his own faith, he would have found it a vastly different affair to the myth he is antagonizing. This needs no argument to prove, for it is in the very nature of things that persons living outside a religion, especially if they are opposed to it, cannot fully understand the "true-inwardness" of its creed, or the symbolism of its ceremonies, unless they adopt modes of inquiry which are generally esteemed superfluous or disgraceful, being considered either over inquisitive or hypocritical. There is, however, one grand exception to the above rule; it is when a servant of the Most High God, in holy words of inspiration, denounces the heresies of apostates, or describes the follies of false believers. Such an account is the one given by Alma, of the absurdities and iniquities of the followers of Zoram.

There are two distinct classes of people called Zoramites in the Book of Mormon. The first, the descendants of Zoram (the servant of Laban) who accompanied Nephi from Jerusalem. The second were the followers of the apostate Zoram, whose defection and treason caused so much trouble and bloodshed to the Nephite republic.

Of Zoram's individual life we have no history. We only know him through his pernicious teachings, and the sad results thereof. The time of his unholy ministrations can, however, be fixed with certainty; they were during the days when Alma, the younger, was the presiding High Priest, and Nephihah the Chief Judge of the whole nation.

It is altogether probable that before Zoram started out as a religious reformer on his own account, he was a follower of the teachings of Nehor, as the majority of his adherents appear to have been gathered from that sect and to have belonged to that order.

Zoram inaugurated a gathering dispensation. He assembled his people in a region of the South American continent, at that time but very thinly settled by the Nephites. It was called the land of Antionum, and lay to the east of the river Sidon, whilst it stretched from the land of Jershon in the north, to the great wilderness south, which was infested with the more savage, wandering Lamanites. To this broad land the Zoramites gathered, and there built their cities, erected their synagogues, and developed in material wealth; until, in the year B. C. 75, they had grown to be an important, though undesirable portion of the Nephite commonwealth; as friends they were unreliable, as enemies formidable.

It were impossible, in a short article, as this must necessarily be, to enter into details with regard to the vagaries of the Zoramite faith; indeed, to a great extent, such a course would be superfluous, as the story of their follies is so graphically told by Alma in the Book of Mormon.* Suffice it to say, they esteemed themselves as the particular favorites of heaven, born to be saved, and on the strength of this assurance lived lives which entirely unfitted them for that exalted, blissful state, but rather prepared them for the wrath of a just God. Strong in the pride of their own self-righteousness, they were vain, dogmatic, supercilious, cruel and licentious; the quality of mercy was unknown in their hardened hearts; they followed the lusts and corruptions of their distorted natures, and gave up their lives to the accumulation of wealth, and to the gratification of those unlawful pleasures that this wealth would secure. To be poor was regarded as criminal, and he was esteemed the best member of the church who made money the fastest, or spent it with the most lavish ostentation. To crown the whole foul pyramid of their bastard faith, they denied the coming and

* Book of Alma, commencing chapter xxi.

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the need of a Redeemer; the elect, such as they, needed no being greater or holier than themselves to intercede in their behalf before the throne of God.

To this misguided people Alma went with words of invitation, warning and reproof. He was accompanied by several other prominent servants of the Lord, who joined their fervid testimonies with his. But their words were scorned, their warnings were ridiculed; even more, some of the missionaries were abused and maltreated, until Alma considered they had done their whole duty, and had cleared their garments of Zoramitish blood, then he and his companions withdrew to the land of Jershon.

Still, their labors were not altogether ineffectual. A number of the poorer members of the community received the word, and accepted the Gospel teachings. These were soon cunningly sought out, persecuted, despoiled and driven from their homes and country by their richer and viler fellow-citizens. The expatriated believers followed Alma to the land of Jershon, where they were hospitably received by the Ammonites, and their wants provided for—notwithstanding the insulting demands and imperious threats of the leader of the Zoramites, who, in his hatred (and doubtless he well represented his people), desired that these poor sufferers for truth's sake might be left to perish.

The Zoramites soon affiliated with the Lamanites, in fact, soon became Lamanites to all intents and purposes, taking a prominent part in the wars in after years waged against their former fellow countrymen. So conspicuous were they for fierce hatred, unyielding courage, mental activity and shrewdness beyond that of the original Lamanites, that it became a settled policy with the kings of that people to appoint Zoramites (with Amalekites and other Nephite traitors) to be the superior officers in their armies, and as such, we frequently find them noticed in the history of the wars of the Nephites, from the days of Zoram to the downfall of the Republic. *R.*

WILLIAM SHAKSPEARE.

How few facts connected with the life of the great poet have descended to our time! With the internal life of the great author we are almost wholly unacquainted; his works only, in all their grandeur and beauty, are left to us. William Shakspeare, the bard of whom the world is proud, was born April 23, 1564, in Stratford-upon-Avon, Warwickshire, England. His father, John Shakspeare, was a well-to-do tradesman in the little village, and his mother, Mary Arden, was descended from an ancient aristocratic family, and possessed at her marriage, a small fortune. At an early age, the poet was sent to the free grammar school at Stratford, where he learned to read, write and spell, accomplishments that were not enjoyed by the majority of the people in his day. After leaving school it is supposed, for various reasons, the most prominent among them being the free and frequent use of legal terms in his works, that young Shakspeare occupied the position of clerk in an attorney's office.

At the age of eighteen he married Anne Hathaway, a lady eight years his senior. Little is known of his married life, but many biographers suppose it to have been rather unhappy. Though firmly bound by the ties of matrimony, he did not settle himself down to the stern realities of life until necessity compelled him to do so. Accounts of some wild freaks of his early life are still extant. One in particular will do to relate, as it will present before us a part of the poet's real nature, and will lead us to think of the great bard not as a dreamy-eyed youth, despising all physical enjoyments, but as a young man true to common nature, proving in a rash manner his love of sport, and his youthful indiscretion. Sir Thomas Lucy, so goes the story, owned a large park, well filled with

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game, at Charlecote, near Stratford, which was a constant source of temptation to the young men of the village. One night Shakspeare, who with some of his friends had been trespassing upon Sir Thomas' grounds, was caught and confined until morning, when, it is said, he received a severe flogging. The young man was so enraged by this treatment, that he wrote some insulting verses and fastened them to the gate at Charlecote. The first and closing verses are given, not that they were a credit to their author, but simply as a curiosity.

SIR THOMAS LUCY.

A parliament member, a justice of peace,
At home a poor scarecrow—in London an ass:
If Lucy is lousy, as some folks miscall it,
Sing lousy Lucy whatever befall it.

If a juvenile frolic he cannot forgive,
We'll sing lousy Lucy as long as we live;
And Lucy the lousy a libel may call it,
We'll sing lousy Lucy whatever befall it.

Soon after this affair, finding it necessary to provide support for his wife and three children and aged parents, and thinking the anger of Sir Thomas Lucy might make his situation in Stratford rather unpleasant, Shakspeare went to London, the city in which so many before him, and so many after, have struggled to win a fortune. The theatrical profession, with all the fascinations it ever possesses, was chosen by the young man as a means of obtaining a livelihood; but to childish impressions it is very likely he owed this choice. Troups of strolling actors had often played at Stratford, with the permission of Shakspeare's father, who was high baliff or mayor, and to these primitive treaders of the stage little Will always listened with more than ordinary attention. Besides this, the successful actors, Burbage and Greene, were both natives of Warwickshire, and why should not Shakspeare try his fortune where these two had prospered so well? With this ambition, the year 1587 found him in London, where he began his theatrical career, it is thought, as a call boy. He soon became a re-writer of plays, and in a year or two connected himself with the company at the Blackfriars Theatre, and here it was that he began to write those splendid works which will ever remain the boast and glory of English literature. Fortune seemed to favor the young author in endowing him with both mental and worldly gifts, for it was not long e'er he became a partner in the Globe Theatre, with an annual income of about £1500.

During these years Ben Jonson became his intimate friend, and in Jonson's play of "Every Man in His Humor" Shakspeare took the part of Old Knowell. Among his own plays his favorite parts were the ghost, in "Hamlet," and Adam, in "As You Like It." Of the thirty-seven plays that he wrote, it is supposed he never once conceived a plot of his own, but though the plots were borrowed the wording and characters of the plays belong to Shakspeare alone. He seemed to be wholly unappreciative of his own talents, allowing his plays, as soon as written, to be thrown about, here and there, caring little whether they were preserved or destroyed, and none of them were published during his life. Though actors were, in those days, considered very common people, Shakspeare being more poet than actor, associated with the best society of London, and received the favor and patronage of both Queen Elizabeth and King James. His public life, at this time at least, was a happy one; he had written his poems, the "Rape of Lucrece," "Venus and Adonis," and the "Passionate Pilgrim," and his one hundred and forty-four sonnets; his magnificent dramas were nearly all completed; he had won what in London he sought, fame and fortune; and so he bought a place in Stratford, and retired in 1612.

We know as little of the remaining four years as of the early part of his life. It is supposed that he lived in a happy, contented manner, entertaining his friends, cultivating his garden and writing occasionally. He died on April 23, 1616, and was buried in the little church at Stratford, on the banks of the beautiful Avon, the river he had always loved so well. And there his honored dust remains. Above his grave are written the

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following lines, which have prevented the disturbance of the renowned poet's ashes:

Good friend, for Jesus sake, forbear
To digg the dust enclosed here.
Blest be ye man yt spares these stones,
And curst be he yt moves my bones.

Seven years after his death two friends, Heminge and Condell, published a book called the "First Folio," in which thirty-six of the great poet's plays were given to the world, and to these the play of Pericles was afterwards added. To this edition Shakspeare's portrait was attached.

Modern writers can say nothing that would either add to or detract from the glory of this great writer's works, and words spoken for such a purpose were better unsaid. All of us have read, or seen at least one of his comedies or tragedies, and some of us are familiar with them all; but very few have read many of his sonnets, those "gems of poetry," which in themselves would have raised their writer to the rank of a fine poet, therefore our selections will be from them, though Dr. Johnson says: "He that tries to recommend him (Shakspeare) by select quotations, will succeed like the pedant in Hierocles, who, when he offered his house for sale, carried a brick in his pocket as a specimen." We quite agree with him.

SONNETS.

TIME.

Like as the waves make toward the pebbled shore,
So do our minutes hasten to their end;
Each changing place with that which goes before,
In sequent toil all forward do contend.
Nativity once in the main of light,
Crawls to maturity, wherewith being crowned,
Crooked eclipses 'gainst his glory fight,
And time that gave, doth now his gift confound.
Time doth transfix the flourish set on youth,
And delves the parallels in beauty's brow,
Feeds on the rarities of virtue's truth,
And nothing stands but for his scythe to mow:
And yet to times in hope my verse shall stand,
Praising thy worth despite thy cruel hand.

FULL MANY A GLORIOUS MORNING HAVE I SEEN.

Full many a glorious morning have I seen,
Flatter the mountain tops with sovereign eye,
Kissing with golden face the meadows green,
Gilding pale streams with heavenly alchymy;
Anon permit the basest cloud to ride,
With ugly rack on his celestial face,
And from the forlorn world his visage hide,
Stealing unseen to west with his disgrace.
Even so my sun one early morn did shine,
With all triumphant splendor on my brow;
But out! alack! he was but one hour mine,
The region cloud hath masked him from me now.
Yet him for this my love no whit disdaineth
Sons of the world may stain, when heaven's sun staineth.

ABSENCE.

From you have I been absent in the spring,
When proud-pied April, dressed in all his trim,
Hath put a spirit of youth in everything,
That heavy Saturn laugh'd and leaped with him.
Yet nor the lays of birds nor sweet smells
Of different flowers in odour and in hue,
Could make me any summer's story tell,
Or from their proud lap pluck them where they grew:
Nor did I wonder at the lillies white,
Nor praise the deep vermillion in the rose;
They were but sweet, but figures of delight,
Drawn after you, you pattern of all those.
Yet seemed it winter still and you away,
As with your shadow I with these did play.

Viva.

Respect is the truest homage of the heart.

THE UNIVERSITY OF DESERET.

IV.

KNOWLEDGE, like virtue, is its own reward. As to be happy one must be virtuous, so to be useful one must be intelligent. All that is elevating and ennobling has its birth, directly or indirectly, in education, and is known as knowledge and intelligence. Education is the skilled hand and discerning eye which paints the manifold and everchanging beauties

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of nature on the canvas of the mind, shading here, giving light there; heightening the color in one place, subduing it in another; making one object more, and another less prominent; and forever exhibiting a proper regard for all the relations of life, in whatever form or whatever sphere, as designed by the Great Creator of all. Education it is that awakens in the soul that subtle inwardness of thought and emotion—the one giving reason, both prophecy—which, being felt, passes description and surpasses all understanding; it invites to a relaxation from all that wearies; it exalts, as it opens to the mental vision the sublimity of the future, and teaches that the trials and chastening crosses of this frail existence the better fit us for that which is to come; it ennobles, for it tells man to bear for the sake of man, and because it more makes the man, the more he endures with patience, with courage, with hope, and with a determination for better; it consoles, as for all who see aright it shows that to misery alone is no mortal born, that for all, honest purpose will secure a fair share of the world's treasures and enjoyments; it humbles, because it unfolds that all are subject to the course of nature, to the changes of earth, that all have their cares, all their trials and all their sorrows, and that those who endure with the manliest fortitude are those who appreciate most keenly the blessings that come to us all. It is an opiate for wakeful pain, the vitality of the weary, strength of the weak, power of the lowly, friend of the friendless, sword of the right, and gives unfaltering faith in virtue being its own reward, and that without virtue there can be no happiness. All this education teaches, because education is intelligence, and intelligence is that element of the Great Father which is the outgrowth of the exercise of his perfected attributes—it is, in brief, the Spirit of God, and we call it intelligence.

Therefore, education means knowledge. Knowledge is power, power is influence, influence is position, and position wealth. Knowledge and usefulness are inseparable. To increase the one is to widen the sphere and scope of the other; and before this series is concluded, I would be pleased to prove a fact, which I fervently believe, that in no way can the material interests of Utah Territory, or the intellectual advancement of her people—they really mean the same thing—be more surely encouraged, or more rapidly and permanently developed, than through the medium of the University of Deseret.

The saying, "Knowledge is power," is perhaps old, but it is still a profound truth. The acquiring of knowledge, in whatever form, and under almost whatever circumstances, strengthens the mind. This no one will dispute; the question of its application when once acquired, is another subject, and verges on a different theme. It strengthens, because it prepares the mind for and fortifies it against the uncertainties and constantly occurring surprises of life. No man can foretell into what situations he may be thrown at any moment, and as all phases, all elements and all industries of life, merge into all others, forming an indissoluble tie—or even if distinct and separate, constitute such a delicately welded and unbroken chain, that the points where the links have been welded are indistinguishable—it is obvious that he who possesses the widest range of knowledge is best prepared to face the surprising changes in fortune. It matters not what industry or profession a man may pursue, nor how vast and varied may be his intellectual attainments, the teachings of experience prove that there are always times when he will find occasion to use every particle of his knowledge while still pursuing his chosen profession—so close is the alliance between all things in this world. A thoughtful person is often surprised, after having acquired further information on an old subject, or knowledge on a new one, to discover of what exceeding benefit the recently acquired information—which at first appeared totally foreign to his business—will prove to him in his own industry, and this, too, in ways he never dreamed of. Hence, the greater and more general is a man's knowledge, the better he becomes fitted to follow a particular profession, and the more readily will he become proficient in other pro-

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fessions. Thus, his knowledge becomes a power in his hands; this power it is that increases his skill above that of others; his greater skill creates a demand for his services; this demand ensures position, and position always opens the gate to wealth—whether this opening be taken advantage of or not is another matter, and does not affect the proposition laid down. In knowledge we have, therefore, power, position and wealth.

But there are other considerations worthy of observation. "Everything brings forth after its own kind." Knowledge makes knowledge, power creates power, and when the mind is properly strengthened in one part, that strength is reflected back, if the term is admissible, on other parts, and they also are strengthened. The study of mathematics is recommended, not alone on account of the great value which attaches to an understanding of the subject itself, but because, as a study, it is calculated to develop and strengthen the faculties generally; with every other branch of knowledge it is the same. No rational being would maintain that any study, properly pursued, will have a weakening effect on the intellect; then it must strengthen, and while the results may not be as marked as in the study of mathematics, they none the less surely have a similar effect. Were it otherwise, the entire basis of the grand educational structure would be like the building told of in the parable, the foundation of which was in sand. Therefore, the seeming paradox is repeated, that by strengthening the mind in one part, it is made the firmer in the remainder; and perfect strength being secured only in a perfect whole, the truism is again deduced, "Knowledge is power."

Again, the greater the intellectual attainments, the more readily new beauties become perceptible, and the greater is the pleasure derived from their perception. That the acquirement of knowledge is a pleasure is found in the reason given by Dr. Johnson: "We are sorrowful when we forget, and pleased when we learn." Beauty results from the education of the taste, and the development of the perceptive faculties, and its test is found in nature. Knowledge, or intelligence, is that which enables us to perceive loveliness in nature, nobility in character, and the good and beautiful in all life and in all thought. Be the profession or business of a man never so inviting, his greater knowledge enables him to discern its greater beauties; to perceive in it that which was never perceived before—in this we have that which is termed invention, for invention, is also a result of education—and its tendency is to reconcile man to his chosen profession because he, more than others, has discerned its usefulness to man—the beauty of that usefulness—and this discovery awakens in him a sensation of pride and a glory in the following which otherwise would be unknown. It, therefore, robs labor of that slavishness which is its curse, and which is the portion of ignorance; it makes labor a delight, and "the labor we delight in physics pain." Thus we have contentment; and contentment means a life free and removed from the distractions of dissatisfaction; a life devoted to a cherished object, and such a life gives the assurance of power—grand power. Hence, we have again the inevitable conclusion, "Knowledge is power."

While what has been said of knowledge as a power also exhibits its moral aspect, this latter phase is susceptible of a much clearer showing. The motto of the CONTRIBUTOR is, "The Glory of God is Intelligence." Nothing could be more beautiful, nothing more grand, nothing more true. Who can appreciate the sublime grandeur of the Great Father's works like the intelligent being? To him more than to any one else is the book of life opened; his eyes behold the Omniscient in all the works of nature; he sees how everything struggles to bless mankind; to his delighted vision is shown the ever changing magnificence and unutterable splendor of the heavens, the infinite wisdom underlying the changes in the seasons and in the elements, the grace and elevating character of the flowers, the purity and goodness of the brook, and the eternal fitness in all things.

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As God is intelligent, so the more intelligence a man possesses the more he is like God. It does not follow that because a man commands vast learning, or is intelligent, that he is good; such an assumption is emphatically contradicted as well in sacred, as by distinguished characters in profane history; but it does follow that the more knowledge a man possesses, the greater is his power for good; he the more readily distinguishes right from error, and, according to the generally accepted idea, is the more accountable as he does good or evil. There is no worship so pleasing to the Almighty—it is, perhaps, a bold assertion, but it can be substantiated—as that of an intelligent man, whose heart is with his worship. The greater the intelligence combined with sincerity, the more pleasing it is to the Almighty. It is true that the praise of many who are looked upon as lowly and ignorant in an educational point of view, is more acceptable to God than that of some of wide intellectual attainments; but it is so, not because God prefers ignorance to intelligence, but because the illiterate person has a soul in his worship, while the learned has not. No one should complain of this, for to all are the attributes which ensure intelligence given; and it is the duty of all to cultivate these attributes, that their worship may not only be the more sincere, but also the more rational. True, intelligent men prostitute their power, but for this the man and not intelligence is to be blamed. It is as sane a wish to desire that the system of monetary exchange between men be abolished, because money, which is capable of such great good and convenience to men, is often used for evil, as it would be to deride intelligence for the reason that men prostitute it. Were the fact that a principle had been abused, sufficient to justify its being taken from earth, to how many of the principles given for the government and good of all would men be entitled? To none; there is no principle that has not been violated, no law which has not been broken. No; no. He most glorifies God who becomes most intelligent, and who devotes that intelligence to the glory of God in doing good.

R. W. Sloan.

INCONGRUITIES OF LABOR.

Non bene junctarum discordia semina rerum.
—Ovid.

The jarring seeds of ill-concerted things.

ECCENTRICITIES of countenance, gait and disposition, may be observed most frequently in large and populous cities; but the incongruities of occupation present there no such ludicrous phases as they do in newly settled territories. Colonies just planted, settlements recently made, valleys now for the first time occupied; these afford greater scope for the exhibitions of incongruous labors, than any other conditions of life. When Æneas ascends the hill, and looks down upon growing Carthage, a busy scene spreads out before him; all is bustle and activity; he hears the "clash, the clang, the roar" of an energetic populace. He sees

"The toiling Tyrians on each other call,
To ply their labor; some extend the wall;
Some build the citadel: the brawny throng,
Or dig, or push unwieldy stones along.
Some for their dwelling choose a spot of ground,
Which, first designed, with ditches they surround.
Some laws ordain; and some attend the choice
Of holy senates, and elect by voice.
Here some design a mole, while others there
Lay deep foundations for a theatre,—
From marble quarries mighty columns hew
For ornaments of scenes, and future view."

Dryden.

These circumstances are natural to the occasion. In laying the foundations of cities many trades and professions are in demand, whose representatives are limited in number. This brings us to the subject of our paper. Had Æneas been of Queen Dido's colony; had he sailed from Phœnicia with her, and been acquainted with the various tradesmen

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who composed her expedition, a nearer view of the city, and the labors performing in it, would undoubtedly have presented many laughable scenes to his view. Fancy a Phœnician sailor, who had all his life sailed the Mediterranean, suddenly armed with a goad, and put in charge of a yoke of oxen! Imagine a shepherd leaving his sheep in order to manipulate a trowel; a merchant abandoning his warehouses in Tyre to dig a ditch around a hut in Africa! Conceive the dealers in gold and silver, in iron, tin, copper, in ivory and ebony, linen, honey and balm, digging foundations and quarrying rocks for temples and theatres! Yet such things in Carthage were ordinary occurrences, due not only to the unity of spirit, but also to the common danger of its inhabitants, who were as resolute in their hatred of the mother country, as they were determined in their love for the new.

Such heterogeneous occupations must ever obtain in unsettled countries. A "jack of all trades" is the man in greatest repute. He who can unite in himself the abilities of a lawyer, physician, pedagogue, farmer, shoemaker and carpenter, is very likely to carry the day; and the reason is obvious. In such districts society has not yet formed itself into its many grades and shades of distinction. All are comparatively equal, since all are alike destitute of homes. Immediately every individual is engaged in employments inconsistent with his former profession. The carpenter makes his own shoes; the watchmaker his own house. Side by side the lawyer and tailor excavate a pair of cellars. In ordinary companionship are seen farmers and physicians, school teachers and brewers, bakers and pretty fellows; each life is fraught with as many changes as the figures of a kaleidoscope. How useful at such a time is the man of many trades! Yesterday the sun smiled upon his labors in the wheat field; to-morrow will find him at the forge. This morning he labored with a saw and hammer; the afternoon will find him with a brush and pot of paint. Such men are perfectly at home in every condition of life; boiling molasses is to them a change from teaching school, and they step from either employment to edit a newspaper.

Perhaps no country in the world has witnessed so many idiosyncrasies of this character, as has our own Utah. The founding of her settlements has reflected in miniature the basing of Carthage. Every occupation and every nationality; the kingdom's of the old world and the islands of the new, all have had their representatives in the germination of her towns and villages. The enclosing a new field, or the digging a needed canal, will draw together all those professions we have enumerated, and many others apparently incompatible with each other.

It may be thought that the blending so many pursuits into one, would cause discord and dissension, but the contrary has been the result. From mingling exponents of such diverse professions, each imbibes to a certain extent the knowledge and ideas of his confrere. The common labor is lightened by communication of alien sentiments, and every mind is expanded to the comprehension of more lofty and ennobling conceptions. From hence it arises that settlers in new countries have much broader notions and more general knowledge than their relations in crowded cities. The latter may be better versed in the latest news of discovery and invention, but the former are superior in that wide acquaintance with practical affairs, which is so necessary to success and independence in life. It was a common observation of King Charles the First, that the man who read and conversed in two languages, was possessed of two souls. With full as much propriety it may be affirmed that he who is able to practice professions usually allotted to various men, lives many lives in one. Like the learned man in the Spectator, he can "moralize upon a snuff-box, flourish eloquently upon a tucker or a pair of ruffles, and draw practical inferences from a full-bottomed periwig." *Beppo.*

Our care should be not so much to live long as to live to some purpose.—*Seneca.*

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SILK CULTURE IN UTAH.

It is now proved beyond a doubt, that the manufacture of silk can be carried on successfully in Utah. Since silk worms were first introduced into this Territory, many persons believing that they would form an important part of Utah's wealth, have made great efforts to raise them; and though some failures resulted, yet, enough success was made to keep alive the interest. Lectures were delivered throughtout the Territory on the importance of this branch of industry, and everything was done to get the people to become interested in it. President Young maintained that this country was the finest in the world for silk raising, and in 1868, built a very large cocoonery, four miles south of Salt Lake City, in which to rear the worms. Twenty-five or thirty acres of mulberry trees were planted around the house, and the work began. Mrs. Zina D. Young was the first to take charge of the cocoonery, and, in raising the worms, was comparatively very successful, The following year a Frenchman named Bertrand, a questionable expert in the silk line, through mismanagement, made a failure. A Kentuckian named Wimmer next took the cocoonery, claiming that he could raise worms successfully. For two years he managed it, failing each year, and almost killing the enthusiasm—what little there was left—on the subject.

These failures cost considerable money and labor, and did nothing towards advancing the interests of the silk industry. It was thought that this was caused by the dampness around the cocoonery, and the character of the building, which was made of adobe. A small brick building was therefore erected, in the rear of President Young's residence, at the "Eagle Gate," especially for the purpose of experimenting in the raising of cocoons. The writer, then a little boy, with several young ladies belonging to President Young's family, attended to the cocoonery, while men were employed gathering leaves for feeding; and in thirty-five days, by constant attendance, they raised many pounds of first-class cocoons, and sixty-four ounces of the best silk worm eggs.

Later on, in the year 1875, the late Mrs. Dr. Dunyon, who was well known in Salt Lake City, took charge of the large cocoonery at Forest Farm, and met with unlooked for success. The lady, in conjunction with her husband, used the whole of the building for the worms. Having energy, a thorough understanding of the business and good management, their efforts were not in vain. Seven hundred and fifty pounds of cocoons and many ounces of eggs were produced. This was another great source of encouragement to silk raising. Since that time, large quantities of cocoons have been raised in the Territory; and when the business was conducted properly, failures were unknown, unless caused by severe thunder storms or cold spells. Handkerchiefs, laces, scarfs, have been manufactured; and the elegant silk fringe now adorning the St. George Temple, is of home production, and a credit to the manufacturers.

There was a temporary organization of persons interested in silk, existing for a number of years. In December 1879, a company styled "The Utah Silk Association," formed permanently, and was incorporated under the laws of the Territory. This company is composed of gentlemen and ladies well known to the community, and if it is possible to make a success they will do it. The following are the names of the officers: President, William Jennings; Vice President, Eliza R. Snow; Secretary, A. Milton Musser; Treasurer, Paul A. Schettler; Board of Directors, Wm. Jennings, Eliza R. Snow, Wm. H. Hooper, Zina D. Young, A. M. Musser, M. J. Horne, and Alex. C. Pyper.

Their works are evidence of the interest they have in the manufacture of silk. Ground has been leased at the old saw mill, near Dr. Park's residence, in the mouth of City Creek Cañon, a neat little brick building erected, and machinery placed therein, and run by the old mill wheel. At the rear of this building

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is the reeling room, in which two ladies and one little girl are employed reeling the silk from the cocoons. This proceeding is very interesting, and a visit to the factory would repay any person for his trouble. In the main building, belonging to the Association, is a complete set of throwing machinery, consisting of two reels for reeling the threads from the cocoons, one hard silk winder for preparing thread for doubling, one doubling machine, one spinning mill for putting the twist in the thread, one soft silk winder for winding the silk from skeins after dyeing, one spooler, and other subordinate machinery, all used in the manufacture of the thread alone. Four persons are constantly engaged in this room, at their different machines, making sewing silk and twist. The aggregate cost of buildings and machinery, which are all on a small scale, is about three thousand dollars. This shows that the company now existing means business and intend to carry it on successfully, if possible.

Great difficulties have been met with, to obtain persons understanding, and competent to run the machinery now at the factory—which is the latest improved; but the persons there are endeavoring, with all their might, to produce marketable silk.

Samples of raw silk, raised in this Territory, have been sent to Italy, New York, and many other places, and the most encouraging replies received from silk dealers, in regard to the superior quality of our silk. Mr. P. A. Schettler, who has done much toward advancing the interests of silk industry, took samples raised by himself to France and Italy, which were pronounced by competent men, equal in many respects to the Italian silk. When he returned he received many testimonials to the same effect. Rinalds, Knutzel & Co., silk manufacturers of Florence, Italy, had only one fault to find, viz: It was too coarse—having twelve or thirteen threads, in the sample sent them. Z. C. M. I. sent samples to the Nonotuck Silk Co., of Florence, Mass., one of the largest and most reliable firms in the silk line in America. The samples were tested, and the firm sent letters, from which the following is quoted: "We found the silk of good quality and strength and fairly reeled; much better than any samples of American silk we have ever tested."

These encouraging words stimulate the silk raisers in Utah with fresh hopes, and greatly encouraged them in producing it in large quantities. The enterprise is not confined to Salt Lake County alone, by a great deal; the whole Territory is more or less engaged in it. The people of Utah County have done much in the silk line, and have reason to feel proud of their efforts. They are still pushing it ahead and feel certain of making it pay well.

It is now clearly proved, that the climate of Utah Territory is well adapted to the cultivation of silk worms; that they have been and can be raised with success, if managed properly; that the Utah Silk Association will purchase all the silk raised in the Territory, and pay good prices in cash for the same; that we have the persons in Utah who can reel, double, twist and prepare it for market, and having the machinery and mechanics, there is no reason why it should not be done; that when it is fairly established and in good running order, it will be one of the most important branches of Utah's industry, and will add greatly to our character as an enterprising and self-sustaining people. *Geo. D. Pyper.*

To put a bent pin in a chair is a mean joke, and one that ought to be sat down on.

There is nothing—absolutely nothing—in a name, if only the sentiment be the correct one. What difference did it make to the patriot whose overwrought feelings compelled him to pay a visit to the tomb of Washington that he mistook the granite ice house for the said tomb, and wept profusely and pondered profoundly as he knelt at the door? He never learned his mistake, and his patriotic ardor has been at fever heat ever since.

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TAPESTRY.

THE earliest account of tapestry wrought with the needle, for hangings and garments, is in Exodus, where the curtains of the Tabernacle which divided the Holy place from the Most Holy are described as of "fine twined linen, with blue, purple and scarlet; with cherubim of cunning work"—"wrought with the needle," etc.

The Israelites doubtless borrowed this beautiful art from the Egyptians, while in bondage to them; for the latter were skilled with both needle and loom, and also in dyeing and painting. The Babylonians illustrated the mysteries of their religion, and recorded important historical events, in pictorial embroidery. To such perfection was this work carried by the ancient Greeks that they attributed the invention to Minerva. Such value was set upon it that the poets sang its praise; kings vied with each other in encouraging the art, and in possessing the richest specimens. In the early days of the French monarchy we read of women working tapestry with the needle. In the sixth century, when Clovis embraced Christianity, even the streets were decorated with this costly fabric during the festivities in honor of the event. At the dedication of the church of St. Dennis, where generations of kings lie buried, the decorations were of tapestry, wrought with gold and silver and pearls.

Tapestry was wrought with the needle in France, until the ninth century, when the demand for it had become so great that weaving was introduced, and a manufactory established in the Abbey of St. Florian, in 985. Monks then wove in their cloisters; while ladies, in their seclusion, portrayed with the needle on canvas, the stories that poets had sung of the deeds of their fathers, as well as those of their living lords and lovers. The walls of the palaces were high, and of rough, cold stone, and the tapestried hangings hid as well as ornamented them. Shakspeare speaks of Falstaff hiding behind the arras (tapestry made at Arras), in "The Merry Wives of Windsor." Horsemen were now robed and horses caparisoned in this costly work at tournaments, and on the occasion of great triumphal entries and other public celebrations.

The tapestries of Flanders were early famed for their beauty, and the Bayeaux tapestry, which is still preserved, is of priceless value as the work of fair Flemish fingers which have been, for long centuries, in the dust.

In very early times, tapestry was confined mainly to altar-cloths and other church decorations, but the growing demand for it as wall hangings, and furniture coverings, and carpets, resulted in the establishment of looms at Antwerp, Bruges, and other cities; that made in Arras being the most famous.

A piece representing the battles of Alexander the Great was among the gifts sent by the king of Flanders to the Sultan in 1379, for the ransom of captives taken in battle. It portrayed, also, scenes in history and romance; the feats of fabulous heroes; and grotesque figures of men and animals. Some pieces of this work were almost national annals, and were styled historical tapestries.

In the sixteenth century, Francis I established manufactories of this fabric at Fountainbleau. Hitherto it had been made in pieces and joined neatly into great hangings; but now it began to be woven in one large web. Francis brought workmen from Flanders, paid them well for their skill, and supplied them with the richest materials, including gold and silver thread. His son, Henry II, established manufactories in Paris, but after his death the art declined, and little was done until Paris was decorated for Louis XIV.

Now came in the present style known as "Gobelin tapestry," from the name of the dyers on whose premises it was manufactured. Here are carpets now woven for the palaces, but we must not judge of their style by that known among us as "tapestry carpeting," the word itself simply meaning coverings or hangings; *tapisserie* is the French word, which our man-

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ufacturers have as good a right to use as those who weave for royalty—even if they cannot carry "high art" into their work. In the reign of the last named king, Raphael and other Italian masters were copied, and weaving became one of the fine arts.

In 1802, ninety men were employed in weaving, mainly for the palace of St. Cloud. Occasionally the supply exceeds the demand of royalty. Now a piece may be purchased by an ordinary mortal, provided he has money enough to pay for it. The art was patronized by Henry VIII, in England, and Windsor Palace, Hampton Court, and other homes of royalty were decorated with copies of the best English painters, in tapestry.

These hangings were not fixtures, but were raised on frames, and were often taken down and forwarded to decorate the chambers of kings and queens when on royal "progresses," as their journeys were then called.

A good story is told of a blunder occasioned by this practice. Henry IV, wishing to do great honor to the Pope's legate, ordered his most costly tapestry to be hung at St. Germain, where he was then on a visit. By a terrible mistake one was sent which satirized the Pope and his court at Rome—a much more dreadful thing in that day than it would be in ours. You may be sure it came down quicker than it went up!

These ancient tapestries are now of great value, not only for their antiquity, but also as historical records of great events. The banquet, the chase and the tournament are as truthfully described as are the seige and the battle, forming pictorial story-books of mammoth dimensions.

You may imagine the labor of making carpets and drapery by the slow stitch of the needle on canvas, and will not wonder that the *haute lisse*, or high loom (the one mostly in use now), has taken its place. In this loom, the frame and the wrap are perpendicular. There are two rollers; one at the top, around which the threads are wound; and one below, over which is rolled the finished fabric. The outlines of the design are drawn on the threads on front, but the pattern is hung at the back, and the workman, standing between that and his work, has to turn around continually to look at it, and never sees the beautiful design he is carrying out unless he goes round in front to do so.

Some of the Gobelin tapestry have all the delicacy of a picture. But the work is very slow, and so can never become common nor cheap. One who can afford to order a small piece of it now must wait two or three years for it.—*Youths' Companion.*

Sleep is the fallow of the mind.

ANCIENT MANUSCRIPTS.

ONE of the oldest sacred records that has outlived the ravages of time is the Bible. Ancient manuscripts containing parts of the New Testament are still found in various places. A part of the Book of Mormon gives the history of familes that emigrated to this continent from the Tower of Babel, viz: Jared, his brother, and their friends. The brother of Jared talked with the Lord at the time of the confusion of languages, and some years after in the wilderness, and was commanded by Jesus Christ to write a record of it, but it was sealed up with the stones or interpreters, also by commandment, till after Christ was crucified. Ether, a descendant of Jared, many generations after, wrote the record from which Moroni took his account; so Ether must have copied from the writings of Jared to have given an account of the latter speaking with Jesus Christ; that part of the original writing must therefore have been written soon after leaving the tower, but whether they and Ether's record were kept with the records containing the Book of Mormon, and were seen by Joseph Smith is, I suppose, unknown.

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The Book of Mormon, though not ancient in itself, is valuable as containing the only account and abridgement of those records, as well as a history of the Nephites, and of the Lamanites, taken from the records of Nephi, which were commenced nearly two thousand four hundred years ago, and were hid up, 420 A. D. It differs from the Bible in this respect, that it was written and then hid in the earth, and, after lying there undisturbed for centuries, was correctly translated by Joseph Smith, through the aid of the Urim and Thummim; while the Bible has been circulated among men ever since it was written, many manuscripts destroyed, and those that remain not correctly translated. Among other sacred manuscripts that have been found is one containing a description of Jesus Christ sent by Lentullus, President of Judea, to the Senate of Rome; also the Death Warrant of Jesus Christ; it was engraved on a copper plate, and found in an antique vase of white marble, in the city of Abuilla, in the kingdom of Naples, in the year 1826. Recently a manuscript of Clemen Romanus, and of other early ecclesiastical writers, have been found in Constantinople, and last March two German scholars traveling in Southern Italy, in the palace of the Archbishop of Rossano, found a very valuable manuscript of the whole of the gospel of St. Matthew, and that of St. Mark down to the middle of the fourteenth verse of the sixteenth chapter; it consists of one hundred and eighty-eight leaves; the leaves are made of purple parchment; it is written with silver, except the first three lines of each gospel, which are golden. It is supposed to have been written in the end of the fifth or the beginning of the sixth century, and contains a number of painted miniatures illustrating the life of Christ, as the last supper, etc., and of the heads of forty prophets and one or two other subjects. Last year there died at Jerusalem, an old man one hundred and nine years of age; among other things, after his decease, was found a manuscript on papyrus supposed to have been written by St. Peter; a commission from the Bible Society of London pronounced in favor of its authenticity. We are all acquainted with the Book of Abraham, a translation of some ancient records found in the catacombs of Egypt, and now forming a part of the Pearl of Great Price.

As a people, we expect that before long other records will be revealed, when the proper time has arrived. Sometime we are to have the record of the lost Ten Tribes, and we very often read of the engravings on stone found in Mexico, which, no doubt, will be extremely interesting when deciphered. Is not the Doctrine and Covenants given in our own day as worthy of a place among sacred Scriptures as the reprints of those for which are paid fabulous prices, and which are prized so highly by lovers of religion and of the curious? It is wonderful how the manuscripts have been preserved so long, and from their instruction and age are deserving of all the value attached to them, but as regards instruction it is strange how highly the reprints are prized, while the Book of Mormon, equal in worth, is passed coolly by, and in the estimation of the majority, does not even enjoy a reputation as high as a common novel. In future years may not the manuscript of the Book of Mormon, now in the possession of Mr. Whitmer, occupy the place to which it is entitled, side by side with sacred manuscripts, and rank with them in the estimation of the people as the most important translation into the English language, in correctness, if not in extreme old age?

Ann Fellows.

MODESTY.

MODESTY is a virtue. It cannot be assumed, but belongs to those who possess it as a part of their natures. Its value cannot be compared with the inferior gifts of beauty and wealth; even wisdom itself, the greatest of all gifts, fails to elicit just appreciation when it is not arrayed in the snowy robes of modesty. Modest people are beautiful, no matter what their features may be.

The ignorant may think the words modesty and bashfulness are of the same meaning, but this is a great mistake;

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modesty may go hand in hand with dignity and learning, while bashfulness is caused by ignorance, or is the effect of imperfect training.

Many will agree that a maiden's beauty consists in her modesty, but they will pause to reflect, before acknowledging that it is quite as admirable in a young man. Yet it is so. True principles of modesty will not prevent young men from acquiring knowledge, wisdom, influence and power, but, on the contrary, if they attain to all these, their modesty will command for them respect, which will make them all the more appreciated.—*Y. L. Companion, 16th Ward.*

GETTING MARRIED IN GERMANY.

THIS time I was bound to make sure work, and so, with the best information I could procure, started off for the civil bureau (Standes Amt) to ascertain precisely what was required.

"Upon what business do you come?" demanded the pompous servant at the door.

"I am an American citizen, and want to know how to get married in Germany," I faltered.

He opened the door of the main office and shouted, "Ein Herr Amerikanner wishes to marry himself!" and then showed me into a large and well filled waiting room to take my turn, every occupant of which gazed fixedly at me, without winking, for some minutes. One thin, dark, wiry man, in soiled linen and bright yellow kid gloves, had dropped in to announce the death of his third wife. A trembling young mother was sharply reprimanded for letting the legal third day pass before announcing the death of her child. A somewhat seedy clerk had come, with a radiant face, to announce the birth of a boy fourteen hours old, and to be called Johannes Conrade Hermann Degenermeister. A servant girl and her lover were waiting in one corner—she red and giggling, he erect, dignified, and as taciturn as a head waiter—to be made man and wife. I had plenty of time to observe, for nearly an hour passed before my turn came. At length I was shown into a long room, with half a dozen clerks at one end, who twisted their necks, adjusted their glasses, and gazed and listened with open-mouthed wonder.

"I wish to get married in the very simplest and quickest way," I said, presenting my passport. "Will you please tell me how to do it?"

"It is extremely simple," said the officer. "We must have a certificate of your birth (Guertssohein) signed by the burgomaster of the town in which you were born, and with its seal, and witnessed in due form. Your certificate of baptism (Taufschien) should also be sent, to guard against all error, sealed and witnessed by the present pastor or the proper church officers. These must be presented here by each of the contracting parties, with their passports, as the first step." I carefully noted this, and he proceeded.

"The parents, if living, should certify to their knowledge and approval of the marriage. We must also be satisfied that there is no obstacle, legal, moral or otherwise, to it; whether either of you have been married before, and if so, whether there are children, and if so, their names and ages. The parents' names should be in full; also their residence, occupation, age and place of birth should of course be given for record here."

I begged for another scrap of paper and made further notes.

"When we have these here in this desk," he continued, patting fondly that piece of furniture, "then either we can publish the banns (Aufgebot) by posting a notice of your intention in the *Rathhaus* for fourteen days, or else you can have it printed in the journal of the place where you reside in America, and bring us a copy here as evidence that it has actually

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appeared. After the expiration of this time you can be married in this office."

"Must it be here?" I queried.

"Of course;" he said, "this is the only place which the law now recognizes. Poor people are content with civil marriage only, but all who move in good society go from here to the church for a religious ceremony."

"Is it not possible to shorten the time?" I timidly ventured to inquire. "We had made all the arrangements for an earlier day, and are seriously incommoded by the delay. I did not know the requirements. It takes four weeks to hear from America, and then two weeks more here, and—You do not, perhaps, exactly understand, and yet I hardly know how to explain. But there is really haste. We are pressed for time."

"Haste? Pressed for time?" he repeated. "Perhaps I do not understand. I am sorry, but it cannot possibly be sooner. You think we are slow in Germany. True, but we are sure. We require our people to take time to think over the matter beforehand, and divorce with us is far from being the easy matter I have heard it is in America."—*January Atlantic.*

PAST, PRESENT, FUTURE.

How many a moon hath passed away,
How many a year hath swept around,
Since a few pilgrims—travel-stained,
Where now this city stands, were found.

They o'er the desert plains had passed,
Had reached this valley, thought it fair,
Although they felt they were at last,
"A thousand miles from anywhere!"

A thousand miles from human aid,
A thousand miles from white man's home;
These had by him been robbed, betrayed,
And forced an unmarked land to roam.

No books, or school, or papers here,
No telegraph, or daily mail,
No railway did with whistle cheer;
The thousand miles was but a trail!

But dauntless men led on a host—
Progressive men, and men of thought;
Though destitute of food almost,
A nation's corner stones they brought!

They laid them deep, and firm as e'er
The mountains which begirt them 'round,
And now in lands afar, as near,
The work those pilgrims wrought hath sound.

We call them Pioneers, 'tis true,
They were in all that makes a state;
The Schoolhouse rose, the Press, it grew,
The Church and Sabbath did not wait.

God prospered them, and blessed their hand,
But for that fact they would have failed,
And perished on the desert sand;
But with it, brave hearts never quailed!

Till now, gaze on the pictured scene,
This central city loved and fair;
With pleasant homes and farms between
The nestling towns of Utah rare!

The railroad binds us to the east,
Its lines grasp firmly to the west;
By spanning wires, this world, at least,
In Utah finds a welcome rest!

And every day there comes from far,
The countless items of mankind,
The rising sun and evening star,
Give each their quota for the mind!

Change—'tis a mighty, mighty change,
Undreamt by those of early times,
And there will come a grander range
E'er thirty more years ring their chimes.

We may not see that crowding host,
Who shall these valleys fill that day;
But they will not forget to boast,
Of those who dauntless came this way.

O! when these festive times come round,
With gift and gladsome wish to them,
May truthful manhood there abound,
The tide of self and wrong to stem!

So, shall this mountain nation be
To all the world a shining light,
Its Press a force from sea to sea,
Its aims for God, for man and right.

Each sterile waste, strong arms shall wrest,
Their silence give to bud and fruit,
And life shall swell with tropic haste,
To song of birds and sound of lute.

O land, how blest! O manhood, crowned
Blessings of earth and heaven are thine,
God and His priesthood here hath found
Room for a Paradise enshrined!

H. W. N.

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THE CONTRIBUTOR.

A MONTHLY MAGAZINE.

JUNIUS F. WELLS,
EDITOR AND PUBLISHER.

TERMS:
Two Dollars a Year, - In Advance.
Single Copy, Twenty Cents.

SALT LAKE CITY, JANUARY, 1881.

GETTING RICH.

THERE is among the young men of our community, as well as in the world, a desire for wealth, and the comforts, conveniences, and power that the possession of means secures. This disposition, often amounting to passion, besides being inherent in men of modern times, is stimulated in the breasts of the youth by observing the lives of those, successful in the pursuit of riches, upon whom positions of honor and power are bestowed to crown their triumph in the financial struggle of life. We will offer nothing, in the way of objection, to the accumulation of wealth. We wish, however, to write upon the methods of getting it, and the responsibility of those possessing it.

In Utah the two principal industries are agriculture and mining. The first of these is the primitive and surest occupation in which man can engage for a livelihood; its profits may not be so large as some other industries, but in the long run they are more reliable, and will secure a competence in after life, to the industrious man who faithfully follows it. The husbandman is often spoken of as nature's nobleman, and the most independent character among men. Certainly his labor lies at the root of all other occupations; without it nothing else could be a success. The pleasure the toilers of the soil experience in the possession of lands and the production from the elements of the necessaries of life, is more evenly distributed along their path than in any other pursuit, for they depend upon the elements, which are not subject to the variableness of men, and upon their own industry for success, the guardian of pleasure. In our time the proprietorship of lands is the more desirable from the consciousness we have that we are not only dependent upon God for their productiveness, but that we hold our possessions as the dominion of the Kingdom of Heaven on earth.

Mining as a legitimate business promises for a small outlay larger returns than any other industry, though it is perhaps the most precarious of laborious pursuits. The chances are against the masses who engage in it, either as owners or workers of mines. The profits are usually in cash, the most easily dispensed, and therefore the worst commodity, for lasting benefits, that can be placed in the hands of men. The associations characteristic of mining are generally demoralizing, and the pleasure of the pursuit is spasmodic. To such an extent is the latter true, that the ecstacy of hope, which a good lead inspires, is regularly followed by depression that overbalances it. The continual succession of these extreme feelings through life, associated with the intemperance which is almost sure to accompany them, destroys the power of enjoyment, and though a bonanza may finally be struck, the luxurious surroundings of the owners that ensue, will not bear comparison with the peace and plenty which fills the life of the hale and hearty farmer, who has pursued the even tenor of his way, wresting from the soil he has cultivated a competence for old age, and a home for his posterity.

Besides these chief occupations, which employ thousands of people, there are others which the necessities of the times and the universal desire for wealth have established among us: merchandizing, railroading, banking, dealing in stocks and bonds, stock raising and manufacturing may be named as the most successful. The first of these is entirely a speculative industry; it produces nothing, but consists in accumulating the articles of human consumption at one price, and distributing them to the people at an advanced one. Those engaging in it de-

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rive their profit from the difference in the purchasing and dispensing prices, which is great or small, according to the conscience of the merchant and the competition of his rivals. It is, however, considered a gracious and complimentary thought that attributes conscience to a merchant.

Railroading, in its employment of labor and development of natural resources, is a source of great wealth to any country, and would benefit the people, but for the fact that railroads are generally built and operated in the interests of bondholders and monopolists, who not only reap the profits arising from them, but in many cases exert a tyrannical preference for one district over another, that is often oppressive and ruinous. Particularly is this observed where there is no competition, as in Utah. Since the advent of the great Pacific roads in this Territory, the discrimination in charges against our people and in favor of the Pacific Coast, and latterly, of Montana and Idaho, have been most apparent. On principles of justice, nothing could be more dishonest than to charge passengers and freight from Omaha to Ogden the same prices that are required to convey them to the end of the Utah and Northern track in Montana; but "corporations have no souls," and monopolists are sovereign dictators, not servants of the people. In an important respect, railroading is one of the best great industries for a frontier community; the machine shops which railroads establish, afford opportunities for young men to learn mechanism, and give them employment in that branch, where educated labor is most appreciated and best paid.

We will not mention banking and dealing in stocks as inseparably connected, though generally the holding and investment of depositor's money, and speculation in stocks and bonds, go together. There is, however, a question, on the responsibility of capitalists in the employment of the means they have accumulated, intimately connected with banking and bonds. It is this: To what extent are capitalists who have amassed fortunes by speculation upon the people, accountable to the people for the investment of their means? If, by merchandising or other speculative means, large sums are obtained by individuals in the community, and are invested through the banks in non-taxable bonds out of the Territory, is not an injustice done to the increasing population of the Territory, who require the investment at home, of all accumulated wealth to give them employment and secure their residence within the Territory? We think that it is a shame and uncomplimentary reflection upon the possessors of capital in Utah, that the sons of those from whom they have amassed their fortunes can be spared from home industries, so much needed among us, to go to Colorado and neighboring territories, building railroads. There is no more promising region in our great country for manufactures than here in Utah: the facilities of many towns besides Salt Lake, as Provo and Logan, are hardly excelled in the world. Natural location with abundance of water, railroad connections and a people devoted religiously to the principles of home production, with skilled mechanics in almost every industry, combine to invite the investment of capital in manufacturing enterprises; from the converting of the bone, lying on the plains, into buttons, to rolling out rails from the iron mountains of the south.

If the youth of our people are to be denied trades and occupation at home in the future as in the past, we may spread over more land and enlarge our domain, but we will remain poor. Utah cannot expect to be materially benefitted by her sons colonizing Arizona and Colorado. She looks for her growth and the development of her wonderful resources, by harboring the labor of her children and directing it in the production and manufacturing of those things that will make her independent of the outside world. There is no principle of political economy more sound or essential for the welfare of any people, than that which secures them the balance of trade in favor of their exports, over what they are obliged to import from other

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states. It appears to us that the future prosperity and wealth of Utah depends upon the energy which her people display, in establishing home industries, that will not only supply themselves but yield a surplus for exportation to neighboring territories and states. In the single article of clothing, the factories already established are producing goods of such superiority that they can be readily sold beyond the boundaries of Utah; yet this industry is so infantile in its proportions, that here in Salt Lake City there are more merchants engaged in selling imported custom made clothing, than in any other single business, groceries excepted.

There can be no doubt as to the profitableness of manufacturing. Most articles made abroad, that can be imported into our Territory and sold with a paying margin, can certainly be produced at home at a profit, if we have the facilities and the skilled labor. For the manufacturing of some things we may be deficient in both, but who will pretend to say that we have exhausted either, upon the majority of industries which at present employ the mechanics of the world, at our expense?

Let bygones be bygones; remember how deeply,
To Heaven's forbearance we all are in debt;
They value God's infinite goodness too cheaply
Who heed not the precept—Forgive and forget.

A HAPPY NEW YEAR.

WHAT associations that phrase recalls! What vivid pictures of the past, what prophetic visions of the future! There is no other particular day recognized as a holiday, so significant of happiness to me, as the first day of the new year. The term, a "happy new year," so long and so universally applied, has given it tone and prestige; and a glad response springs from the heart of each recipient, when the accustomed salutations are interchanged. There are few people indeed in civilized countries, who do not observe some special ceremonies on "New Year's Day." Customs change somewhat in detail, but in reality they have been much the same for the last hundred years. The season itself is calculated to conduce to happiness; and happiness is the phantom that all pursue. In winter, families come into closer accord; a great share of labor which calls one from home is necessarily laid aside, and more time is usually devoted to fireside conversation, to reading, to study, and to employments that savor of the home.

Home! what a magic word! Is there a human heart that does not feel a thrill of pleasure, whenever the word home is uttered? How many tender recollections, how many sacred reminiscences it brings to mind! The word has a peculiar meaning to the Latter-day Saint, who knows so well what it is to be an exile; but I must return to my subject, New Year's Day and winter pleasures, when the outside world is under the absolute sway of the king of frost and snow, and we depend upon the domain within, for companionship and amusement. The harvest has been gathered, and its fruits garnered away; the husbandman rejoices in the abundance he has reaped from his toil, and the good wife, who shared in the husband's labors, partakes of the enjoyment, and a spirit of peace broods over the habitation, and contentment sits with them at the hearthstone. New Year's Eve finds the family seated round the fireside—the bright warm curtains are closely drawn, and each one tries to interest the other. The little folks in the background prattle in childish pastime, and sport their new dolls and Christmas toys, while the older ones recite snatches of verse and sing old-time songs. How many enchanting stories of fairies and genii have been repeated by the winter fire, when the taper burned low, and voices were hushed, save the one on whom all were gazing, while they listened with strained eyes and bated breath. The situation has its effect. How often in childhood have I listened to these

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marvelous tales, told with a grave loftiness of manner, while, in the reflection of the flickering fire light, fantastic shadows flitted about, and seemed to take on living forms; and every nerve thrilled with the intense excitement, producing an impression never to be effaced. Ah! where was I? At New Year's Eve! Here let me pause awhile, for my heart is full! Is it not needful that we all pause, for one retrospective moment, and look back over the hills of the radiant past, and ask our own hearts some solemn questions, which each one is best prepared to answer for himself? What precious fruit have we garnered for the soul's heritage? What bread cast upon the waters? What evil have we overcome in our own erring natures, and what sacrifices have we made of self? If we have not been seeking wisdom from the living fountain of knowledge, it is a good time now to commence. The year is slipping fast away, soon the New Year will be upon us; it seems almost as though we were parting with an old friend, so strong is the imagination. It is an eve of sadness and yet of joy; there are many pleasant realisms, which fill the lap of life with blessings; and if there are some sorrows, some regrets, some human pain, let us acknowledge God in all things, and, trustful in His providences, look into the bright new year with hopeful glance, never doubting His kind care and protection.

The New Year! Yes, I hear the bells ringing, and their echo is answering back, telling such tales! O, those wondrous bells! I linger, pen in hand, to catch the sound; like magic their spell is upon me—are there no bells ringing here to-night? What was it then? I heard the rich tones floating in the air. Ah me! the bells of memory! Is fancy then so powerful? O those merry, merry bells! what a vision they have presented to my view. I am a child again for one brief moment; in an old fashioned house I see familiar faces, I hear them sing—they open the doors, and a flood of music fills the whole house, echoing from room to room; it is the music of the midnight bells; and all at once a rich burst; the melody of human voices in joyous chorus, shouting "A happy new year!"

As I sit alone by the fire, and the echo of the far away past dies out in the long distance, another later scene springs up in freshness before my enchanted gaze. Through the sparkle of pearly tear drops, I behold in shadow, a familiar face, all gentleness and smiles; how gracefully she moves, and round her flock a multitude of friends, young and beautiful! She is in the full bloom of perfect womanhood, the purest type of maiden loveliness. A moment more—the vision's fled. Bursts of pent up agony swell to heaven in earnest prayers for strength; for she is with us now no more; she has gone in all her innocence and purity, but her loving manner, her tender words, her characteristic good humor can never be forgotten. These are the visions that haunt one on the threshold of the new year.

She lives in that beautiful, happy land,
Away on the evergreen shore,
Where temples of beauty immortal stand,
And there's rest forevermore.

Tenderly we take leave of the old; reluctantly we reach out to the future, knowing not what it may bring in its train. We are blest to-day—friends, loving, warm and true are round about us. How grateful all should be who are surrounded with the blessed luxuries of home and friends. The new year is a fitting time for re-unions, sweet interchanges of affection, the precious endearments that sweeten the cup of life, the graces that embellish the sanctuary of the heart. There should be no deceit, no affectation at such seasons, but heart speaking to heart without flattery or empty compliment. Let it be one of the fresh, green places in our lives towards which, in after years, we may turn with a sense of infinite restfulness, a refuge of peace in moments of pain. That which ye sow, ye shall also reap—if we sow seeds of love and kindness in youth, may we not anticipate a rich harvest of blessed love in return, when the winter of age has silvered over the

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shining hair, and one by one, bright hopes, fondly nurtured, have faded away? While we cherish reverently the beautiful past, and our hearts yearn for the tender tones that have long since been forever hushed in the stillness of death—let us not forget the living, who are hungering all around us for love and affection.

It is well to be fully alive to the needs of the overflowing present, for no greater age was ever ushered in than the one in which we are now living. There are grand possibilities to engage in of sufficient importance to satisfy the most ambitious; but nothing gives to life such complete fulness of expression as domestic happiness. Without it the whole world is an aching void. The greatest men who ever lived, while standing upon the pinnacle of fame, have felt the sorest need of sympathy, have pined for true, unselfish devotion. Strong in intellect, yet, in moments of weakness and doubt that come alike to all, needing human love to give them courage. Everything which tends to exalt human character should be encouraged, and the cultivation of the domestic affections assuredly ennobles and beautifies life. The homes of the people are sure indications of their capabilities. Build up the home, fortify it with walls of affection, hedge it round with delicate germs of tenderness, and let it be ever curtained with gentle charity. Like fragrant flowers along our pathway, whose perfume lingers with us, long after passing, are the blessed holidays, scattered here and there along the road of life, helping to brighten the dreary way; and one of the best of these is New Year's Day. *Amethyst.*

ASSOCIATION INTELLIGENCE.

NEW TESTAMENT SUBJECTS.

DISPENSATION OF THE MERIDIAN OF TIME.

Period, from the year 1 B. C. to 97 A. D.

1. Annunciation of John the Baptist (1 B. C). Luke i.

2. Annunciation of Jesus Christ (1 B. C). Luke i.

3. Birth of John the Baptist, (1 B. C). Luke i.

4. Birth of Jesus Christ, meridian of time. Matt. ii; Luke ii.

5. Infancy and childhood of Christ.

(*a*) The Shepherds at night. Luke ii.

(*b*) The wise men from the East. Matt. ii.

(*c*) Presentation when eight days old, in the Temple. Luke ii.

(*d*) Flight into Egypt, and Slaughter of the Innocents. Matt. ii.

(*e*) Twelve years old in the Temple. Luke iii.

6. Calling of John the Baptist, and his prophecy concerning Christ (A. D. 26). Luke iii; John i.

7. Baptism of Jesus Christ, by John the Baptist, in Jordan (A. D. 26). Matt. iii; Mark i.

8. The Temptation (A. D. 27). Matt. iv; Luke iv.

9. Proclamation of His authority (A. D. 31). Luke iv.

10. Calling of the Twelve Apostles (A. D. 31). Mark iii; Luke vi.

11. His commission to His Apostles (A. D. 32). Matt. x; Luke ix.

12. The "Transfiguration" (A. D. 32). Mark ix; Luke ix.

13. Appointment of the Seventy (A. D. 33). Luke x.

14. Christ's entry into Jerusalem (A. D. 33). Matt. xxi; Luke xix.

15. The Lord's Supper (A. D. 33). Matt. xxvi; Mark xiv; Luke xxii; John xii, xiii.

16. Gethsemane (A. D. 33). Matt. xxvi; Mark xiv; Luke xxii.

17. Christ's Betrayal (A. D. 33). Matt. xxvi; Mark xiv; Luke xxii; John xviii.

18. The mock trial. (*a*) Before the High Priests. Mark xv; Luke xxiii; John xviii.

(*b*) Before Herod. Luke xxiii.

(*c*) Before Pilate. Matt. xxvii; Mark xv; Luke xxiii.

(*d*) The condemnation. Matt. xxvii; Mark xv; Luke xxiii; John xix.

(*e*) On the way to Golgotha (A. D. 33). Matt. xxvii; Mark xv; Luke xxiii; John xix.

19. The crucifixion and burial (A. D.

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33). Matt. xxvii; Mark xv; Luke xxiii; John xix.

20. Christ's descent to the world of spirits; preaching to the spirits in prison (A. D. 33). John xx; 1 Peter iii, iv.

21. The Resurrection (A. D. 33). Matt. xxviii; Mark xvi; Luke xxiv; John xx.

22. The "Forty Days" (A. D. 33). Matt. xxviii; Mark xvi; Luke xxiv; Acts i.

23. Christ's last will and testament before His ascension (A. D. 33). Matt. xxviii: 19, 20; Mark xvi: 15—18; Luke xxiv.

24. The Ascension (A. D. 33). Mark xvi; Luke xxiv; Acts i.

25. The Pentecost (A. D. 33). Acts ii.

26. Imprisonment of the Apostles (A. D. 33). Acts v.

27. Stephen (A. D. 34). Acts vi, vii.

28. Conversion of Saul, afterward Paul the Apostle (A. D. 37). Acts ix.

29. Cornelius (A. D. 41). Acts x, xi.

30. Martyrdom of James and imprisonment of Peter (A. D. 42). Acts xii.

31. Travels and preaching of Paul, in Asia Minor, Palestine, Greece, Italy and the islands in the Mediterranean Sea.

32. Paul (A. D. 60): (*a*) Before the High Council. Acts xxiii.

(*b*) Before Felix. Acts xxiv.

(*c*) Before Festus. Acts xxv.

(*d*) Before Agrippa. Acts xxvi.

33. Paul at Rome (A. D. 61 to 63). Acts xxviii.

34. The epistles of Paul (A. D. 52 to 63).

(*a*) To the Thessalonians (2); written at Corinth.

(*b*) To the Galatians (1); written at Corinth or Ephesus.

(*c*) To the Corinthians (2); written at Ephesus.

(*d*) To Timothy (2); written in Macedonia.

(*e*) To Titus (1).

(*f*) To the Romans (1); written at Corinth.

(*g*) To the Ephesians (1); written at Rome.

(*h*) To the Phillippians (1); written at Rome.

(*i*) To the Colossians (1); written at Rome.

(*j*) To Philemon (1); written at Rome.

(*k*) To the Hebrews (1); written at Rome.

35. The Epistles (A. D. 61 to 90). (*a*) James (1); written in Judea.

(*b*) Peter (2); written at Rome.

(*c*) John (3); written at Ephesus.

(*d*) Jude (1).

36. Revelation of St. John the Divine (A. D. 96).

37. The "Gospel" of St. John (A.D. 97).

THE NINE BIBLES OF THE WORLD.

THE nine Bibles of the world are, viz: the Koran of the Mohammedans, the Eddas of the Scandinavians, the Tripitaka of the Buddhists, the Five Kings of the Chinese, the three Vedas of the Hindoos, the Zend-Avesta of the Persians, the Book of Mormon of the Nephites, the Book of Doctrine and Covenants of the Latter-day Saints, and the Holy Bible. The Koran is since the seventh century of the Christian era, and is quotations from the Old and New Testaments, the Talmud and the Gospel of St. Barnabas. The Eddas of the Scandinavians was first published in the fourteenth century. The Tripitakas of the Buddhists contains sublime morals and pure aspirations, but their author lived and died in the sixth century B. C. The sacred writings of the Chinese are called the Five Kings, "Kings" meaning web of cloth, or the warp that keeps the threads in their place; they contain the sayings of the best sages on the ethics and political duties of life; these sayings cannot be traced to a higher period than the eleventh century B. C. The three Vedas are the most ancient writings of the Hindoos, and it is the opinion of Max Müller, Wilson, Johnson and Whitney, that they are not older than from the eleventh century B. C. The Zend-Avesta of the Persians contains the sayings of Zoroaster, who was born in the twelfth century B. C. Nephi wrote his books, which are the first part of the Book of Mormon, in the sixth century B. C. The Book of Doctrine and Covenants was first published, April, 1830. Moses lived and wrote his Pentateuch fifteen centuries B. C.; and the Holy Bible therefore has a clear margin, three hundred years older, than the most ancient of other sacred writings. There is nothing

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of excellence in any of these sacred books that is not to be found in the Bible, and as a fact, it is the true foundation of all excellent writings, and useful acts.

The Bible is the grandest of all sacred writings; it contains three million five hundred and sixty-six thousand four hundred and eighty letters, eight hundred and ten thousand six hundred and ninety-seven words, thirty-one thousand one hundred and seventy-three verses, one thousand one hundred and eighty-nine chapters, sixty-six books. The word "and" occurs forty-six thousand two hundred and twenty-seven times within its lids, the word "reverend," only once, viz: in the third verse of the eleventh Psalm. The word "Lord," one thousand eight hundred and fifty-five times. The middle and least chapter is the one hundred and seventeenth Psalm. The twenty-first verse, eighth chapter of Ezra, contains the alphabet. About the finest chapter to read is the twenty-sixth of the Acts. The nineteenth chapter of 2 Kings, and the thirty-seventh chapter of Isaiah are alike. The shortest verse is the thirty-fifth, eleventh chapter of St. John. The eighth, fifteenth, twenty-first and thirty-first verses of the one hundred and seventh Psalm are alike. Each verse of the one hundred and thirty-sixth Psalm ends alike. There are no words or names in the Bible of more than six syllables.

Jno. Thorgeirson.

PUBLICATIONS RECEIVED.

HÉMAN'S BIBLE ALMANAC. Price, 15 cts. at all book stores and *Deseret News* office.

This is the only home almanac for 1881. It contains, besides the calendar and phases of the moon, a passage of Scripture for each day in the year, and some very applicable selections from Holy Writ for the national and religious holidays. If the author continues almanac publishing, we may look for some fine annuals in the future on the basis he has laid in this his first publication. Everyone should see it.

THE YOUTH'S COMPANION, a weekly illustrated paper for young people. Price, $1.75 per annum; address, Perry Mason & Co., Boston, Mass.

The closing numbers of the fifty-third volume of this, one of America's best juvenile publications, have reached us. They are filled with interesting stories, instructive and exciting incidents of adventure, travel and biography. The children's department is bright and entertaining, while under the heading, "Nuts to Crack," are some of the best puzzles we have ever seen published. The moral and educational tone of the *Companion* is unexceptionable. The new volume, commencing in January, promises to be better than any previous one. We cannot advise a better investment for an imported juvenile publication, than to subscribe for the *Companion*.

HEBREW CAPTIVITY AND CONSTANCY.

(*Psalm cxxxvii.*)

Where rivers of Bab'lon are flowing,
Carried captive in chains to them,
We sat in deep agony weeping
For the fate of Jerusalem.

Our captors with jeering required us
To sing them the songs we had sung
In Zion, of beauty and splendor;
But our harps on the willows we hung.

For how could we sing to the strangers
Who carried us captive away,
Destroyed the fair prospects of Salem,
And made her high places their prey?

No; never shall this heart forget thee,
Jerusalem, champion of right;
Thy preference shall be my chief pleasure,
And thy glory my greatest delight.

Lord, think of the children of Edom,
Who strove for Jerusalem's fall;
When comes their just day of destruction,
Be deaf to their pitiful call.

Lay low the defenders of Bab'lon,
And hasten to bring on the day,
When they shall receive the same measure
They meted to us, in their sway.

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THE CONTRIBUTOR.

The Glory of God is Intelligence.

VOL. II. FEBRUARY, 1881. NO. 5.

MEXICO AND THE MEXICANS.

IV.

FROM the east tower of the Cathedral of Mexico, at an elevation of about one hundred and twenty-five feet from the pavement of the surrounding streets, one secures a very fine view of the valley and city, as well as of the placid waters of Lake Tezcuco lying east, and extending well towards both the northern and southern extremities of the valley. The latter is probably forty miles in length by twenty in width. East from the tower named, one square south and almost at our feet, stands the Presidential Palace, which includes the Post Office, National Museum, Art Gallery and the Office of the Cabinet. This building covers an entire block, seven hundred feet square; containing in the centre, like the Louvre at Paris, a hollow square or uncovered court, wherein the National guard is frequently exercised in military evolutions. It occupies, it is believed, the same ground as that upon which stood, three hundred and sixty years ago, the less pretentious but nevertheless magnificent and extensive palace of the Montezumas; from which the second prince of that name was kidnaped by the Christian Hernando Cortez, and by him and his ambitious followers conveyed across the square to the palatial quarters, occupied by the adventurers army, which were located near the sacred temple of the Aztecs.

Here Cortez, using soft, deceitful words, implying duty to the king of Spain, treacherously placed the shackels of slavery upon the shrinking limbs of the Indian Monarch; and, by that dastardly act, taught him that "gratitude frequently has more reference to the future, than to the past." For we must remember that the "Christian" was the guest of the "Heathen" when that infamous act was perpetrated. The former with his gold-loving followers not only received from the latter kindness, as expressed in valuable presents, but also daily bread.

At the termination of the street directly east, commences the Morelos narrow-guage railroad, which, crossing the valley on a tangent running in a southeasterly direction to the town of Ozumba, situated at the base of Popocatepetl, thence south toward the proposed terminus at Acapulco, distant about three hundred and fifty miles. Rising, apparently, out of the margin of Lake Tezcuco, at a point a little north of east is a hill or small mountain, flattened at the summit and from two hundred to two hundred and fifty feet in height, covering perhaps not more than forty acres. Its location is very nearly the centre of the valley; and standing alone as it does, presents a very singular appearance. From the description given by the historian Prescott, we conclude that it is the hill, upon the summit of which the Aztec priests, at the end of each cycle of fifty-two years, offered a young man a sacrifice to the "god of fire." The performance was singular, deeply impressive and barbarous. The young victim having been prepared, the lights of the temple and all fires throughout the Empire were extinguished. At midnight of the day terminating the cycle, the priests, bearing their willing sacrifice, commenced their solemn march from the city, while the

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people by thousands anxiously cast their eyes towards the mountain and watched with quickly beating hearts, uncertain whether the "god of light" would accept the sacrifice, and grant them fire for another fifty-two years, or, rejecting, consign them to darkness, misery and cold. Thus, while they were filled with glowing forebodings tinged with faint rays of hope, the priests reach the summit; and, quickly baring the bosom of their victim, the head and shoulders are thrown back, the chest forward and the sharp obsidian blade pierces the side, a hand is thrust in and the beating heart is torn out. Into the gaping wound the ends of two dry sticks are inserted, which by means of rapid friction are ignited. The spark, catching the prepared tinder at hand, blazes forth, and rays of light dancing on the shimmering bosom of the lake are answered by shouts from a hundred thousand lips, expressing joy at the success attending the human sacrificial offering.

From the torch thus lighted, swift and trained runners convey fire for the people and lights for the temples to the remotest parts of the Empire; while upon the minds of all, the end of one and the beginning of another cycle of fifty-two years is impressed by the indellible mark of human blood. Thus around this memorable hill group historic events, whose dark shadows still point to the acts of a fallen race—to an age of superstition and ignorance.

From the history of such an adolatrous people we might turn away in disgust, did not their acts of horror pale when compared with those of their so called Christian conquerors, before whom fifteen millions of people faded away in less than forty years. The contemplation of the cruelties attending which, even to this day, make one sick. Under the shadow of the cross, and in the sacred name of religion, Mexico has truly been baptized in blood.

At the southern end, but within the range of mountains surrounding the valley, we note six cone like hills, with one to the east of them like a huge grave, and another westward, which resembles a great pyramid with the upper half removed. Beyond all these, their summits now enwrapped with ice, snow and storm clouds, rises the famous, volcanic peaks of grand old Popocatepetl and Iztaccihuatl. From the former, the chain gradually recedes westward, forming a low pass to the valley beyond. To the north of the latter it continues bold and rugged, forming bulwarks not unlike the heavier chains of the Wasatch range. They terminate in groups of low sugar-loaf hills near the pyramids of Teotihuacan, where once stood the wondrous Toltec "city of the gods," said to have been twenty-seven miles in circumference. Previous to, and during the time of the Montezumas, the city of Mexico had a circumference of about nine miles, containing probably five hundred thousand inhabitants. It was then entirely surrounded by water, communication being had with it by means of five broad causeways. The lakes have for many years gradually receded, though at one time, after the city was rebuilt by the Spaniards, it was inundated, the water being four feet deep. This was principally occasioned by filling up the old Aztec canals and drains. Lake Tezcuco has so far receded that its western shore at the nearest point, I should judge to be at least two miles from the city. It has left in its stead an unattractive salt grass plain, relieved here and there by small groves growing on the bank of some old canal. Looking north we see a low chain of mountains, along which we count some twenty cone-like peaks. At the base of one of them stands the far famed church of Guadalupe, the solid silver railing and banisters in the interior of which, are estimated to be worth a million of dollars. The attributed origin of this church is peculiar, but the account of it is altogether too fabulous for repetition here. A "saintly" mystery, tinged with blood, and pointing to the dark deeds of the sixteenth century, is memorialized there on the 12th of December of each year, at which time from twenty-five to fifty thousand people, mostly Indians, gather, some from great distances. The celebration consists mainly in the free use of *pulque*, and consequent intoxication. To

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the patron saint, however, there is, even in this enlightened day, honor done by poor ignorant women, walking on their knees from the city, a distance of three miles. Succeeding in their task of self-torture, they are generally rewarded with a crown of thorns, which, being placed upon their heads, they are carried forth, amid shouts of exultation, upon the shoulders of the half drunken devotees.

Above the church, on the side hill, appears in cut stone, a representation of the sails of a ship. The legend connected with them is to the effect, that many years ago, an unfortunate mariner being wrecked on the Gulf of Mexico, was filled with dread of an untimely end, and in his anxiety to live, he earnestly besought in prayer the Virgin Mary (whose image seems to be the chief object of adoration among the Catholics of Mexico), to spare his life, promising to build at Guadalupe, should he live, a monument in her honor, which should perpetuate the miraculous power displayed in the accomplishment of his temporal salvation. The sails are all the poor fellow, though saved from a watery grave, lived to construct in redemption of his promise. The village is reached by means of a broad road extending from the suburbs of the city, and is made easy of access by a double line of street railway, upon which cars pass in and out every few minutes, especially on feast days. To describe what the people do at such times would require too much space and I shall not, therefore, here attempt it, further than to say that, like too many celebrations of the Fourth of July in our own country, the most universal thing done is to drink intoxicants excessively, which here frequently leads to a reckless disregard of human life. I have been credibly informed that at the celebration of a single feast day in this city alone, not less than five persons were killed outright by the explosion of bombs, which were intended, when fired, to burst in the air, instead of which, however, they exploded among the surging, compact masses of human beings below.

The writer has never been in a country where, at least apparently, there seems so little value placed upon human life. The unfortunate who receives the cold steel, or leaden messenger of death, and it often happens here, even in this enlightened day, and meets thereby a sudden and untimely end, is carried away, I am told, with no more concern, and with little more notice than would be given to an Indian, while conveying through the streets a pig skin filled with *pulque*.

Only a few weeks since, three policemen and a woman were killed with a knife in the city of Mexico, while the former were endeavoring to arrest a young thief for stealing some trifling article. The young criminal is now awaiting, in prison, the healing of the wounds received in the encounter, so that he can be shot, when in good health.

Looking westwardly we see the Alameda, a somewhat extensive and very pretty park, from the northeast corner of which leads towards the west, a street located on the ground once occupied by the fatal causeway of "Tlacopan," over which Cortez and his army, accompanied by their Tascalan allies, attempted to pass on that disastrous night of July 1st, 1520, since known in history as "Noche Triste," Sorrowful Night. They moved stealthily out of the Aztec capital on that gloomy, rainy night, not under the orders of their usually clear sighted, far-seeing and fearless leader, but rather, under the fatal prognostications of an astrologer, who, while predicting his own death, declared the success of the enterprise if commenced, according to his calculations—"at midnight." He perished amid the wreck and ruin of that gallant little army, which was crushed, beaten and bruised, and almost annihilated by the fiercely enraged Aztec warriors.

Another such a "success" and the Spanish conquest of Mexico had been a failure. But it was not so ordained. For, arising from the ashes of that crushing defeat, the indomitable courage of Cortez, backed by his destiny, wrought out victory after victory, ending in the final complete subjugation of the Aztec, Lamanitish Empire. Here Alvarado made, in order to save his life, "the wonderful leap." The distance the writers fail to

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note. In order to cut of the retreat of the Spaniards, which seemed to have been anticipated, the Aztecs had cut several (three I believe) wide openings in the causeway, through which the water flowed deep and turbid. In order to overcome these barriers, Cortez had ordered made, a portable bridge, which was successfully placed over the first breach. A dark retreating figure—a sentinel—noted the event, and sped swiftly bearing the news of the retreat. Presently a canoe flitted silently by, then another and another, until hundreds darkened the water; then came the deep toned, dismal vibrations of the great trump calling, from the top of their sacred temple, the warrior hosts to the midnight fray. Those gloomy, ominous sounds sped over the devoted city, vibrated upon the bosom of the lake, and, mingling with many voiced mutterings, came like the wail of a tempest, striking with dismay the stout hearts of that adventurous band, to many of whom it proved on that fearful night, the death-knell.

On the eve of that fatal march, Cortez, while watching the division of the spoils, the silver, gold and jewels of the betrayed Montezuma, remarked to his men, doubtless with gloomy foreboding, "he who at night goes lightest, goes safest." Many a fainting heart, when too late, learned the wisdom of that advice, when sinking into watery graves under the weight of ill-gotten gold.

The portable bridge afforded a safe passage over the first breach; nothing more. Human strength, nerved by the desperation of stout hearts, failed to remove the heavy structure; crushed into the mud and yielding masonry by the horses and artillery, it was chained and useless. Reaching the breach beyond, amid cries for the bridge, the front met by the desperate Aztecs, was thrown into confusion. Hard pressed on the rear the belching artillery reaped of friend and foe a harvest of death. In vain the cavalry sought to relieve, by forced charges, the rear guard; the legs of the horses were fettered by desperate savages who, thinking them the cause of ill-fortune in former battles, released not their grasp while life remained. Hewn into shreds, others replaced the dead, frantically seeking to drag horse and rider into the lake. Around the breach the carnage was horrible. Horses, artillery equipments with the dead and dying, finally filled the yawning gap, and the torn fragments of the smitten army passed over. *Moses Thatcher.*

OCEAN CURRENTS.

In the Atlantic Ocean, starting in the Gulf of Mexico and passing through the Florida Straits, is an immense stream of water, that flows through the ocean from the American side away across to the shores of Europe. In passing between Florida and Cuba, it is forced to contract itself in order to pass through the narrow channel, but when it leaves this it begins to widen out more and more until, when it reaches the other side of the Atlantic, it washes the whole western coast of Europe, and also nearly one-third of the same coast of Africa. The banks and bed of this stream are all still water, and are as distinctly defined as though they were cut in solid earth. When the stream is narrow its speed is great, but where it widens out, it flows more slowly, just like any other body of flowing water. It is called in geographies, the Gulf Stream.

Besides this, there are many other currents in the ocean, flowing in various directions. There is one that comes from the frozen shores of Greenland and Iceland, washing the eastern coast of North America down as far as the shores and banks of Newfoundland. It seems to be made up partly of the same stream that came from the Gulf of Mexico, but now cooled off and turned back in a circular path, after having struck the coast of Europe.

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and other facts about these currents have been accurately determined by Lieutenant Maury, of the United States Coast Survey; and on this subject he has made so much known to the world that was unknown before, that he has been called the Harvey of the seas, as it was Dr. Harvey, that first discovered, about two and half centuries ago, the regular circulation of the blood in the human system.

Sometimes clouds are seen to be moving in one direction, while the wind below takes the opposite, thus plainly showing that at different elevations, there are currents of air moving in various and sometimes opposite directions; so at different depths there are ocean currents sometimes moving in opposite directions, and this may be readily proven by watching icebergs passing right through the Gulf Stream, and sometimes directly against the current. These mountains of ice, as they appear above the surface of the water, are seven times as large below and hence must reach far down in the ocean, so far down that the under current carries them forward, notwithstanding the force of the surface current in the contrary direction.

In some places these streams flow with so little speed, that it is very difficult to tell whether the water moves or not, but in other places they flow as rapidly as an ordinary river. Thus in the Florida Straits, the speed is from three and a half to five miles an hour. The quantity of water carried in the Gulf Stream, according to the estimates of some, is more than that of all the rivers in the world put together. According to Croll the amount of water carried along in this great ocean current, would be equal to that of a river fifty miles wide, one thousand feet deep, and running at the rate of four miles per hour.

Where does the water come from to supply these immense rivers, and where do they empty their contents? The answer to this question is similar to that given for the cause of the trade winds. But we may first illustrate the principle, by taking some common example, as for instance the boiling water in a tea-kettle. If the heat is applied near the centre of the bottom of the vessel, the water there is first heated, expands and consequently rises to the surface, while the water along the sides of the vessel sinks to the bottom, is there heated and rises, while that at the surface cools off and sinks down along the sides, and thus the currents rise through the centre, and come back down the sides as long as the supply of heat is kept up. If the heat is applied around the sides as well, then the currents will be reversed, that is they will rise along the sides, and sink down the centre. So we see that currents may be produced in a body of water simply by the application of heat and are supplied by a constant circulation of the same material going through the same channels over and over again.

Since the sun shines almost vertically on the regions of the equator, there we have a region where the waters of the ocean are heated, but the heat strikes the surface instead of the bottom as in the above illustration. The surface is then warmed and consequently expands, and swells out in the region of the Tropics. So, in order to gain a water level, it must flow off towards the north and south, thus leaving exposed again, water from below, at the equator, and this is likewise heated, and consequently flows off toward the poles. On its way to the north and south, it cools off, becomes heavier, and sinks, then takes a direction to the south to supply the deficiency occasioned there by the overflow. Thus we see there are two currents in the northern hemisphere, one flowing to the north, on the surface, and another flowing south under this, and also two similar currents in the southern hemisphere. But thus far in this explanation, we have not taken into consideration the revolution of the earth on its axis, and this will no doubt have some effect in changing the deviation of these currents. Take for illustration, the one that flows from the equator to the north. The stream at its origin has the same motion to the east as the earth under it, that is, about twenty-five thousand miles per day, but as it moves to the north, the earth under

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it does not move so fast to the east as the current, since the parallels there are much shorter than at the equator, and continue to grow shorter the nearer we approach the pole. The water then going faster than the earth under it, will not flow directly north, but turn a little to the east, thus making the direction north-east, as we see in the Gulf stream. The reverse will be true of the under current. The same explanation will also apply to the southern hemisphere. The laws that govern the origin and deviation of the oceanic currents, are the same as those for Trade Winds; so for a better understanding of this subject, the article on Trade Winds, in a former number, may be consulted.

One beneficial result of these great ocean streams is that they help to equalize the temperature of the earth, by making the northern and southern parts of the globe warmer, since they carry along with them the heat of the tropics, and in cooling off near the poles must give off their heat there. The under-currents coming from the cold north, are warmed up at the equator, thus absorbing a great deal of heat, and making those regions cooler than they would be otherwise. Winds also produce the same result.

England and the plains of Germany are at about the same distance from the equator as Labrador, where the climate is altogether too cold for civilized man, but on the opposite coast of Europe, the common grains and fruits are raised. The plains of the Po, south of the Alps, are covered with rice fields and groves of the mulberry, and the mountain slopes are green with vineyards. But in the same latitude in North America, we have the cities of Montreal and Quebec, where only the more hardy grains like oats and rye, can be raised, and the rivers are sometimes frozen over for more than half the year. The reason why there should be this great difference, we now see in the Gulf Stream, and if by any means this could be made to change its course, the climate of western Europe would be greatly modified, and certainly not for the better.

Rivers convey to the ocean a vast amount of soil which they wash away from mountains and plains, and this material which we call sediment would all be deposited near the mouths of rivers and in the course of time, extend the boundaries of land farther and farther into the ocean, but these currents, in many cases, come in contact with the waters of these rivers before the sediment is deposited, and carry it along with them, dropping it somewhere in the wide ocean. When we look into any of these currents, they seem to be as clear and free from sediment as the water of the still ocean. We must remember, however, that a stream in still water has a perfectly smooth bed, and is not liable to be much disturbed in its movements, so that the water at the surface remains there, and that below is never thrown up by any irregularity in its movement. So the sediment gradually sinks as though in still water, to the lower layers, thus leaving the upper surface perfectly clear.

The Gulf Stream on emanating from the Florida Straits, spreads out over the Atlantic, and coming in contact with the still waters of the ocean, it mixes with it, is hindered in its course, giving time for some of the sediment to sink to the bottom, thus forming what are called the Bahama Banks, east of Florida. The northern current coming from Greenland, with its cargo of icebergs, laden with rock, soil, etc., comes in contact with the Gulf Stream, just east and south of Newfoundland. The water is brought to a standstill, and the sediment deposited, together with the loads brought down on the ice from Greenland. This deposit, continuing from one age to another, has filled up the ocean there so that it is not more than from one to two hundred feet deep, thus forming what are called the Shoals, or Banks of Newfoundland.

In some cases this piling up of sediment has gone on for so long a time, that the banks are brought almost to a level with the ocean. When this is the case, the waves in passing over them run aground, because the water is not deep enough, and thus pile up the sand and dirt still higher, so that in time a low, flat island is formed, like those along the

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southern coast of the United States, where they consist of narrow strips of land, almost parallel with the coast. After a time the narrow inlet between the islands and the coast will be filled by sediment brought down by rivers, and then the limits of the continent will be extended farther into the ocean. In the course of time, also, the Banks of Newfoundland will rise above the ocean and form a new addition to the neighboring land, or a separate island. *Quebec*.

LEAVES FROM THE TREE OF LIFE.

FIFTH LEAF.

THE Church of Christ is an organized body, consisting of those who believe in Him, and have shown their faith by obedience to the initiatory ordinances of His gospel. It may contain many branches, but they will all be connected with the main body, and will all have the same characteristics; that is, they will hold the same doctrines and be animated by the same spirit. No matter how many sections of the church there may be, or how widely they may be separated geographically, they will all be governed by the same rule of discipline, and be under the direction of the same head.

The Church of Christ must be established under His own supervision, and according to His commandments. A society of persons professing to believe in Him, but organized without any communication from Him, is not and cannot be His Church, whatever its members may call it, or however sincere they may be in their intentions. Some suppose that every one who believes that Jesus is the Christ is, by virtue of that faith, a member of His Church. This is a palpable error. As well might it be assumed that all who believe that the Order of Masonry is a correct form of brotherhood, are by that belief made members of the Order.

All societies have some established regulations for the admission of members. The Church of Christ is no exception to the rule. But the initiatory rites in His Church are prescribed hy Him, and no one has the right to change them or substitute others in their place. They are uniform for all people, of both sexes, of every race and every grade of society. The churches established by men have various modes of receiving members and of conducting church government. This is one proof that they *are* the churches of men, and not of Jesus Christ.

We have already explained the first principles of the gospel which must be received and obeyed in order to obtain a standing in Christ's Church Those who have believed, repented, been baptized by one having authority for the remission of sins, and have been confirmed by the laying on of hands for the gift of the Holy Ghost, are thus made members of the Church of Christ. And this is the only way of admission. All who have not complied with these rules are outside of the Church and can get in by no other door than this appointed entrance. Christ will not accept the devices and ordinances and ceremonies ordained of men. They are not His, and are of no force or effect so far as the kingdom of heaven is concerned, either in this world or in the world to come.

Christ is the head of the Church, as man is the head of the woman. But as the woman has also a head to her own personality, so has the Church. The Apostleship is the principal governing authority thereof. When Christ ascended on high the earthly headship devolved upon his Apostles, of whom Peter, James and John were the chief. There were also the Seventy appointed by the Savior as His traveling ministers, and He gave other officers to the Church, such as Evangelists, Pastors, Elders, Bishops, Teachers, Deacons, &c. All these were under the direction of the Apostles, who were inspired and instructed, and led by Jesus, even after His ascension, and were filled with the Holy Ghost, which bears record of the Father and the Son. A

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church which has no inspired Apostles nor Prophets, cannot be the Church of Christ, for these are essential to its full constitution. All the officers we have named are necessary, in their various positions, to the complete organization of the "body of Christ."

Through these appointed servants of God, the members of the Church are instructed in their duties, led along in the path of truth, admonished of their faults, rebuked for their transgressions, brought to the unity of the faith, corrected of their errors, and when they become evil-doers, and reformation is not probable, disfellowshipped from communion or excommunicated from the Church.

The Church of Christ is progressive. That is, it advances in the knowledge of the truth. As fast as its members are prepared for additional light, through the practice of principles already revealed, new manifestations are given, for the growth of all who will receive the truths unfolded towards the fulness of the stature of Christ Jesus. Old truths are not discarded, but new truths are added, and clearer light is thrown upon what was previously known. Thus the Church advances and prepares its communicants for a higher sphere when they pass away from the plane of mortal existance. But while it casts off no truth, it eliminates from itself, by natural process, everything obnoxious to its health and vitality. Corrupt and wicked persons occasionally find their way into its sanctuary; some, after being washed from their impurities turn again to their filthiness, and others become rebellious and discordant. These incongruous elements are gradually separated from the body. For the Church is a living thing, and casts off that which does not assimilate or which is inimical to its growth, harmony and progress.

The members of the Church are all united by a fraternal bond. They are all brethren and sisters, no matter what their condition in life, no matter of what nationality. Indeed, nationality is swallowed up in fraternity. They are no longer Jew or Gentile, English, German, Danish or American, they are all one in Christ Jesus. They are no more Catholics or Protestants, Dissenters or Episcopalians, but are baptized by one spirit into one body, and in all essential principles have one faith, and are joined together in the same mind and the same judgment.

The Church of Christ in this and every other age, is connected with the Church of previous ages. That portion behind the vail works in harmony with the new Church in the flesh, and its members, whether in the body or out of the body, move to the common end; the establishment of the kingdom of heaven upon the earth, the spread of the principles of the true Church, until "every knee shall bow, and every tongue confess that Jesus is the Lord, to the glory of God the Father." Then the Church will have filled its mission—to preach the gospel, administer in its ordinances, unite the the Saints, manifest the things of God, establish righteousness, bring together the heavens and the earth and make straight the path for the Lord Jesus. And the vail of the covenant will be taken away; the Church of the firstborn will be one in all things beneath and above; evil will be swept from the earth; and truth, peace, harmony and praise will glorify this planet and its inhabitants, who will know God from the least even unto the greatest. *C. W. Penrose.*

When I am alone, then am I least alone.—*Cicero.*

They are never alone that are accompanied by noble thoughts.—*Sir Philip Sidney.*

We perhaps never detect how much of our social demeanor is made up of artificial airs, until we see a person who is at once beautiful and simple; without beauty we are apt to call simplicity awkwardness.—*George Eliot.*

A cheerful temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit good natured. It will lighten sickness, poverty and affliction, convert ignorance into an amiable simplicity, and render deformity itself agreeable.—*Addison.*

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TRAVELS IN ITALY.

V.

VENICE AND BOLOGNA.

AMONG the many wonders that a tour of Europe presents, and that are impressed indellibly upon the mind, it is not exceptional for the American traveler to meet characters and incidents that savor so much of home and native wit, that they take a prominent place in the memory along with the great or wonderful, eccentric or curious, that he goes abroad on purpose to see. One day while we were leisurely admiring the busts of famous statesmen, warriors and artists that line the wall of an extensive gallery in the Ducal Palace, at Venice, a party of fashionable foreigners came rather precipitately into the gallery and hurrying on from one pedestal to another, seemed to be doing Europe, like George Washington Phipps, in ten days. Stopping before a conspicuous marble bust, a young lady of the party was heard to ask of the youngest gentlemen present, who it represented. He replied: "Julius Cæsar." "Well," she exclaimed as she passed on, "he seems to think he's some pumpkins, don't he?" There is no other expression in the English language that so forcibly describes to a Westerner the appearance of the statue that called it forth. On another occasion we were much diverted by hearing the young man referred to above declare that "there aint an express train on the continent that runs as fast as a good American cow." He was laboring with a company of Englishmen to convince them that everything American is a little ahead of the rest of the world. He was considerably taken back however, when going through Gillott's pen factory at Birmingham, England, he told the young lady guide that Gillott's pens were well enough, but nothing to compare to the American Spencerian. She smiled and showed him the machines where all the Spencerian pens are made. One more, and we will proceed with our travels. While standing in the spacious hotel in Venice, a Lieutenant of the United States Navy, whom we had met at Milan, approached us and said there was a very respectable old gentleman from Boston, staying in the house, who desired very much indeed to meet us, as he had never seen a real live specimen of Mormondom. As he spoke, the old gentleman came up and was introduced. He gazed long and steadily at us, taking a careful view from head to foot; and walking partly around to one side, he asked us if we had any objections to removing our hat. We smilingly complied, and asked if he wished to see our horns. He laughed but looked somewhat confused. We told him we were a young one, and they hadn't yet had time to grow.

The grand canal which divides Venice into two unequal parts, is spanned by the Rialto, the widest and most celebrated bridge of the city. It has three passage ways and is surmounted by a number of shops. Not far beyond this singular bridge is the most ancient public square in the city; in one corner of which is shown the old house of exchange, said to have been Shylock's, now occupied by a pawn-broker.

The private palaces that line the Grand Canal and other chief streets or arteries, represent every style of architecture in their construction, and the highest cultivation of art in their decoration and adornment. We visited the palace of Prince Giovanelli, one of the wealthiest men in Italy, and were enchanted with the richness and splendor of the magnificent apartments. From the landing a hospitable doorway opens to a winding marble stairway that leads to the principal rooms above. Some of these we will attempt to describe. The reception room is a large and irregular apartment, the walls of which are hung with yellow and blue silk tapestry, the furniture, chairs, sofas, etc., corresponding. In an alcove niche is a statue of Columbus, representing him as a boy seated on the pillar of a pier, his dream of a far off fertile land is represented in bas relief round the pillar. The dining room floor is a wonderful oak Mosaic, the furniture is upholstered with purple velvet, while

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upon the walls are hung paintings by Titien and Bellini.

The Princess' boudoir is a handsome suite of small rooms, decorated with crimson silk and velvet furniture, and hand embroidered silk drapery on the walls. In the sitting room is a white and black marble mantel-piece of immense proportions, displaying some equisite carving in the numerous figures that are employed in its construction. The furniture of this room is of scarlet satin and crimson velvet stripe, while the walls are hung with the same. The picture room is one of the largest and contains many fine paintings, among them, works by Tintoretto, Bonifacio and Paul Veronese, besides the celebrated "Moses consigned to the water," by Salvator Rosa. The furnishings of this room are light yellow satin and gold, the floor is a marble and white stone Mosaic. The ball room is divided into two parts by three broad, low steps, the width of the room, and is arched over by carved columns. Five resplendent crystal chandeliers are suspended from the ceiling. Among the pictures is one by the great master, Raphael.

The mirrors that are placed everywhere to advantage, are partly painted over with the flora of tropic climes, having the seeming effect, as one presents himself before them, of transporting him to other lands. The ceilings of all the rooms are adorned with choice paintings and panels of gold. The door casings are marble, the doors inlaid oak and other polished woods. Many statues are placed in the most appropriate and striking positions. The numerous smaller rooms are in harmony with these that are named, and the entire residence is one of sumptuous magnificence that hardly seems intended for the habitation of the plodding sons of men. It is only occupied by the owner at the time of festivals and during the Christmas holidays. We visited other private palaces of corresponding magnificence; one, called "the house of gold," from its lavish golden decorations, and another, containing the fine statues of Hector and Ajax, Canova's last work.

Before leaving this wonderful city of the sea, we took a double manned *gondola* to the Porto di Lido, from where a better idea of Venice and her dependent islands can be obtained than at any other point. We also visited Murano, an island about a mile away, with over three thousand inhabitants, many of whom are engaged in glass making and in the manufacturing of the many glass articles of commerce which find sale in Venice and are carried to all ports of the world. The island of St. Lazzaro is occupied by an Armenian Monastery, under the protection of the Turkish government. It contains a school for boys and an extensive printing office. Byron spent six months studying the Armenian language, within its walls, and while there published an Armenian grammar in English. A fine portrait of the poet adorns the room he occupied. In the library of this establishment is shown a very perfectly preserved Egyptian mummy over two thousand years old. The hair and teeth are hardly injured, though the skin is discolored and is drawn tightly over the bones of the face and skull.

Between Venice and Murano is an island called the Cemetery Island; here the dead, whose remains are not deposited in the family vaults of the numerous churches, are consigned. The place is green and cheerful, being enclosed by a high wall, and carefully cultivated; flowers were in bloom in November, and the wreaths and garlands about the monuments and head stones, indicated that "the memory of the dead is cherished by the living still."

Taking an afternoon train, we were whirled away on our circular tour of Italy toward Bologna, a hundred miles south, passing Ferrara on the way, we arrived in the evening and were served with cheese and genuine Bologna sausage for supper. This ancient city contains nearly a hundred thousand inhabitants and is sanctified in the usual Catholic manner by one hundred and thirty churches, twenty monasteries and several nunneries. It is also the seat of one of the oldest universities in the world. The university of Bologna was founded in the

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year 1119 A. D., and during the thirteenth century attained wonderful fame and popularity, enrolling nearly ten thousand students from all parts of Europe. The study of the Roman law was introduced by the celebrated jurist Irnerius, and later, medicine and philosophy were taught. The anatomy of the human body was first taught here in the fourteenth century, and Joseph Galvani discovered galvanism in 1789, while attending the institution.

A remarkable feature in the history of the great college is that women professors have at various times been engaged. Over three hundred years ago, Novella d'Andrea, a lady of great beauty was thus employed, but her personal attractions were so dazzling to the students, that she was obliged to deliver her lectures from behind a screen. At a later period, Laura Bassi was professor of mathematics and physical science, and Madam Manzolina lectured upon anatomy. The library contains a hundred thousand volumes and many rare manuscripts; among the latter, letters from Voltaire to Frederick the Great. The celebrated linguist, Mezzofanti, born in Bologna, 1776, died 1849, was at one time the librarian. At the age of thirty-six, this wonderful man spoke eighteen languages fluently, and before his death it is said he had acquired not less than forty-two, which he understood and spoke.

The most striking edifices in Bologna are the towers of Asinelli and Garisenda, the former is upwards of two hundred and seventy feet high and leans out from the perpendicular three and a half feet; the latter is but one hundred and forty feet high, but leans in one direction eight and a half, and in another more than three feet. This tower is probably the only one, of the many leaning towers of Italy, that is built so intentionally. It was found, on attaining the present height, that it was impossible to proceed further with the work. *De Vallibus.*

THE NEPHITES UNDER THE JUDGES.

For a period of about one hundred and twenty years succeeding the death of King Mosiah, the Nephite Commonwealth was governed by judges. These were chosen by the united voice of the people, as provided in the constitution framed under Divine inspiration by the last king, and established as the supreme law of the nation, through its unanimous acceptance as such, by the entire people. At the end of this period the republic was overthrown through the great wickedness of all classes of the community, and the people divided themselves into numerous independent tribes. The consideration of a few of the most prominent features of Nephite history during this important era of their national existance will, we trust, be of interest to our readers.

It is not actually certain that the Book of Mormon gives us the names of all the Nephite Chief Judges. In the earlier portion of the annals of these times the order of succession is plainly stated, but in the record of later years the name of the judge is sometimes only mentioned incidentally in the historic narrative. It is therefore beyond our power to determine if there were, or were not, others whose names have been omitted by the sacred historians. The judges mentioned by name or description, are twelve in number. Of these, five—Pahoran II, Cezoram, Cezoram's son (whose name is not given), Seezoram and Lachoneus II, were assassinated; one—Pacumeni, was slain in battle with the Lamanites; two, Alma and Nephi, were translated or taken by the Lord; three, Nephihah, Pahoran I, and Helaman, died a natural death, whilst of the manner of the decease of one—Lachoneus I—we have no record. They judged the Nephites in the following order: 1 Alma (the younger) from B. C. 91 to B. C. 83; 2 Nephihah, from B. C. 83 to B. C. 68; 3 Pahoran I, from B. C. 68 to B. C. 53; 4 Pahoran

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II, from B. C. 52 to B. C. 52*; 5 Pacumeni, from B. C. 52 to B. C. 51; 6 Helaman (the younger), from B. C. 50 to B. C. 39; 7 Nephi, from B. C. 39 to B. C. 30; 8 Cezoram, from B. C. 30 to B. C. 26; 9 Cezoram's son, from B. C. 26 to to B. C. 26; 10 Seezoram, B. C. —— to B. C. 23; 12 Lachoneus I†, from —— to——; 11 Lachoneus II, from —— to A.C. 30.

It is possible that some unnamed judge may have ruled the Nephites for a short time after the murder of Cezorom's son, and before Seezoram was chosen, and still more probable that one or more rulers presided over the destinies of the nation, between the death of Seezoram and the election of Lachoneus I, as there was a space of fifty-three years between the murder of Seezoram and that of Lachoneus II, who succeeded his father.

The historians who held the custody of the sacred plates, with the accompanying holy things, and who kept the record of the national life during the days of the judges, were all descendants of the elder Alma. They held this sacred trust as follows: Alma (the younger), B. C. 91 to B. C. 73‡; Heleman (the elder), from B. C. 73 to B. C. 57; Shiblon, from B.C. 57 to B. C. 53; Heleman (the younger), from B. C. 53 to B. C. 39; Nephi, from B. C. 39 to B. C. 1; Nephi (the disciple), from B. C. 1 to A. C. 34.

In the above tables, B. C. must be understood to mean before the birth of Christ, and A. C. after the date of His birth as recorded in the Book of Mormon, not the A. D. accepted by Christians, which is now generally allowed to be from two to four years wrong.

*It is uncertain, from the silence of the Record, whether Pahoran I died at the close of B. C. 53, or the commencement of B. C, 52.

†Possibly only to B. C. 74, the exact date is not quite clear.

‡Lachoneus I is mentioned as being chief judge and governor in the year that Christ was born, and repeatedly afterwards until A. C. 27, but in one place Gidgiddoni, the Commander-in-chief of the military forces, is also called a prophet and chief judge, but evidently from the context, subordinate in the latter position to Lachoneus.

The acts of the Nephites, during the period under consideration, can probably be best studied under two heads: First, their secular; Second, their church history, though the relationship between the two is very intimate; the misfortunes and wars of this people almost always growing out of their unfaithfulness to God, and their apostacies from gospel principles. These marked transitions from righteousness to iniquity, and *vice versa* are amongst the most noticeable features of Nephite character in these days, both from their frequency and the rapidity with which these changes of feeling were brought about. One might almost imagine that the prophetic words of Jacob, upon the head of his first-born, had temporarily descended upon this branch of the house of Joseph, they were conspicuously "unstable as water;" indeed, it is probable that the almost incessant fluctuations in their spiritual health could be better and more quickly understood by the average mind, through a diagram, like unto those used in our day to represent the rise and fall in the price of stocks, or other commodities in the public market, than from any detailed account, which last named would simply be an iteration and reiteration of the same painful story, with slight difference in the minor incidents.

Of the one hundred and twenty years under the judges, nearly one-third (say thirty-seven years), was spent in actual warfare, whilst profound peace did not always characterize the remainder. For though not engaged in open war, the Nephites were troubled with dissensions at home, growing, almost without exception, out of the ambition or iniquity of their own people. Foreign enemies they had none, except their former brethren, the Lamanites, as these two nations ruled the entire western world. But internal foes were numerous. These generally belonged to one of the three following classes: "King-men," who desired to re-establish a monarchy; "Apostates," who strove to overthrow the Church and establish false faiths by the force of arms; "Robber bands"—conspicuously the Gadiantons—who waged repeated

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wars to obtain political power and material plunder.

The three most disastrous and longest continued of the Nephite wars were: First —The war commencing with the Zoramite apostacy, followed by Amalekiah's rebellion and elevation to the Lamanite throne. This series of wars may be said to have commenced in the year B. C. 74, and to have continued, with slight intermissions, until B. C. 61 or 60. Second —Internal feuds and Lamanite invasions, lasting from B. C. 38 to B. C. 31. During this struggle, the Nephites were at one period, entirely driven out of the South American continent. Third —A disastrous war with the Gadianton robbers, when the Nephites were forced to abandon all their possessions and gather into one place. By taking with them a reserve of seven years provisions they ultimately exhausted the robbers. This war lasted from A. C. 13 to A.C. 21. The rest of the wars, however severe and bloodthirsty, generally ended within the year they commenced.

In the first year of the reign of the judges, a religious innovator, named Nehor, made himself conspicuous by pertinaciously advocating doctrines foreign to those taught by the Nephite Priesthood. The distinguishing points of his heresy were: That religious teachers ought to be supported by the people, and not be compelled to labor for their living. That all mankind would be saved in the last day, for "the Lord had created all men, and had also redeemed all men, and in the end all men would have eternal life."

This delusion, owing to the zeal and persuasiveness of Nehor, spread so rapidly, that in the same year he was enabled to establish a church after the manner of his preaching, and in after years it was the cause of much dissension, bloodshed and misery amongst the Nephites.

Nehor is described as having been a man large in stature, and noted for his great strength, which, unfortunately for him, he put to a very bad use. Inflated with pride at his success in misleading the people, he was impatient under opposition. On one occasion, as he was on his way to preach to his followers, he met, in the streets of Zarahemla, a very aged servant of the Lord named Gideon, whom he slew with his sword as he could not convert him with his arguments. For this murder he was arrested, tried before Alma, the judge, condemned to death and executed B. C. 91. His ignominious death, however, did not put an end to the spread of his false doctrines, for many finding that it brought them riches and popularity, made the preaching of his errors the business of their lives.

The increase of these false teachers rapidly developed class distinctions and social divisions, their adherents being generally gathered from amongst those "who loved the vain things of the world." Naturally they became proud, ostentatious, overbearing and bitter in their feelings towards the members of the true Church of Christ. Many of the latter received severe persecution at the hands of the dissenters, and bore it without retaliation, whilst others returned insult for insult, and gave blow for blow.

The example of these self-appointed teachers in drawing their support from their following, produced a like spirit throughout their churches, and their members became idle and full of devices to enable them to live without honest toil. They gave way to sorcery and idolatry, to robbery and murder, and to all manner of wickedness, for which offences, it is proper to remark, they were duly punished according to the law, whenever conviction could be obtained, and when the intent of the law was not thwarted by their unholy combinations. This development of priestcraft also gave rise to another evil. Many belonging to the apostate churches, though not willing to openly plunder or murder for gain, were anxious for a monarchy to be established, that thereby they might become the recipients of sinecures, be appointed office holders, etc., and fatten at the public crib. Their hope and intention was to destroy the Church of God, and, undoubtedly, to despoil and, possibly, to disfranchise its members.

In the fifth year of the judges, a willing instrument uprose to effect their pur-

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pose. His name was Amlici, a follower of Nehor, corrupt and ambitious, but cunning in the wisdom of the world. He was chosen by the enemies of the commonwealth to be the king of the Nephites. The whole question was brought before the people at a general election, as provided by the code of Mosiah. The monarchists were outvoted; the republic and the church was saved. This should have ended the matter, but unfortunately it did not. The Amlicites flew to arms, a bloody battle ensued on the banks of the Sidon, which ended in the total defeat of the Royalists; their loss was twelve thousand five hundred and thirty-two men; that of the Republicans, six thousand and five hundred and sixty-two.

The Amlicites (doubtless by pre-arrangement) soon joined an invading host of Lamanites, and the united forces made the attempt to surprise and capture the Nephite capital. In this movement they were interrupted by Alma, another terrible battle ensued, Amlici was slain, the allies defeated, and the greater portion of their forces scattered, and their warriors slain. Those of the Royalists who escaped the slaughter joined the Lamanites, and by their new habits and sympathies, virtually became a portion of that race. *George Reynolds.*

THE UNIVERSITY OF DESERET.

V.

THE preceding article was devoted to showing that knowledge is power, that it is intelligence, and that intelligence is the spirit of God. The foundation for this knowledge, after leaving the maternal breast, is laid in the school room; and a large portion of the superstructure is built in the academy and college. It is in these conservatories that the delicious and fragrant flower of intelligence is nurtured; and its growth and ability to understand the elements of adversity, will depend upon the treatment received while in these conservatories. Not all plants that receive proper care live and prosper; but few ever thrive unless they are given intelligent attention. If we would fill this Territory with bright, good, noble, free, kind, generous and intelligent beings, we must do it through the instrumentality of schools. The better the education the better is any person fitted for any pursuit under the high heavens. The old and threadbare argument that the tendency of a college education is to unfit its possessor for manual work, and that rather than do what is erroneously termed common labor, when intelligent pursuits cannot be obtained, these college bred young men employ their talents and knowledge to evil, is absurd.

It is possible that a system of education inclining in that direction, may be taught somewhere, perhaps in many places; but such is the result of the system and is not, in any way, inseparable from education. It is no more the fault of education that a person steals and refuses hard labor, because he has been educated, than it is the fault of language that a person lies, swears and blasphemes, because he has learned to speak. Both education and language are given for one purpose—for good; and it is no more ridiculous to rail against and object to education because learned men are, at times, corrupt, than it is to rail against and object to the use of language, for the reason that there are beings who will employ it to express ideas that are profane and vulgar. The error is always with the person, never with the principle. The genius of education is always for good; and its influence is at once the most potent yet imperceptible of any. It pervades all classes, just as the fragrance of the flower pervades the air, delighting the senses, often when we least expect it, at all times, in all places, and as the presence of the flower, though felt, is unseen; so unseen and imperceptibly does education elevate the mind, release the chains of care, move to nobler aspirations and breathe of a fairer and a better

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life; unconsciously it moulds our actions, unconsciously we strive to realize in our existences the unutterable sweetness with which it fills our lives. It is indeed a rare flower; and its fragrance is of the Almighty.

It is surprising to note the difference one properly cultivated and intelligent mind will make in its sphere in a community. A better illustration of this cannot be found than in our own Territory. For some years past the University has educated a specific number of normal students, the education being given by direction of the Legislature, and at the expense of the Territory. The law provides that the graduates shall teach for one year in the county from which the normal student was sent, or return to the Territorial treasurer an amount equivalent to that expended by the State in giving the instruction received. At first, but few accepted this tender on the part of the Territory, and the number allowed to the counties were unfilled. As time wore on the number of applicants steadily increased in numbers, until, before the announcement of the last academic year of the University, there were nearly two applicants for every normal scholarship to which Salt Lake County is entitled.

This increase in applicants is attributable to the superior education received by normals, who, by reason of this, have gained precedence over those of less ability as teachers, and the necessity for greater excellence has thus been forcibly illustrated, and therefore the more clearly comprehended. Nothing incites so much to excellence, as excellence. The fleetest and most spirited horse will not make as good time, when running alone, as when it experiences the incentive that arises from an opponent running against it, and in the noble but irrational animal, the element of ambition is so thoroughly aroused by the presence of a competitor, that every nerve is strained in a voluntary desire to win. The same is true of rational beings. Nothing creates such a desire for education, as education. The normal graduates of the University of Deseret return to and teach in various parts of the Territory, and it follows as a natural sequence, that in these quarters there must be an increase in the interest always attaching to education; because the knowledge gained by these graduates is being disseminated among the inhabitants of the community in which the normal resides. The teacher imparts knowledge to the pupils, the pupils infuse it into their playmates, and all take it home, where it infects their parents, relatives and their associates. Thus it goes through the entire community, and from one community to another, radiating from one insignificant individual normal student to all; from the older to younger generations, and even forever. We see, therefore, that knowledge is influence, and that the influence of the University of Deseret is felt throughout the length and breadth of our Territory, and will perpetuate itself through all the ages. There is nothing on the earth, beneath the sea, or in the broad expanse of the heavens, no, not even the newest pestilential and devastating diseases, so contagious as the influence of education, and yet it is that delicate and delicious perfume which steals into the senses and infects unbidden and unseen. How all-important is it then, that this tender plant, the fragrance of which lives forever—being of the Great Father—and which is such an important factor in moulding the character of a people, should be carefully nourished and trained, how solicitous we should be that harm do not reach it; what anxiety should be felt for its growth; and with what assiduity should we labor to preserve its existence. In Utah Territory, the conservatory in which this rare plant is to he nourished, is the University of Deseret, and as this institution is properly cared for, or is neglected, will the course of education here progress or be retarded.

In the preceding paper it was shown that education was a means to wealth. There is still another, and an important respect in which it is of pecuniary value, especially in connection with the University of Deseret. This respect is skilled labor and professional learning.

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Just as long as Utah remains inhabited, just so long will there be a necessity for skilled mechanics, for architects, for engineers, mining, mechanical and topographical, for chemists, for physicians, for lawyers, and for the like. As we are now situated, this skilled labor and professional knowledge has to be imported, and there is really no intelligent reason for this importation. As the Territory grows in population, the demand for this class of labor will increase. We object to sending away for the flour we consume, for the boots and shoes we need, for the clothes we wear, and for other necessities which we require, and the objection is based in wisdom, but we do not object to sending away for our educated labor and professional skill, and this is not based in wisdom. These are now a necessity equal with the other.

Our climate and conditions are as congenial to the production of mechanics and engineers, as to the production of flour and clothing. There need be no more necessity for importing the one than the other, and no more reason in it; and while we are in the possession of all the elements necessary to supply every demand for skilled and professional labor, it is a positive waste of means, and a neglect of the high intelligence with which the Omniscient has endowed the young men and women of this Territory, to import talent from abroad; to pay to the imported article the high salaries their skill commands, while local intelligence must rest content with a pittance. There is a grave inconsistency between the practice followed and the precept taught here. We conjure all to patronize home manufactures, in order that they may be encouraged, but in regard to encouraging the cultivation of local skill, it becomes an entirely different thing. We refuse to ship our wool east, have it manufactured into wearing apparel, and then freighted back, because we can perform the labor here, and as cheap, and can save by it; the same is true of our hides, our flour and other articles; but we have not the slightest objection to shipping young men abroad to be manufactured into skilled laborers and professional men, while it could be done as well here, while the transportation could be saved, and while the means consumed in the education could be distributed through the Territory, contributing, however slightly, to the wealth of all her citizens, and building and fostering her educational facilities which are so much in need of encouragement. This is one inconsistency of which we have yet to purge ourselves. The demand for skilled labor and for professional judgment, is so great here, and in the surrounding States and Territories, that it would justify the establishment of courses of instruction, in connection with the University, in which our young men and young women could be thoroughly educated in all the branches necessary to fit them to fill the varied professional pursuits which are a source of credit and of revenue. Not only could the demand here be supplied; but, instead of inviting professional skill to come here, as we do now, we could furnish skill and educated intelligence and judgment for other Territories and States. It seems idle to say the investment would not pay, and the emphatic assertion that the Territory could not make a better investment, either in a pecuniary or an intellectual phase, will require a great deal of rhetorical ingenuity and sophistry to overthrow.

There are still other considerations than these. No college, be it ever so thorough, can educate its students for an entire country, especially in a country as illimitable in extent and as endless and varied in natural resources and industrial pursuits, as our great nation. Each section of this country has its peculiarities, and needs an education for these pecularities. A young man educated in the east receives an instruction calculated to fit him for a life in the east, not for the west; and often graduating and returning to the west, he finds, in his experience, that he is compelled to undergo the very difficult and more disagreeable task of unlearning a great many things, which, while of great value in the east, are useless, if not injurious, here; and he is forced to trust to his individual experience for information on

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topics which were unreached in his college career, for the reason that no necessity for instruction on these topics existed where he received his education. This is not always the case, but he is a rare young man, or has a rare education, or is of a decidedly contented disposition, who has not had some of these difficulties to contend with.

Moreover, a young man sent east, or north, or south, from one section of country to another, to be educated, imbibes the peculiarities of that section as naturally as he breathes the air of heaven; he drinks these peculiarities in like the refreshing water, and they become a part of him as does his food. He cannot help it, for it is none other than the exercise of the love of country which God has placed in all His creatures, to some extent. No place becomes more dear or more sacred to man, after home, than the spot where he was educated. Young men sent from America to Germany to be educated, return home, not Americans, but Germans; young men sent east from here to be educated, return, not the offspring of Utah, but the children of the place where they were educated; and they must be remodeled or re-educated to their own country when they return. This too, has its exceptions, but it is the rule. The impressions made during education are only equalled in lasting qualities with those received during childhood. The scenery, associations, customs, the very air, are different, and all have their weight in the formation of character. And herein is another, and I believe a strong reason, why the University of Deseret should be put upon a basis where it could educate our local intelligence, and supply our own and the demands of adjoining territories and States, for skilled mechanics, for artisans, for engineers and for professional men.

We judge of the life of man, not so much by the number of years he lives, as by the amount of good he accomplishes. So the condition of a people is judged, not by the number of years it has been identified as a people, nor by its population, but by its industries, productiveness and intelligence—by the degree of advancement made by a community or a people in industrial pursuits. The productiveness of the industries and intelligence of the producers. The greater the intelligence of the laborers, and the skilled artisans and mechanics, the more varied and profitable the industries.

For this reason the University of Deseret, as the representative educational institution of this Territory, will always stand as the exponent of the intellectual, and therefore the industrial status of the people of Utah. We cannot escape the test; it is the universal one; and while the test would not reflect discredit, it certainly will not cause us to inflate ourselves with pride. It is not sufficient that we compare favorably with others—who are in truth, poor enough—we should strive to lead in this as in everything else in life. Every parent desires to see his children the brightest in the school; every citizen should feel the same pride in seeing that the schools of his city, his county, his territory, are the best to be found anywhere. This has not been the spirit manifested, or we should not now be as far behind our days in these matters, as the pioneers of the provisional government were in advance of their day. They have not dropped their mantle on us, or we have failed to make use of it if they have.

In a series of articles on so exhaustless a subject, it is somewhat difficult to be as cogent in reasons as if the series were embraced in one paper. The object of these has been to show that educated labor is always superior to merely mechanical or manual labor; that education and labor, hard labor, are not inseparable; that the greater and better the education, the greater the productive capacity of any one person, or of any community; the better the class of labor, and the greater return for it; that education is power, is beauty, is contentment as it is intelligence; that it is influence; that it is the glory of God, and that it has its birthplace directly and indirectly in the schoolroom; and as all things have their source, for Utah Terri-

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tory, the source of education, and its consequent blessings, is the University of Deseret. The material and intellectual interests of a country are inseparable; when you make people intellectual you increase the material interests of the country they inhabit, on the ground that the higher the education of the laborer, the higher is that of his superior, in an intellectual sense, and the greater is the capacity of both to produce; and if you would advance the intellectual status of a people, it must be done through a development of the material interests. They go hand in hand; they are inseparable. Admitting the truth of this, whichever way we turn, with the hope of benefiting our Territory and her people, the University of Deseret rises before us as the instrument through which this good may be accomplished.

The more I think on the subject, the more absolutely am I convinced that in no way can the material interests of Utah Territory or the intellectual advancement of the people be more surely encouraged, or more rapidly and permanently developed than through the medium of the University of Deseret. Will we show that we appreciate this fact, by lending our efforts to its upbuilding, to extending its influence, and to placing it in the exalted position which it should be our pride to see the State educational institution of the Territory occupy? *R. W. Sloan.*

CHRONICLES OF UTAH.

EDITOR CONTRIBUTOR:

I feel deeply sensible of the importance, and also of the sacred responsibility of writing up the "Chronicles of Utah, with Notes and Queries," the caption I have chosen, subject to your approval. I wish to do justice to those who have, many of them, been unknown to fame, but whose works remain; of whom the words of Gray may be spoken with propriety:

"Full many a gem of purest ray, serene,
The dark unfathomed caves of ocean bear:—
Full many a flower is born to blush unseen,
And waste its fragrance on the desert air."

I remain, Dear Brother,
Yours fraternally,
Beta.

I.

More than a third of a century has passed away since the Pioneers entered these valleys, and many of them have passed away for ever; the remainder of these brave ones will soon have left us; there is, however, yet time to do some justice to their memory, by placing on record, in an abiding form, a history of their deeds. "There were giants upon the earth in those days," "mighty men of old, men of renown" they have proved this by their works! To no one so truly belongs the prerogative of recording their doings as to their sons and daughters. Who among them will help in this good work? Perhaps it would be more appropriate to say, who will not help in perpetuating the memory of those who have done so much to secure for the present generation, so manifold, the material blessings of the earth and the heavens?

It is not too late to do this, although many outside the pale of this community are already on the alert to monopolize the data they can obtain, from pecuniary motives, as well as to applaud the actions of some who, in their day, have been known among us, at the expense of others equally worthy of enduring fame. This men may have a right to do, but this does not deprive us of equal right to preserve, in our own way, in our own publications, mementos of the sayings and doings, the life histories, as far as obtainable, of those whose memories are dear to us by the fondest associations of parental, fraternal and religious sympathies.

Fortunately there now appears to be ample material for collating and making a correct statement of facts of our early

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history as a people, in these valleys. Papers issued under the auspices, and sanctioned by the authorities of the Church, as well as manuscripts, are accessible to the historian. There are also still living those who can respond to inquiries, those who assisted in making history by assisting in building up our settlements, in founding and perpetuating our most cherished institutions.

With the glorious Twenty-fourth of July, 1847, all are familiar, when the "pioneers," one hundred and forty-three persons, who had left the Missouri River on the fourth of the April preceding, came and saw, and conquered the sage-brush, the crickets and the drought. How that on that day the heroes broke up the soil and "subdued it," planting potatoes for the sustenance of the common brotherhood. Then, after "nooning," having planted in faith, the rain descended in the afternoon to water the seed they had sown. Who can do justice to the occasion by a bare recital of events? More than a hundred human hearts beating in unison, each animated by the same inspiring faith and hope, vieing with each other in laboring for the common good, laying the foundation for a permanent home for themselves, and building up a city for the Saints of Latter-days. These were braves indeed! Ever ready to do battle with the elements, to conquer the most adverse circumstances incidental to humanity, a wild, inhospitable, prairie country, with armies of destroyers in the shape of devastating insects, ready to consume the food of the little colony, and no friendly neighbor to lend them a helping hand against the enemy, or to minister to their wants. This was a battle requiring more courage and endurance than the vaunted bravery of invading hosts who enter a civilized country to devastate and plunder.

Not with a panoply of mail, they came;
As came the Bastard king to Albion's shore,
To slay the owners of the soil, consign to flame
The sacred banners that their fathers bore;
To make marauders rich by robbery and song
And shout their praises in eternal song!

We have here no "Doomsday book"* to point proudly to, as containing the names of our fathers, whose names were written in deeds of spoliation and blood; but of men who, imbued with the love of their country and their God, fought for liberty, by fleeing from oppression, and founded a home, away from the haunts of unholy men, of whom it may be justly said, in the words of the poet:

"Man's inhumanity to man, makes countless thousands mourn."

When the city was first settled, there was a supply of water from the Wasatch Mountains, which flowed down a cañon on the northeast of the city, now known as "City Creek." The course of the stream was very irregular, being broken up into little rivulets, one of which took its course a little east of the present Deseret News building, and thence by the site of the residence of President D. H. Wells, to the site of the White House, where the stream was broken up into a kind of willow bed, from whence it found its way to the Jordan River, on the west. One branch of the City Creek flowed across the site of the Temple block, near the present Endowment house. To regulate this stream so as to supply the wants of the colony, was the business of the new settlers, whose hands were strengthened by the arrival of about one hundred and fifty men from the "Mormon Battalion," under the command of Captain Brown. These had come from Pueblo, by way of Laramie, accompanied by a party of immigrants from the State of Mississippi. Their arrival was on the 29th of July, 1847; two days afterwards, (on the 31st), Great Salt Lake City, (the name by which

*Doomsday Book, a corruption of *Domus Dei* (house of God. book), so called from being kept in Westminster Abbey. It is in two volumes, one containing three hundred and eighty pages, the other four hundred and fifty pages. These are in the Chapter House, and our young men may consult them, when there, by paying a fee of six shillings and eight pence for a search, and four pence for every line extracted. These volumes contain the names of the soldiery and adventurers who assisted William the Conqueror when he invaded England in 1066, and of the ancestors of many of the present noble families of Great Britian.

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this city was then known), was surveyed and divided into blocks of ten acres each, eight lots to each block. The streets were laid out at right angles, running due north and south, intersected by others running east and west; the width of each street being eight rods. The latitude of the north side of the Temple block was determined by Professor Orson Pratt, Senior, and found to be forty degrees, forty-five minutes, forty-four seconds north, by solar observations; and one hundred and eleven degrees, twenty-six minutes, thirty-four seconds longitude, west of Greenwich, as determined by lunar distances, with sextant and circle; the altitude, above sea level, four thousand three hundred feet.

The activity of the new colony was truly marvelous at this time, considering the very trying circumstances by which they were surrounded. Amid all these unprecedented trials and difficulties, about seventy of the Pioneers were called to go to "winter quarters," on the Missouri river, to assist in bringing on the immigration from that place. This party left the city on the 25th of August; on the 26th the colonists had laid out a fort, in the southwest part of the city, and built twenty-seven log houses, had ploughed up and planted eighty-four acres with corn, potatoes, beans, buckwheat, etc., and commenced the manufacture of salt. In the mean time the work of improvement was steadily going on; water courses were made through the principal streets in furtherence of the general design, which was to provide water for each city lot, for domestic use and irrigation. It had been intended to plant shade trees in front of each of the city blocks. To some extent this was done, as may be still seen in various parts of the city. With the growth of the city, and increase of population, the original plan of having only eight lots on a block, has been departed from, especially in the central and business part of the city.

Cotemporaneous with the labors of the new settlers here, during the year 1848, President Brigham Young was busily engaged in preparing the brethren at Winter Quarters, for emigration. They were organized into companies for the journey across the plains. One thousand eight hundred and ninety-one men, women and children, with six hundred and twenty-three wagons, left Winter Quarters on the 31st of May, 1848, and arrived in this city in charge of President Young, on the 20th of September following. At that time the Fort contained four hundred and fifty buildings, and there were three saw mills and one flour mill constructed, and in operation, in the city. Before the year 1848 had closed, the settlements of Davis and Weber counties commenced. Considerable bread-stuff had been raised, various trades had been started, the site of the Temple Block and other public works had been determined on, and general peace and prosperity prevailed. As a successful termination to harvest labors had been realized, a "feast" was given to the inhabitants, on the 10th of August, "to celebrate the first harvest" gathered in the Great Salt Lake basin.

Among the new and important industries started during the year 1848, was the manufacture of "adobes," or sun dried brick. These were made from a suitable plastic earth, found in the lower wards of the city. The business of collecting scrap iron and making cut nails, and other articles, was begun. Explorations were made for discovering useful building rocks, and quarries were opened to supply the inhabitants. Various useful earths and salt were collected for analysis, mineral waters from the various springs were sent east for examination. To the praise of our leading men it should be known that no industry was beneath their notice; and many of our most prominent and wealthy citizens of to-day, were foremost in engaging in enterprises that have resulted in immense good to the community. *Beta.*

If a man is in such a physical and moral condition that it becomes necessary for him to walk on both sides of the street at once, it is no time to deliver a lecture on temperance. Your better way is to pass between him and go quietly home.

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HOME.

I.

CASTLE BUILDING.

Of all subjects connected with home, the air castles we mentally build in our semi-sleeping dreams, are the most interesting. They possess an enchantment we cannot understand. "Our future home!" What should it be like? What special architectural display can we find, that will be plain, substantial and a deviation from the local styles? What internal arrangement can be made to please the eye, suit the convenience, and conduce to health and happiness? These questions are important, and the difficulty of answering can be appreciated only by those who have made experiments. The young man, of moderate means, just settling in life, is anxious to live in his own house though it be "ever so humble." A house brings with its train of thoughts our brightest ideas of "home" in its true sense. Our castle may be at first, only a shelter from the inclemencies of weather and the world. A place of solitude from impertinent gazers and unprincipled gossips. But as a shelter merely, how we recoil from the thought! That is the mortal body, subject to the dissolution of death, if the soul be not allowed to dwell therein. But this is the enchantment which gives peculiar strength to the leading idea of "Home, Sweet Home."

"Air castles" seem to take possession of us as a superior power. All our impulses lead in one direction. We walk and are absorbed in thought; sit, and our musings, beyond control, urge us to one common aim. There is no escape from this inspiration, and a solution of the vexed question gives the only possibility of relief.

Still, during this time, we dwell in a paradise of imagination, and all ideas, purposes and hopes take tangible form. We live enraptured by a spell, and awaken to a realization of the cold and unsympathetic character of our associates. Humanity affords no encouragement; and to the humble beings in natures walks we make appeal: The little ant, with its myriads of relations and friends, finds obstacles removed, huge rocks carried from place to place, broad roads, fine walks, spacious galleries, and boundless room. Their granaries filled with the choice things of earth, no dissipating foe to mar their happiness. Thus secure they work in harmony, affording an example of co-operation, that man, with all his boasted strength and wisdom, cannot follow.

Next, to the bee we go. But he too has helping friends, invincible in peace or war. The opinion of rivals makes no difference to them. An idea started they are all alive with expectation. There are no dissenters, and with one purpose they essay forth, nor rest content until their object is accomplished. With no thought of time and space, they wander till a home is found. Now, near and far, they seek the stores of nature. The simplest flower in the field, on the mountains rocky crest, must, with the grand productions of the florists' skill, and the majestic beauties of the forest, render up their sweets to these invincible explorers.

To the birds of air we seek to fly for consolation. They too are busy and intent on one object, the same as ours. The little chippy, modest in dress and pretension, is satisfied with wild sage or other underbrush for shelter. The material he seeks from carcasses of horse and cattle, and from thorns and thistles, that kindly borrow from passing flocks and herds a tuft of hair or wool, as lining for the nests. With what audacity the little fellows invade the domains of men, and take therefrom the needed materials, when not to be found elsewhere. In contrast with this downy nest, the eagle, bold and defiant, seeks some high, overhanging cliff, throws together a few rough sticks and rushes, and rears his young in grandeur. His eyry—simple, rugged and secure, stamps on the young the lesson of its qualities.

The squirrel now intrudes, and following him, a new phase presents itself. A simple hole in the ground, beneath some old tree, affords all the shelter needed,

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and gives a storehouse for winter supplies. Nature, to whom an appeal was made, teaches that those who make homes adapt them to their conditions. Instinct gives the impulse, and that obeyed, convenience and protection are secured, style is wholly disregarded, and they live in luxury. But with man instinct combines with reason, and the latter quality weakens the power of its humbler partner. Reason, so called, makes it necessary to conform in outline and arrangement, with certain established forms, no matter how much at variance with the best results. Instinct in animals is a better guide than instinct-reason in man.

A good situation secured, health and convenience are the principal considerations. To insure the former, we would, if possible, have one bed-room, dining-room and parlor on the south; so that in sickness we might have a nursery, where early warmth and light would lend their restoring powers; where in health we might be invigorated whether as a family circle or in society. Opening into the bed-room a bath-room and closet. And adjoining the dining-room, to be entered through a pantry, would be the kitchen. After this, size of family and number of inmates will determine the other bed-rooms, library, etc. In planning a house, everything, where not contrary to health, should be done with a view to the convenience of the housewife. How often we find kitchen and dining room thirty or forty feet apart, and pantry nearly as far from both. So, that, when the weary housekeeper, goes in search of some article of food, she walks several rods before finding it. A short walk like that would be nothing, if it were not repeated hundreds of times daily. And what need of this extra walking, when one-half or one-fourth the distance will suffice. Housework is not always interesting, and being done from a sense of duty only, may sometime become drudgery. Many steps may be saved by having a pantry for tinware, fruits and general supplies, opening into the kitchen on one side; and the one suggested above for china and glass, on the way to the dining room. While these two rooms are generally thrown in out of the way places, unfit for anything else, they are really the most important in the house. The dining room is best adapted for general use, and should be in a pleasant situation.

The parlor should not be the stately room of many dwellings, opened only on special occasions, and then always with fear lest something might be misplaced or broken. The organ or piano in one corner, sofa, lounge, easy chairs and centre-table, as stiff and immovable as if stationary parts of the house, carpet, curtains, lambrequins and wall paper out of all proportions to such articles in other rooms. Fine pictures, tasteful statuettes and elegant vases held in profusion on costly brackets, and all for what? For the accommodation of friends who exist only in thought; of visitors who come occasionally out of curiosity to see what novelties we may have; of "calling" gossips who rightly accuse us of extravagance, and possibly—who knows?—dishonesty. For the benefit of such people, we deprive our families of some necessities and many little luxuries that would afford much comfort and happiness. The children seldom see the inside of the parlor for fear some prize should be damaged or the room disordered. What if the damage be done? Is not the pleasure of wife and children of more consequence than a bauble to be bought for money; or the entertainment of quasi-friends who are friends only while our feasts are good? Let the parlor be in a pleasant part of the house. Furnish it well if you can, but with substantial beauties, and then throw it open for the "family." Let its attractions refresh yourself and wife and enchant the little ones. Instead of the cold, deserted aspect of the proverbial parlor, let it beam with sunlight and love, and happiness will add stimulus to its material delights.

The material used for walls will not matter much if put together substantially, and with no attempt at extreme nicety. In this country there is nothing better than adobes or brick. Some will prefer

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rock and others choose frame, rustic sided and lined with adobes. This point may be decided to suit personal notions, but consider well the merits of the several classes. Inside and out, let the work be good, as heavy as practicable, and well proportioned. Have doors and windows fully large, with the sash not too much divided for glass. A few large lights are much more cheerful than eight by ten or other common sizes. Have abundance of light, not too many doors, but wherever needed and not detrimental. For paint, suit the fancy on inside, except to remember that very delicate shades are fatal to ordinary colors and the complexion of ladies. Men are not particular as a rule. But for the outside, especially rustic siding, avoid light shades —white, blue, pink, lavender, and others. They all look, as a writer in Scribner says: "As though they were cold, and were waiting to be carried into the parlor." If a pretty house is wanted, these shades will produce the effect. But if we desire a building that will look capable of withstanding blows and beatings, heat and cold, tempest and sunshine, choose a color that has solidity and endurance stamped on its face.

The first considerations of health and convenience—almost synonymous words in this sense—being secured, the other matters may regulate themselves. Some deviations can be made, but still should not change the object—to save time and steps to the maid or housewife. Some may not care to save the former any trouble, and many men would not their wives. But since such persons are relics of a barbaric age, from which we are rapidly growing, their numbers may be expected to decrease rapidly.

To the young men—for whom these words are written—determine at first to make your partner's work as light as possible. Saving of steps will finally result in economy, health, wealth and happiness, and the life of many a good woman would be greatly lengthened, her continued presence being a constant source of joy to him who in their early union, sought to be considerate.

He dared to be a gentleman, even to his wife. *T.*

No man is free who does not command himself.—*Pythagoras.*

He who thinks he can do without the world deceives himself; but he who thinks the world cannot do without him is still more in error.—*La Rouchefoucald.*

THE SPOUTING WELL AT KANE.

In the summer of 1878, the writer was one of a party of six who traveled from Washington, D. C., to visit that staunch friend of our people, Major-General Thomas L. Kane, at his rural home in Pennsylvania. We reached the little station, named by the railroad company in honor of our host, early in the afternoon. It is situated in the very top of the Alleghany Mountains, and is quite a summer resort on account of its cool, pure atmosphere, its chalybeate and other medicinal springs, the water of which, besides being eminently healthful is withal agreeable to the taste, and the pleasant surroundings, so quiet and yet so quaintly industrious. All the land in the neighborhood, comprising several square miles, is owned by General Kane, who is looked upon as a father and universally beloved by all the honest country folks around. His residence is a picturesque villa, standing on the summit of a commanding elevation, and though completely encompassed by dense woods, lines of clearings have been so ingeniously made that scarcely a single part of the horizon is hidden from view. At any hour of the day may be heard the pleasant lowing of cattle, the busy clink of hammers or the merry laughter of children; and yet looking from this eminence the scene seems a great boundless solitude of hills and hollows, mountains and valleys, but everywhere woods—all in all, a picture of indescribable beauty.

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We received a hearty welcome from the hospitable family, and after a few moments of desultory conversation on current topics, we younger ones withdrew, leaving our elders alone to talk over the matters of business which had called them together. We were to spend a day there, and I had nothing to do but to pass away the time in any manner that suited me. So as the gunning was not then first-class and in order to give me an opportunity to see one of the curiosities of that interesting region, a son of our host suggested a visit to the "spouting well," a phenomenon the neighborhood prided itself upon. It was his father's property, my friend told me. and about four miles distant; so it was agreed that three of us, two of the General's sons and I, should visit the locality.

Early next morning, after a hearty breakfast of the small, but delicious mountain trout, caught in the fishpond of our entertainer, and equipped with guns and gamebags, as it was thought wild pigeons might be seen, we set out. The road, which was at best only a rough trail, led through the thick and shady forest, whose giant trees were covered from top to bottom with beautiful climbing vines of many different kinds. The earth, except where broken by innumerable crystal springs, was carpeted with a luxuriant moss, presenting to the eye a most elegant variety of hues, changing at every step with the shifting glances of the sunlight. Hundreds of pigeons fluttered in the boughs overhead, and occasionally a slight rustle in the undergrowth betrayed the presence of some startled land animal. All this was so new and enchanting to me, raised in the desert valleys of the Rocky Mountains, that I almost wished the walk might never end.

Presently a rumbling noise was heard, sounding like the distant puffing of a locomotive. It lasted a few seconds, and then gradually died away, as though the snorting monster had left us far behind. Soon the puff was heard again, this time louder and apparently close at hand. Again it subsided, and I, following my companions, broke into a run, the goal being a little glade just visible through the woods. It was a circular clearing on the side hill, probably four rods in diameter. Near the centre of it an unused scaffolding reared itself high in air, and covered a hole about a foot in diameter, out of which projected several feet of rusty, iron pipe. Drawing nearer to the structure, which was dripping with water, I noticed a strong smell of petroleum, and heard again the rumbling sound, now with greater distinctness, which seemed to be borne through the tube from the ground under our feet. As the sound increased the noise of rushing waters became audible, and with a feeling of awe,on my part at least, we moved hastily away. When a few rods distant we stopped, and looking back, beheld the water foaming and spouting over the top of the pipe. At each throb, for by that word only can I express the movement of the water, it rose higher and higher, until at length in one enormous, prolonged jet, hundreds of gallons were sent dashing against the very top of the scaffolding. All this time the sound had been increasing in intensity until now it was almost deafening. After a few seconds of this thunderous roar, a momentary hush came and then the tumult gradually died away. It had scarcely become indistinct when again the enraged earth bellowed forth like some gigantic monster, with even greater intensity than before, after which it rapidly subsided and was quiet for nine minutes, when the same grand scene was repeated. During these moments of inactivity, we approached the soaking timbers, which seemed to tremble and groan at their recent trial, and reaching through,presented a lighted match at the end of the pipe. A slight explosion followed and the gas burned with brilliancy and steadiness. We did not wait to extinguish it, as the water was again bubbling and rushing far down in the depths, and again betook ourselves to a point sufficiently distant to insure us against the shower bath. I expected, of course, that our little illumination would be overwhelmed, but to my surprise and wonderment, I saw a little tongue of flame glancing from every drop of water as the stream mounted higher and higher,

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until the whole mass, superstructure and all, was wrapped in a gorgeous, many-colored garment of dazzling light. This magnificent spectacle lasted until the water had again disappeared in the earth and for some minutes afterward I was dazed into a feeling nearly akin to terror.

My companions explained to me that the well was orginally bored for oil; that it was over seventeen hundred feet deep; that the iron pipe or curbing had become detached from the machinery and separated so as to allow the water to flow in; and that consequently, at the very moment of success, when oil was almost in sight, the design had to be abandoned and all the labor and means had been wasted. The smell of petroleum was almost stifling, and my curiosity in taking a mouthful of the water was rewarded by the discovery, that so far as I could tell by the taste, it was an excellent quality of coal oil, they assured me, however, that it was only a "little oily." During the two years since the well was bored, there had not been the slightest variation in the interval between the eruptions, which always came as I have attempted to describe—a second one immediately following the first, and then a period of rest for nine minutes, during which time the well seems to fill up with a fresh supply. The story would read better if I could add that blind fish were sometimes vomited out of this liquid volcano, but my veracious friends would not admit that anything of the kind had been detected. They did say, however, that sharp, angular pieces of rock, very much resembling soapstone, were frequently picked up and carried away as specimens of the nether earth.

I listened with interest to these accounts, as well as to many ridiculous stories of fright the well had caused to timid strangers, some of which were irresistibly laughable. While we thus talked and ate our luncheon, the well favored us with two more exhibitions of its powers, and then we set out on our return. At 3 o'clock that afternoon I left the little town of Kane, and four days afterwards was at my home in Salt Lake City. *Jaquce.*

THE DAY IS DONE.

The day is done, and the darkness
Falls from the wings of Night,
As a feather is wafted downward
From an eagle in his flight.

I see the lights of the village
Gleam through the rain and the mist,
And a feeling of sadness comes o'er me
That my soul cannot resist.

A feeling of sadness and longing,
That is not akin to pain,
And resembles sorrow only
As the mist resembles the rain.

Come, read to me some poem,
Some simple and heartfelt lay,
That shall soothe this restless feeling,
And banish the thoughts of day.

Not from the grand old masters,
Not from the bards sublime,
Whose distant footsteps echo
Through the corridors of Time.

For, like the strains of martial music,
Their mighty thoughts suggest
Life's endless toil and endeavor;
And to-night I long for rest.

Read from some humbler poet,
Whose songs gushed from his heart,
As showers from the clouds of summer,
Or tears from the eyelids start;

Who, through long days of labor,
And nights devoid of ease,
Still heard in his soul the music
Of wonderful melodies.

Such songs have power to quiet
The restless pulse of care,
And come like the benediction
That follows after prayer.

Then read from the treasured volume,
The poem of thy choice,
And lend to the rhyme of the poet
The beauty of thy voice.

And the night shall be filled with music,
And the cares, that infest the day,
Shall fold their tents, like the Arabs,
And as silently steal away. *Longfellow.*

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THE CONTRIBUTOR.
A MONTHLY MAGAZINE.

JUNIUS F. WELLS,
EDITOR AND PUBLISHER.

TERMS:
Two Dollars a Year, - In Advance.
Single Copy, Twenty Cents.

SALT LAKE CITY, FEBRUARY, 1881.

A LIVING MARTYR.

ON the 20th of January, Elder George Reynolds was released from imprisonment, in the Utah penitentiary, having served the full legal term, to which he was sentenced. He emerges, from the prison walls, a living martyr to the cause of Zion, with a history hardly paralleled in the lives of the martyrs of olden or modern times. He was not only a prisoner for conscience sake, but a representative prisoner suffering for the conscientious faith of the whole people. He has stood the test that God suffered to be put upon him, and has been found true and faithful, having never murmured or complained, but patiently endured the unholy persecution, which he was willing to suffer for the sake of his brethren, his religion and his God. We welcome him home again and feel to praise him in the gates. All Israel honors him! He will be held in remembrance forever for his heroic integrity in suffering martyrdom for conscience sake, and his example will nerve the faith of thousands in the day of similar trial.

A brief account of the persecutive measures, which had their climax in his conviction and imprisonment, with notes of his personal experience may prove interesting to our readers, though the particulars of his indictments and trials were published in the daily papers at the time of their occurrence.

In the summer and fall of 1874, while Judge Lowe was chief justice of the Territorial Supreme Court and judge of the Third District Court, and William Carey was United States Prosecuting Attorney for Utah, efforts were made to find indictments, under the Congressional law of 1862, against polygamy and bigamy, and the arrest and trial of several of the leading authorities was threatened. As those whom the prosecuting attorney had set upon, were known not to have violated that law, their so-called offenses, having been committed previous to its passage, it was apparent that any effort to convict them would be futile and their trials would simply amount to annoyance and persecution. It was therefore agreed by the prosecuting attorney, and others, that if a suitable person were provided, the contemplated prosecutions would be abandoned, a fair trial would be given him, as a test case, and the constitutionality of the law would be tested. Our people believing that the Act of 1862 would be annulled, on appeal to the Supreme Court.

After this arrangement had been made, the selection of some one to stand the trial was considered, and Elder George Reynolds, who had not been thought of by the officers, was approached on the subject, and consented to be the victim. He furnished the witnesses and testimony to the grand jury, and his case was accepted by the attorney as a fair test case. Accordingly, on Friday October 23, 1874, the grand jury, John Chislett foreman, reported a true bill against him, and on the following Monday he presented himself in court and plead not guilty to the felony alleged in the indictment. He was admitted to bail in the sum of twenty-five hundred dollars. On March 31, 1875, the trial commenced and lasted two days. The jury returned a verdict of guilty, and on the 10th of April, the prisoner was sentenced to one year's imprisonment, and to pay a fine of three hundred dollars. An appeal to the Territorial Supreme Court was immediately taken, and Brother Reynolds was liberated under a five thousand dollar bond.

The most intense feeling of enmity and persecution, was manifest during and immediately after this trial, by the prosecuting officers, William Carey and R. N. Baskin. They even went so far as to demand the imprisonment of the defend-

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ant, pending the appeal to the higher court. This was however overruled by the judge. On the 19th of June, the Supreme Court, comprised of Chief Justice Lowe and Associates Emerson and Boreman, reversed the decision of the lower court, set the indictment aside, on the ground of the illegality of the grand jury which found it,(that body being composed of twenty-three instead of fifteen men, which the law requires,) and Elder Reynolds was released from his bonds.

On the 30th of the following October, however, the new grand jury, Horace Bliss, foreman, found another indictment against him, and he was again arrested Nov. 1, 1875, plead not guilty and was admitted to bail. On December 9th his second trial commenced, before Chief Justice White, Lowe having removed, and the following jury: Henry Simons, foreman, Emanuel Kahn, Eli Ransohoff, B. F. Dewey, Charles Read, George Hogan, Ed. L. Butterfield, Frank Cisler, Samuel Woodard, Nathan J. Lang, John S. Barnes, Lucien Livingstone.

During this trial the unfair efforts of the prosecuting attorney, aided by the arbitrary rulings of the court against the prisoner, showed that Carey had departed from his agreement to try the case as a test on the constitutionality of the law, and that he was doing his utmost to fasten criminality upon the prisoner and to secure his punishment. When this treachery was discovered, the defendant, of course, did his utmost to thwart the prosecution and to save himself. An incident of the trial will indicate to what extreme measures the zeal of the court and prosecuting attorney carried them. Mrs. Amelia Reynolds, Brother Reynolds' second wife, who testified at the first trial, and before the grand jury, in good faith, could not be found when the second trial came, and the vicious efforts of the court to punish her husband, instead of to proceed as agreed upon before, were manifest. In consequence of the failure of the prosecution to produce this witness, the court permitted the attorney to call the lawyers and others in attendance on the first trial, and accepted their testimony of what Mrs. Reynolds said at that trial as pertinent evidence; a most unheard of proceeding in any court. The Jury returned a verdict of guilty, and on December 21st, Brother Reynolds was sentenced to two years at hard labor in the Detroit House of Correction, and to pay a fine of five hundred dollars. An appeal was taken to the Territorial Supreme Court, pending which he was liberated under bonds of ten thousand dollars, W. H. Hooper and H. B. Clawson sureties.

The case came up on appeal June 13, 1876, and was argued before the three judges, Judge Schaeffer being now chief justice, the associates the same as before. They listened to the argument, and on July 6th, unanimously confirmed the decision of the District Court. An appeal was at once taken, as contemplated from the first, to the Supreme Court of the United States, the court of last resort. Over two years passed before the case came in its order before that august body, when, on the 14th of November, 1878, it was called up. The attorneys for the appellant were G. W. Biddle, of Philadelphia, and Ben. Sheeks, of Salt Lake City. Solicitor General Phillips appeared for the United States. The arguments occupied two days, and the case was taken under advisement. On the 6th of January, 1879, Chief Justice Waite delivered the decision of the court, confirming the previous decisions of the lower courts. It was unanimous but that Justice Field non-concurred on a minor point.

As soon as this decision became known efforts were made for a re-opening of the case, on the ground that the sentence rendered included "hard labor," which exceeded the law in this case and the authority of the judge to pronounce. When this matter came before the United States Supreme Court, instead of setting aside the verdict and ordering the proceedings to be quashed, that body issued the following order, dated May 5, 1879: "And that this cause be, and the same is hereby remanded to the said Supreme Court [*i e* of the Territory], with instructions to cause the sentence of the District Court to be set aside, and a new

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one entered on the verdict in all respects like that before imposed, except so far as it requires the imprisonment to be at hard labor."

During the time occupied in remanding from the higher courts to the Third District Court, where the case was tried and the sentence pronounced, a monster petition to the Executive at Washington was prepared, setting forth that the prisoner's was a test case, and asking for his pardon. The petition was signed by over thirty-two thousand names but was unheeded by the President.

On June 14, 1879, the corrected sentence of two years imprisonment and five hundred dollars fine was pronounced by Judge Emerson, and on the morning of the 16th, Brother Reynolds started in custody of Deputy Marshals Geo. A. Black, and Wm. T. Shaughnessy for Nebraska State Prison at Lincoln, where he had been ordered by the Department of Justice. He arrived on the 19th, and was subjected to the usual indignities, which prisoners there must submit too: his beard being shaved, hair cut and clothes exchanged for the prison garb; he was assigned the duties of bookkeeper in one of the industrial departments of the prison. He remained in Lincoln but twenty-five days, when he was ordered back to Utah. Arriving on the 17th of July, he was conveyed directly to the Penitentiary where he remained until the 20th of January, 1881, when with the remission of one hundred and forty-four days, provided by the good conduct act of 1880, his term of imprisonment expired.

On Brother Reynolds' return to Utah he was permitted, as are all of the prisoners here, to occupy his time as he chose. This liberty together with the privelege of seeing his family and friends, when they wished to call upon him, did much to mitigate the distress of his confinement. He being a student and writer spent much time in study and writing for the press, contributions from his pen, being published in the CONTRIBUTOR, *Juvenile Instructor*, *Millennial Star*, *News* and other papers, periodically, during the whole time of his imprisonment. During the last five months he has been engaged in preparing a concordance of the Book of Mormon, on the general plan of Cruden's Concordance of the Bible. He has already compiled over twenty-five thousand references. It is to be hoped that we shall soon see this important work completed and published, as it will be of the greatest assistance to missionaries and all students or readers of the Book of Mormon.

In the Utah Penitentiary there are an average of about fifty prisoners. Many of them becoming interested in the good advice and example of Elder Reynolds, were enrolled as pupils in a school, which he volunteered to teach, and in which he was quite successful for several months. The influence he exercised over the prisoners was most salutary. It being said that from the time of his advent among them until his departure, there was less difficulty or disturbance than would formerly be met in a single week. General Butler the warden, remarked that "Reynolds was worth more than all his guards, in preserving good order among the prisoners." Even among the wildest and most wicked it was noticed that they would not indulge their evil propensities, when he was around, as at other times; thus showing the respect in which he was held. In consequence of this assistance to the officers and in appreciation of his deportment and bearing as a man, Marshal Shaughnessy and Warden Butler, did all in their power, without departing from the line of duty, to make him comfortable and help him in his writing. He had many difficulties to contend with in the winter time, having no shelter for his paper, or stand on which to write. We would think it a particular hardship to be obliged to nail our copy on the prison wall and, as we sat on a small stool facing it, write on a lap-board. In this manner Brother Reynolds has spent many a day in the preparation of matter for publication; the cold often benumbing his fingers, the dust blinding his eyes, and gusts of wind flurrying his paper all over the prison yard. For the

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last few months, the warden permitted him to occupy the guards' dining room, during the day, which very greatly promoted his comfort and enabled him to do much more work.

His health was good all the time, and but for the nervousness, which nearly always accompanies confinement, no change can be detected in him; from that a few days of liberty among family and friends will effect entire recovery. He says he never was happier, for he felt that he was suffering for a just cause, and had a living testimony that God was with him. Yet to a man of his temperament, fondly attached to home and family, the trial must have been a hard one; not only upon him but upon his heroic family, who have suffered equally in all but the loss of physical liberty. The patient, forbearing and uncomplaining manner in which they have helped to bear this cross, for Zion's sake, deserves the warmest praise from all. Their example of faith and integrity is an undying one to those who believe as they do, and of itself forever refutes the wicked imputation of the Supreme Court of the United States, that the principle for which they have suffered is not a fundamental and sacred one of a pure religion.

Efforts were made while Brother Reynolds was in prison to secure his pardon, Elder George Q. Cannon doing all in his power in that direction, but the President has turned a deaf ear to all petitions. Among those who have interested themselves in this respect, it is but just to record the manly effort of the marshal. Colonel Shaughnessy prepared a petition, setting forth the good character of the prisoner, and the material assistance his deportment and teachings among the prisoners had been to the officers in preserving order, etc. To this he secured the signature of Chief Justice Hunter, Associate Emerson and Attorney Van Zile declining, and forwarded it to Washington. Though nothing resulted from it, it is creditable to the officers who prepared it. But petitions are now not necessary, without executive clemency or special favors, Elder Reynolds has paid the penalty our country has imposed upon her children, who desire to serve God as well as the Constitution. He has proved himself a man of God; and though restricted in the exercise of citizenship, has manifested nobler qualifications for ciiizenship, than those who have degraded themselves by persecuting him for conscience sake.

WASHAKIE AND FRIDAY.

It appears to be a question in the minds of very many of the American people, whether the red man has the capacity for attaining unto a better life than that of a roaming savage; or whether he has any claims of humanity upon the superior race. Now, the sooner the public becomes acquainted with the true condition and capabilities of the aborigines, the sooner the so-called "Indian problem" will be solved; for it is hard to make a successful effort at genuine reformation in advance of an enlightened public opinion. The general estimate placed upon this unfortunate race has been based too largely, we think, upon the "History of the Murders of Early Settlers by the Savages," and upon the current literature of "Border Life," in which they are treated of as "red-skin devils," incapable of anything better than treachery aud inhuman cruelty.

If the Indian is not human, not susceptible of culture, why not devise a speedier, cheaper and more humane plan for his extermination than that of guarding him with soldiers, supplying him with bad whiskey,and just enough rations to keep him idle and worthless: and suffering him to die by degrees with loathsome disease? If he is human and capable of being civilized, why not drop him as a hobby of political gambling, treat him as a man, furnish the necessary

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means for educating him in common English, in industrial pursuits, and in cleanliness and morals? Among the many of the Indian race, we present sketches of two, who, under other circumstances might have made their mark in the world as intelligent and useful men.

Washakie is the head chief of the Shoshone or Snake Indians, a band of about twelve hundred and fifty, located in Western Wyoming. He regards railroads with superstitious awe, and could never be induced to board a train of cars, though he has been repeatedly urged to make a trip to Washington. That he enjoys a fair reputation, may be inferred from the fact that the military post and post-office, formerly known as Camp Brown, has been christened Fort Washakie; and a railroad station was also named in honor of this chief.

Wa-sha-kie signifies, in their language, "kills on the run;" and the Sioux, who formerly raided into his dominions, will probably acknowledge the name as applicable to its possessor. Six years ago a band of these marauders made a swoop upon the agency, shot the herd boy, and were making off with the horses, when Washakie discovered them. He mounted his horse, and, yelling to his men to follow, dashed in among the murderers, who were intent upon getting away with the stock, and killed and wounded several of them, single handed, with his revolver.

He is an adherent to the Mormon faith, and occasionally makes a pilgrimage to Salt Lake, the Mecca of Mormonism. He practices polygamy, and rules the harem with considerable firmness, although his two wives appear quite happy and contented. He recently lost two wives and several of his eighteen children. A mother-in-law who became somewhat intractable, he promptly despatched for "the happy hunting grounds." He will not suffer his men to abuse their women in his presence. At a Sun dance, a few years ago, a Shoshone ordered his squaw to go home and attend to some household duties. Being interested in the dance, she dallied, and he commenced beating her. Washakie ordered him to stop. He replied, "My wife must obey me," and struck her again. The autocratic chief enforced his dictum by deliberately shooting the offender on the spot.

He is sociable, respectful, and dignified in his conversation and dealings with white men, unless under the influence of liquor; he then becomes, at times, dictatorial and insolent.

Last summer Maj. Patten, then agent, made requisition on the chief for teams and teamsters to bring in their annuities from the railroad. It happened that Washakie had just returned from a visit to some of his white friends (?) where he had obtained a supply of "fire-water." He therefore told the Major that his men should not use their horses for freighting, that it would unfit them for the buffalo hunt. The agent replied that the department required them to do their own freighting, and that he must furnish the teams. "Patten, you're too fast," said the chief, striking him. Receiving a blow in return, he attempted to draw his revolver on the agent. Thus through the influence of whiskey, a tragedy was nearly enacted. Drunken rows ending in murder are of common occurrence among these people, as all who know anything about Indian life can testify.

Washakie has this season fenced about twenty-five acres of land and constructed irrigating ditches without any assistance from white men; and for the first time has saved hay for wintering his stock. Had this chief enjoyed the advantages of a civilized education, with favorable surroundings, might he not have become an enterprising and even influential citizen?

Prominent among the leaders of the Arapahoes are Black Coal, Sharp Nose and Friday. The northern tribe, of which Black Coal is the leading spirit, numbers about one thousand. These Indians have only been about five years off the war-path. Previous to that they carried on a kind of running warfare with roving bands of Sioux and Cheyennes, and made raids upon white settlers and emigrants. These chiefs say they are sick and tired of such a life; that they

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desire henceforward to travel the white man's road, and learn the ways of earning an honest living. A number of them have laid claims to homesteads, fenced garden patches, and some of them built corrals for their cows. According to the treaty stipulations, they are entitled to school buildings and schools, but no buildings have yet been furnished them, though they have repeatedly asked for them, and their children have shown themselves apt at learning.

Sharp Nose, like Washakie, is a polygamist. He is said to be one of the best scouts and guides in the Rocky Mountain country. Black Coal has but one wife, and seems to be a kind husband and an affectionate father. He manifests an anxiety that all his people, and especially the children, should learn the ways of civilization as fast as possible.

Friday, the interpreter for the Arapahoes, is about sixty years old, and has not a white hair in his head. A singular event of his early life has been of great advantage to him and his tribe. At the age of seven he and a playmate were rambling through the woods in search of birds' nests, when the Indians moved camp without missing them, and the boys were lost. A trapper named Fitzpatrick, on his way to St. Louis with his furs, came across the wanderers, captured Friday and took him along. At St. Louis he was put into a Roman Catholic school, where he learned to read. Seven years after this the trapper came across the tribe and inquired if they had lost a boy seven years before. A bargain was soon struck between the parties, in which the parents of the stolen child agreed to deliver seven horses for his ransom. On his return to St. Louis, Fitzpatrick had an interview with Friday, but finding that the boy was not willing to accompany him back to the tribe, he resorted to deception to kidnap him. He prevailed on the boy to take a short ride with him which proved, however, a rather long one, for he kept on till the tribe was found. The boy was delivered to the rejoicing parents, and the trapper received in return the horses agreed upon.

Friday says he felt glad on first meeting again with his own people; but when the thought of exchanging the better surroundings that he had enjoyed for a home for life in the filthy lodge, it overcame him and he wept bitterly. He soon, however, became accustomed to his former habits, and so he has wandered all these years with his tribe. Since the treaty with the tribe he has been under pay as a government interpreter. He has lately taken a homestead, has a splendid garden and a good corral. He is surrounded with his children and grandchildren, among the latter being Hayes, Grant, and Garfield, three very bright lads.—*Phrenological Journal.*

ASSOCIATION INTELLIGENCE.

THE QUARTERLY CONFERENCE of the Y. M. M. I. Associations of the Weber Stake of Zion, was held in the Ogden Tabernacle, on Sunday, January 16, 1881. A large congregation of young people was in attendance, Two meetings were held during the day. The forenoon was occupied in hearing reports from the Associations, twenty in number, all of which were reported, except one. It was decidedly the best conference of any held in Weber County. The presidents of the Associations were not only prompt in attendance, but they were capable of giving excellent reports of their Associations. When the reports were given, Superintendent Joseph A. West gave a general summary of the condition of the Associations, and some excellent remarks for the guidance of the officers. He was pleased to announce that the missionaries, Elders B. F. Cummings, jr., aud E. H. Anderson, with the Central Board, had visited every Association in the county, during the past six weeks, and a most enjoyable time had been experienced, which he knew would result in much good to all concerned. Lively,

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pertinent addresses were then given by Elders B. F. Cummings, jr., and Joseph H. Parry.

In the afternoon, after the opening exercises, the following interesting total statistics were read by Brother Zechariah Ballantyne:

Number of members on January 1st, 1881, 591; number of members at last report, 462; increase, 129; number of meetings held, 139; average attendance, 316; chapters read in the Bible, 4,968; chapters read in the Book of Mormon, 1,974; sections read in Doctrine and Covenants, 1,080; chapters read in other Church works, 4,624; total of chapters and sections read, 12,646. Cash disbursed, $114.20; cash on hand, January 1st, $148.75.

Greatest number of members, 77, North Ogden. Greatest increase in three months, 34, Huntsville. Greatest number of meetings, 14, Harrisville. Greatest average attendance; 46, Hooperville. Greatest number of chapters in Bible, 1,600, Huntsville. Greatest number of chapters in Book of Mormon, 608, Hooperville. Greatest number of chapters in Doctrine and Covenants, 382, Hooperville. Greatest number of chapters in Church works, 1,550, North Ogden. Greatest total of chapters, 3,300, Huntsville. Second total of chapters, 2,225, Hooperville. Third total of chapters, 1,850, North Ogden. Greatest amount of cash, $79, Fourth Ward, Ogden. Greatest average of reading per member, 118 chapters, Huntsville. Second average reading per member, 51½ chapters, First Ward, Ogden. Third average reading per member 48½ chapters, Hooperville.

The members of the Central Board were then presented and sustained, no change from the former being made except the appointment of Angus T. Wright as corresponding secretary, in place of Brother Ballantyne, who was released on account of duties in the Sunday School.

When the business items were transacted, discourses by President Wilford Woodruff and Elder F. D. Richards were given to the audience. The remarks were of a most edifying and instructive nature, calculated to lead the young to search history, and to study to obtain a knowledge concerning their duties on the earth. Their fatherly exhortations to the young men will not soon be forgotten by them.

The conference was adjourned for three months, to meet in the Ogden Tabernacle. Prayer by Elder E. N. Freeman. *E. H. Anderson, Sec'y.*

BOOK OF MORMON SUBJECTS.

NEPHITIC DISPENSATION.

(Historical Thread.)

Period, B. C. 600 to A. D. 421.

1. Zedekiah, king of Judah. (B. C. 600). 1 Nephi i. See Bible, II Kings xxiv.

2. Lehi's vision; his departure from Jerusalem; temporary home. (B. C. 600). 1 Nephi, i.

3. Return of Nephi and his brothers to Jerusalem for the records. 1 Nephi, iii, iv.

4. Nephi's second journey to Jerusalem; Ishmael's family; rebellion in the Wilderness. (B. C. 600). 1 Nephi, vi.

5. Lehi's vision of the "Man in white robes;" "The Tree;" "The River;" the "Rod of Iron;" and the "Spacious Building." (B. C. 600). 1 Nephi, viii.

6. Lehi's prophesy concerning (*a*) John the Baptist; (*b*) concerning Christ's baptism by John in the river Jordan. (B. C. 600). 1 Nephi, x.

7. Nephi's vision concerning Mary, the mother of Jesus. 1 Nephi, xi, xii, xiii, xiv.

8. The Director or Ball; continuation of the journey; second temporary home. 1 Nephi, xvi.

9. Eastward journey; arrival at Bountiful, (Arabia Felix). (B. C. 592). 1 Nephi, xvii.

10. Birth of Joseph and Jacob; construction of the ship; departure for the Promised Land at about thirty degrees north latitude; ocean journey; landing in Chili, South America, about thirty degrees, south latitude. 1 Nephi, xvii, xviii.

[*Concluded next month.*]

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THE CONTRIBUTOR.

The Glory of God is Intelligence.

VOL. II. MARCH, 1881. No. 6.

MEXICO AND THE MEXICANS.

V.

RETAINING our position on the east tower of the great cathedral we continue our observations. Leading in a westerly direction from the southwest corner of the Alameda, mentioned in number four, is an unusually broad street, terminating at the outskirts of the city, where commences the Paseo, leading to the castle and grounds of Chapultepec.

The Paseo is the drive much used by the aristocracy of the capital. It was greatly improved, indeed almost entirely re-arranged by the Princess Charlotte, during the brief supremacy of the Empire, under Maximilian. From where it turns, slightly toward the west from the street named, to Chapultepec, is a distance in a straight line of about one and a half miles. The width, including a sidewalk on either side, is probably ten rods. The drive is well graded, rising to a rounded elevation in the centre, while the walks are smooth, and tolerably well shaded by a variety of trees, planted along the inner and outer edges of the same. Some of these are of good size, and probably of fifteen or twenty years growth, while others, mostly eupalyptics, tall, slim, bark-shedding trees, with long, narrow leaves, are of more recent planting, and at a distance much resemble our Lombardy poplars. They are, however, in this climate, evergreens. The ash and cottonwood now, January 1st, have foliage about half grown, fresh, green and beautiful. They, with other similar varieties, attain full leaf during February. It would be difficult for a person from the north, accustomed to the sharp change of the seasons, to tell in this country by the indications of vegetation, when the winter ceases or spring begins.

Between the horse-railway lines, which are located on either side of the Paseo, and the sidewalks, are deep, narrow, sluggish canals, from which Indians, following the primitive customs of the country, draw water with buckets having ropes attached for hoisting purposes. Thus the necessary water for sprinkling the carriage way is secured. At this end of the left hand walk, at a point where it is intercepted by a broad, dusty, unkept road, leading south, are placed, as posts in the ground, several large sandstone columns, evidently of Aztec workmanship. They are six feet in length by eighteen inches in diameter, and in appearance are exactly like four huge cable ropes bound together; each terminating at the top, however, with the form of a rudely cut, ill shaped, unhandsome male or female face. The mouth of one, with protruding tongue, we found to be, by actual measurement, just nine inches wide, while the extended, unruly member was half that wide. Another, representing the face of an aged man, is made hideous by the large eyes and grinning teeth. The features of those representing the softer sex, are but little more attractive. We noticed a number of these singular looking columns lying around unset, as though of no use whatever, and we thought that even one of them would add much to the already excellent collection of our home museum, and would likewise afford real pleasure to the venerable curator of that growing

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institution. Immediately to the right of these, and at the junction of three streets with the Paseo, and in the middle of the latter, stands an equestrian statue of Charles the Fourth, of Spain, in bronze. It was cast in Mexico, A. D. 1802, and weighing forty-five thousand pounds is huge and awkward, unchaste in design and rough in execution. The horse is ill shaped, having a clumsy, ungraceful and unnatural attitude, while the rider, with flowing hair, wreath-bound brow, Roman nose, protruding chin, depressed mouth and high cheek bones as features, and ponderous shoulders and lower trunk wrapt in a flowing cloak, not unlike a blanket, reaching only to the bare lower limbs, and sandal clad feet—looks more like an Indian warrior equipped with a scroll in the right hand, and a stirrupless saddle for a seat, than a Spanish monarch of the waning years of the seventeenth century. If the statue does the original justice, we can but admit the decline of Spain, in noting in contrast the remarkable manly beauty and intellectual power of her great adventurer Cortez, whose stage of action was the battle fields of Mexico, three hundred and sixty years ago.

As represented by an oil painting now in the National Museum of the Republic, executed in 1525, Hornando Cortez was much more than ordinarily fine looking, both as to form and feature. The expression, though softened by the abundant auburn hair and large blue eyes, indicates, nevertheless, strong resolution, backed by indomitable courage. History, while casting around his acts the gloomy lines which ever darken the memory of the religious fanatic, gives him credit for both.

At the distance of a quarter of a mile from the statue above mentioned, the Paseo curves to the right and left, forming a complete circle, in the centre of which, surrounded with a neatly kept lawn, enclosed with round stone posts firmly placed in the ground, and from which is suspended a large cable chain, stands a rather imposing red sand cut-stone monument, erected by order of the ex-president Porfirio Diaz. The base of the monument is probably twelve feet square, and rising about the same height is graced upon each of the four corners with a very finely executed life size statue in bronze. Two of these represent eminent historic characters, the first being that of the friar and historian Las Casas, and the other Marchena, the friend and companion of Columbus. Of the illustrious lives of the remaining two I may possibly learn something after leaving Mexico. I fear I shall not while remaining here, for, judging from past experience, resulting in repeated failures when seeking information, we would conclude that it is not in good taste, at least not fashionable for people here to know in whose honor monuments are erected, or whom paintings or statuary are made to represent.

Questions propounded regarding such matters nearly always meet the same reply, *quien sabe* (don't know). The upper column of the monument is perhaps six feet high, and as many in width, being also square. Upon the top of this is an exceedingly fine life size bronze figure of Columbus. At his left foot, partially wrapped in the folds of drapery held in the left hand, is shown a large globe. The right hand is extended eastward, while the earnest, half melancholy gaze is in the same direction, giving the impression that the great navigator, having found what was thought to be the "new world," became "home sick" and desirous to return at once to the old.

On the north side of the lower base is an artistic scene, likewise in bronze, of a tropical forest, amidst the thick foliage of which, nude Indian forms of men and women are seen, some of them falling over the prone timber, while others are being carried away, as all seek to flee panic-stricken, from the ships of the white man, just seen through an opening in the trees, as they sail upon the calm ocean beyond. There is something ominous in the exhibition of such abject fear in the midst of such peaceful surroundings; the realization of which is represented by the scene depicted on the south side of the monument, where the half tamed, half clad, sorrowful sons of

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the forest, in slavery to the inexorable Christian, are building a huge cathedral, and learning, against their will, the arts of civilization, and a worship that crushed conscience and gave no choice.

On either side of the Paseo, and about one hundred feet apart, are erected substantial ornamental stone piers, between which are massive seats of the same material, more durable than comfortable. In Mexico, as in France, Sunday, after the celebration of the morning *Mesa*, (mass), is devoted to pleasure; and on that day, therefore, the drive and walks of the Paseo are crowded with gay equipages and flashy "beaux" and "belles." For Mexico, like other countries, has a supply of brainless fops and inartistically painted girls; a class who seem seldom to emigrate or die early.

We have at home a few of that kind, known as the "paper collar brigade," who ply their trade mostly on foot, thereby more conveniently arranging themselves in line, when meetings are dismissed, so they can gaze sober, sensible and modest people out of all countenance. The foot brigade of the same class here are not much different from those at home; perhaps more numerous and somewhat bolder, for after staring a lady out of all countenance, it is no unusual thing to see crowds turn round and gaze at the retreating form as long as it can be seen.

Now, a few lines in memory of the Mexican equestrian man of style, who probably has no equal, in his peculiar line of gaudy show, unless, indeed, it be the knight of the sawdust arena. His horse, unless imported, is small, wiry, active, and wears a bridle which glitters with gold and silver mountings, both inlaid and embroidered, even sometimes jeweled, costing the owner or his creditors—more frequently the latter—from two hundred and fifty to seven hundred and fifty dollars. The saddle must in every way correspond; being, as to the leather portions, a perfect maze of rich embroidery work, while the solid portions of the tree are bound with the precious metals. At the bow is suspended, in magnificently wrought holsters, a pair of navy, silver-plated Remington or Colt pistols; while behind, the saddle is fastened, by means of gold or silver cords attached for the purpose, the brilliant, fancy striped everlasting "sarapa," the long fringe of which dangles within a few inches of the ground. Beneath the sarapa, the flowing, rear saddle-skirts, of black bear or spotted tiger skin, extend an equal length. The rider—how shall we describe him? A frame of vanity unsurpassed! If he could be bought at actual value and sold for what he thinks he is worth, what a splendid profit would be realized by the transaction! The dividends on "watered stock" would be nowhere. Just see the attitude of manly grace assumed by the knight of the silver spurs, as his handsome face brightens under the changing lights as flashed from the bright gold laces, covering, above and below, the broad rim of his hundred dollar sombrero. Note the closely fitting short coat, cut well back to show, from under the low cut vest, the jeweled shirt front. See how the pantaloons, fitting like the costume of a circus rider, sets off the form, manly or otherwise. Adown each lower limb, from the waistband, are affixed a double row of brightly polished *reales* or silver buttons, interlaced between with a chain of the same material. Around the waist, suspended from a broad belt, or a sash, is a sabre on one side and a pistol or dagger on the other. The steed, under pressure of the whip and spur, prances, snorts, foams, and fairly trembles, as with dignified, self-poised rider, he wheels into the line of the brigade to which he belongs—fifty of such is a small turn out—and receives the admiring glances of not less gayly attired ladies as they glide along in their fine carriages. And this is fashion at the capital of Mexico, called by some writers the Venice of America.

For quiet repose and peaceful meditation, the cypress groves of Chapultepec afford perhaps the most attractive features of any spot near the city. The castle, located on the abrupt rocky hill is quite massive and imposing. It has recently undergone many improvements of a desirable character, which add much to

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the beauty of the place. Here is the National Observatory, a position well chosen, healthy and beautiful, while affording the most attractive view of the surrounding country.

Between it and the end of the Paseo, leading to the capital, stands a monument of gray sandstone recently erected to the memory of the national cadets, who, refusing to retreat, fell in battle September 12, 1847, when our countrymen, under General Scott, gained the victory which led to the surrender of the capital a few days later. There are in the park probably not less than a thousand fine cypress trees, whose planting by the Toltecs (Nephites) antedates, perhaps many centuries, the rise of the Aztec empire. Some of these are nearly fifty feet in circumference, and from one hundred to one hundred and twenty-five feet in height, with huge limbs extending all around to a great distance, and being always clad with dry, bronzed, and fresh green leaves, mingling with drooping silvery mosses, form the most enchanting bowers imaginable. The arrangement of these trees is in groves and double rows, sometimes crossing at right angles and affording splendidly shaded narrow avenues. An exceedingly fine spring of pure water gushes from the rocks of the south side of the hill. Three hundred and seventy years ago the waters of this spring were conveyed by the Aztecs to the city, through an aqueduct of masonry constructed for the purpose. A portion is now forced with a steam pump for use in the gardens of the palace above; while the remainder still flows to the capital.

Half a mile or less, in a westerly direction, still stands, in a good state of preservation, the "Old Mill," around which raged the storm of shot and shell, when, on the eighth of September, 1847, the battle of Molino del Rey resulted in victory for the American arms. To the right of this, the valley, as it extends, becomes much narrower, but more abundantly covered with trees, among which, at the distance of about two miles, towering above its neighbors, can be seen the old historic cypress, known as the "Tree of Cortez," which is believed to have stood the storms of fifteen centuries. Beneath the friendly shadows of this old tree, Cortez, at daybreak of the morning following the disasters of Noche Triste, meditated upon the sad past, while still harassed with gloomy forebodings of the future. Here, with a brain racked by conflicting emotions, the man whose destiny it was to place a foreign yoke on the neck of a fast falling nation, hacked with his saber the spongy, yielding bark of the tree that bears his name, and, still living, points to that dark night, three hundred and sixty years ago, when that fearful battle was fought in the Lake, and upon the causeway of Tlacopan.

Attempts having been made to destroy the tree with fire, the government has caused it to be enclosed with a substantial iron fence. The great adventurer standing, with a perplexed but still determined look upon his face, under this historic tree, with the mountains as a background, and the moon emerging from behind a bank of dark clouds, has been represented in featherwork, by an Indian artist. As a specimen of native art, this picture is really remarkable, while the effect produced by the beautiful feathers, as the light falls upon, and changes their hue, is wonderfully brilliant.

The chain of mountains encircling the valley increase in height and abruptness south of the city, but is nevertheless cultivated wherever possible; the indigenous *maguey*, growing where less hardy plants entirely fail. Numerous towns, villages and quaint hamlets nestle among the foothills, while others are located away up on the mountains in little nooks and corners protected by extinct volcanic peaks.

Beyond the limits of the city proper, on the plain intervening between it and the higher mountains, is the nearest approach to a forest of anything in the valley of Mexico. Here were located the once famous "floating gardens" of the Aztec capital. They still flourish among the trees, are very productive, but no longer "float," owing to the retirement, years since, of the lake upon which they formerly moved. Flowers in great vari-

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ety are grown in these gardens, in rich profusion, and when tastefully arranged by Indian men, women and children, find a ready sale at the floral market of the city. But the price realized is very insignificant. At the time of the conquest the people of Mexico were notably in advance of those of civilized Europe in the cultivation of flowers, and the Indians, notwithstanding all the sorrows and afflictions through which they have since passed, still maintain, in this particular, their love for the beautiful.

The canal into which flows the Rio Tezcuco passes through these gardens, and is the means by which their produce is conveyed to the market of the city. Beyond is the Paseo de la Vega, near which was fought, August 20, 1847, the battles of Contreras and Cherubusco. Thus the reader has followed us entirely around, while we have briefly sketched a few of the many interesting places remaining attractive in the historic valley of Mexico, which was the cradle and the grave of millions who lived and died ages before the bright volcanic flames ceased to glare upon its mountains and plains.

May peace prevail upon the soil, beneath which reposes the ashes of the fathers, until the hearts of the remnant of Joseph shall be enlightened and cheered by the divine rays of the Gospel of Christ. *Moses Thatcher.*

EVAPORATION.

If a wet cloth or a pan of water is exposed to the air for some time, all the water will disappear, but still it must exist in some form or other, as substance of any kind cannot be turned into nothing, but may be made to change its form so that we can with difficulty recognize it. In the case just mentioned the water has been turned into a vapor. But this same thing can be better illustrated by exposing to the air a little alcohol, or better still, ether, and in a short time the whole will disappear in the form of vapor, but in this we can recognize the presence of the alcohol or ether in the air from the smell that is given off, and in fact when we smell these liquids at all, it is not the liquid itself, but the vapor that arises from it.

But liquids are not the only substances that may become vaporized, for in camphor, musk, and others, the vapor arises at once from the solid, without first becoming liquid, and even from ice which is nothing but solid water, a vapor will rise without first melting it. Evaporation will be promoted by removing pressure from the liquid surface. There is always pressing down upon all surfaces at the level of the sea, about fifteen pounds of air on every square inch. Now when water arises as vapor, the molecules or smallest particles of water are raised against this weight, and to do this some force is required. When, therefore, some of this air is removed, the same force acting will throw off or raise into the air as vapor, more of these molecules, and will do it also more rapidly.

The force that changes a liquid to a vapor, as explained in the last paragraph, is heat, as every one knows, since clothes hung out in the open air, or pools of mud and water, will not dry so soon in winter as in summer, so when we wish to dry a wet cloth very rapidly, we always place it near the fire.

The term vapor is most erroneously applied to the gases of those substances that we are accustomed to see generally in a liquid state like water and mercury; but the term gas refers to those substances that we commonly see in neither the liquid nor solid state, as for instance, the air we breathe, composed of oxygen and nitrogen, and some of these have not been reduced to any other state by any means devised; so when this is the case they are called permanent gases, as oxygen and nitrogen, but not carbonic acid gas, which with great cold and pressure can be reduced to the liquid, and even to the solid state.

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Evaporation may take place at almost any temperature, but there is, however, a point below which no evaporation will take place. The atmosphere is said to be saturated, when it contains all the vapor of water it can hold, for at a given temperature, there is only a certain quantity that can be contained in a given bulk of air. Now if the temperature be raised the air will hold more, or if lowered it will hold less. It was on this principle that fogs, clouds, rain and snow were explained in some former articles.

If we wish to reduce vapors and gases to the liquid or solid condition, we must employ a course directly opposite to that used to raise them to this gaseous condition. In the first place we must use pressure, in order to bring the molecules together, so as to form the more compact liquid. Since heat favors evaporation, when we wish to produce the opposite effect, we must use as little heat as possible. So by applying these two, pressure and cold, many gases have been reduced to the liquid and even to the solid state; and it may be, that by employing greater pressure and greater cold, that the permanent gases already mentioned can be reduced to the liquid state, and in fact this has lately been accomplished on some of them.

Whenever any liquid evaporates it is always accompanied with a great loss of heat, which is not sensible to the touch, as we see in a kettle of boiling water. Heat must be applied to raise the water to the boiling point, but after that all the heat is used to transform from a liquid to a gas. There are many common illustrations of this, as for instance, when the hand is dipped into alcohol or ether, and then exposed to the air for a few moments, cold is immediately felt. Here the rapid evaporation, can not take place, without a great expense of heat, which is, of course, taken from the hand, and this produces the sensation of cold. When a person comes from a bath, he soon becomes cold and so continues until the water dries off from the body. As the body is covered with little drops of water, there is a large evaporating surface exposed to the air, but the heat to produce this evaporation is taken from the body. In Mohammedan countries in former times, it was customary for pious people to place jars, made of porous material, and filled with water in the niches of walls along the roadsides, so that the thirsty traveler might drink. But water thus placed would soon become warm, if it were not for the porous vessel in which it is placed; for through these pores, the water would gradually make its way to the outside of the vessel, and there it would evaporate, and in order to do this, it must absorb the heat from within, thus keeping the water, always cool. In the Eastern states, the temperature in summer is very little if any higher than we have here, yet the heat is far more oppressive. There, in consequence of the frequent rains, the air is always laden with moisture, so that it might be considered as almost saturated, and hence very little evaporation can take place, and what does take place goes on very slowly; but here, we have a very dry air, very seldom saturated, so that evaporation goes on rapidly. The perspiration, that collects on the body is then rapidly evaporated, but at the expense of the heat of the body.

This principle of producing cold by evaporation, has been employed in manufacturing ice artificially. One simple apparatus is that of Leslie, though this method would not be employed in making ice in large quantities, but simply as an experiment. Sulphuric acid has a great affinity for water, and will absorb it readily from the air. So if we place a little water and also some sulphuric acid, separate from each other, under the glass receiver of an air pump, and exhaust the air, so as to remove the pressure, the water will begin to evaporate, and at the same time lose heat, but as fast as the water turns to vapor, it is absorbed by the sulphuric acid, and, thus, room is given for more to evaporate, and so this continues until the temperature of the water is reduced to the freezing point. This experiment can not always be successfully performed, for reasons not very well understood.

A tube may be filled with water and

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placed in alcohol or ether, and then by blowing with a tube into the ether or alcohol so as to expose as much surface as possible to evaporation, the water will soon be frozen, and even mercury can be frozen, by placing it in ether under the receiver of an air pump and then exhausting the air, so as to make the evaporation go on still more rapidly than in the former case. When carbonic acid gas is reduced to a liquid state by great pressure and then suddenly exposed to the air, it begins immediately to change to the gaseous state, but so rapidly that only a portion of it is changed, the rest is frozen, and left behind as a white snowy looking solid, frozen because its heat was taken away to evaporate the other portion of it. Machines have been made on this principle, so as to produce ice in large quantities even in the hottest regions of the globe, where ice is never seen produced naturally.

All the heat, drawn from whatever source, whether from the air or from some artificial source, and used in turning liquid into gas, still exists in the gas, but is not sensible to the touch, and hence is called latent heat, but just as soon as the gas returns to its former state, that of a liquid, it gives off the heat that it held in a latent form, but it now becomes sensible. So when fog and clouds are formed a great deal of watery vapor is condensed into little globules as explained in a former article, and at the same time the latent heat becomes sensible so as to make the air warmer than it would be otherwise. This same thing is illustrated in the falling of rain and snow; though in the last case the change goes through two stages, first the liquid and then the solid, so that the amount of heat given off is even greater than when rain falls. When dew collects on grass, it serves as a protecting mantle to keep in the heat, as it is the cold surface of the leaf that condenses the moisture on its surface from air next to it, and as soon as condensation takes place, heat is given off, so as to keep the heat from becoming too cold. The principle on which all these facts depend is very simple, as we see in a hot stove, which can not cool off without heating up the surrounding air.

Were it not for the latent heat in the vapor of water, the climate of the globe would be far different from what it is, for the air laden with moisture is carried north and south of the equator, and when this moisture falls in the shape of rain or snow, it gives off the heat that it stored away at the equator, and carried away with it, so that not only the regions north and south of the equator were benefited by it, but also the countries at the equator, since there they have more than they need, and not enough farther north and south. *Quebec.*

LEAVES FROM THE TREE OF LIFE.

SIXTH LEAF.

COMPARISON of the various sects of modern Christendom with the Church of Christ as established by Jesus and his Apostles, which was briefly described in the preceding article, will show that there has been a wide and remarkable departure from "the faith once delivered to the saints." It is contrary both to scripture and sound reason to think that Christ would set up two or more discordant religious systems to distract mankind and cause strife and contention. "God is not the author of confusion" There is but one straight and narrow path that leadeth unto life. The mind of God is one; the minds of men are various. The fact then that there are various opposing religions in the world is conclusive evidence that men have been engaged in their invention. It is also clear that they have established very imperfect imitations of the true Church of Christ.

The departure from the order, doctrine, ordinances and spirit of primitive Christianity commenced at a very early period. Contentions began to creep in among the

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early saints, and they soon commenced to array themselves in factions, some being of Paul, others of Apollos, others of Cephas, etc. And the inspired leaders of the Church foresaw the great apostasy which would take place, as may be seen from their epistles. Paul declared that the day of the Lord's second advent would not dawn until a "great falling away" should occur. He described the condition of apostate Christendom when the people "would not endure sound doctrine," but would "heap unto themselves teachers, having itching ears;" when "doctrines of devils" should be taught instead of the pure Gospel; when they would have "a form of godliness, but deny the power thereof;" and Peter declared that false teachers would arise in the place of the duly authorized servants of God, and bring in damnable heresies; who "through covetousness would make merchandise" of the souls of men; and by whom "the way of truth would be evil spoken of." This "mystery of iniquity" had already begun to work even in their day, and rapidly increased after their departure.

The combined powers of the world, the flesh and the devil made such inroads upon the Church of Christ that, by the time when John the beloved disciple was banished to the island of Patmos, where he received that great vision known as the Book of Revelations, only seven branches of the Church were worthy of divine mention, and some of them had become so corrupt that terrible denunciations were hurled against them, and they were threatened with complete rejection. In that same vision the inspired Apostle beheld the utter and universal apostasy of the Church and the spread of spurious Christianity until *all nations* were "made drunk with the wine of the wrath of the fornication" of Babylon, "the mother of harlots and abomination." Instead of the chaste Church of Christ, clothed with the sun, the moon under her feet and the crown of twelve stars upon her head, the scarlet-clothed imposter, sitting upon the beast, grasping a golden cup full of filthiness for the whole world to drink. Regal pomp and state power, instead of the solar glory of the Melchisedec and the lunar rays of the Aaronic priesthoods, with the stellar crown of the Apostleship shining at the head! Mystery instead of light! Painted gaudiness instead of modest purity! Names of blasphemy instead of that one sacred name at which every knee should bow!

When the lights that Christ kindled on earth to lead mankind in the only true way were put out by the hands of murderous men, darkness overspread the world, and "gross darkness covered the people." Errors multipled. Heresies sprang up like rank weeds. The spirit of Christ gradually withdrew. And when what was left of the form of Christianity became allied to the softened paganism of the Romish Empire, the angels looked down from afar upon another triumph of the Arch Adversary, who rules as the Prince of this World, and reigns in the hearts of the children of disobedience.

The Papal church, seated upon the Romish State, was fitly prefigured by the woman upon the beast. The Church of Christ was gone, without even a shadow of its presence to be seen upon the earth. All nations were blinded and intoxicated by the mystery and abominations, the heresies and perversions, the pomps and vanities of this spurious ecclesiastical system, with its Popes and Cardinals in the place of Apostles and Prophets, its priestcraft in the place of the priesthood, and its force, bloodshed, cruelty and lust in the place of the love, liberty, peace and charity of the departed Church of the Redeemer.

After a time came the Reformation. Protestants against the tyranny, falsehood and gross villanies of this blasphemous hierarchy sounded aloud the story of her abominations and shook all Christendom with the force of their eloquence. Anathematized and excommunicated from the Mother Church, they established new churches, discarding many errors but retaining as many more. Still further "reformations" were inaugurated, originating more churches, and thus sects produced sects, and as religious liberty increased so religious systems multiplied,

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until the term Christianity covered an incongruous mass of discordant elements, representing all shades of human opinion, without a single authoritative voice deputed of heaven to harmonize and bring them into order. For, though immense good accrued to the world through the exposure of error and the unfolding of truth, which were the consequence of the Reformation and its successive developements, and though many excellent men spent their lives and suffered cruel deaths for principles of righteousness, yet there was no direct communication established between them and the heavens, and that authority by which the Apostles administered for and in behalf of the Father, the Son and the Holy Ghost was still unrestored to man. There was no inspired prophet, no gifted seer, no appointed revelator through whom the will of God could be made known. Therefore the ordinances of the gospel could not be administered acceptably to God, and all such ceremonies as were established among the various sects were of necessity void and without virtue in heaven.

So the world rolled on, and men framed religions, all containing some truth as well as some errors, and many persons who would have done well in advocating what they believed to be right, in their own names, undertook to assume the name of the Trinity, and to officiate as though authorized by Jesus Christ, while they openly admitted that there had been no communication from on high for centuries, and maintained that the days of revelation were gone for ever. And thus the effects of Mystery, Babylon, the Mother Abominations, were felt directly or indirectly throughout all the nations professing to be Christian, and millions upon millions of mistaken souls passed behind the vail without receiving the principles and ordinances of salvation, and the living and the dead were left in the spiritual darkness of centuries of apostasy to wait until the dawning of the great and last dispensation, the times of restitution, when the crowning act of God's mercy to man should be performed, and the ushering in of the Millennial day should bring again to the world, with increasing glory, the gospel, the priesthood, the blessings and the powers of all former ages, for the salvation of the human race and the permanent establishment of the Church and Kingdom of God, no more to be thrown down for ever.

C. W. Penrose.

TRAVELS IN ITALY.

VI.

FLORENCE.

THE railway journey of eighty miles from Bologna to Florence is over what is called the sub-Apennine mountains, and embraces a variety of picturesque scenery. The road rises in the mountains to an elevation of over two thousand feet, and in the ascent crosses the river Reno many times. The canyon leading to the summit is a narrow winding defile, the points of the projecting hills being pierced by upwards of forty tunnels, through which the train passes within a period of about three hours. The southern slopes of the Apennines, overlooking the beautiful plains of Tuscany are highly cultivated and very productive. The view of the undulating plain, containing the homes of a great population of the most industrious of the sons of Italy, is one of surpassing beauty. The little villages that are clustered on the banks of streams have an appearance of neatness and thrift, while the towering dome of the great Cathedral, which glistens in the distance, like burnished gold in the sunshine, is the star of promise that indicates the site of Florence, "the beautiful," the most lovely city of Italy. As we approach the town our hearts are filled with pleasurable anticipations of the wonderful galleries and halls and churches, famous in the world since the times of the Medicis.

While in ancient times Rome was the

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grand center of Italian development, since the middle ages, Florence has been the focus of intellectual life. The modern language and literature of Italy have chiefly emanated from Florence, and the fine arts have attained the zenith of their glory there. An enthusiastic writer and Pope of Rome, did but simple justice when he inscribed the following: "Who can describe the enchanting view of this art-city of Tuscany and the world, Florence, with its surrounding gardens? Who paint the distant horizon, from Fiesole smiling at us with its fair towers, to the blue ridge of the Lucchese mountains standing out against the golden background of the western sky? Here everything betrays the work of generation after generation of ingenious men. Like a water-lily rising on the mirror of the lake, so rests on this lovely ground the still more lovely Florence, with its everlasting works and its inexhaustible riches. From the bold airy tower of the palace, rising like a slender mast, to Brunelleschi's wondrous dome of the Cathedral; from the old house of the Spini to the Pitti Palace, the most imposing the world has ever seen; from the garden of the Franciscan convent to the beautiful environs of the Cascine, all are full of incomparable grace. Each street of Florence contains a world of art; the walls of the city are the calyx containing the fairest flowers of the human mind;—and this is but the richest gem in the diadem with which the Italian people have adorned the earth."

Florence is situated on both banks of the river Arno, and the two parts are connected by six bridges; along the banks on either side is a broad and level drive called the Lung-Arno, where in the evening may be seen hundreds of fine equipages, containing the elite of the visiting and residential population; who throng upon the river's banks to enjoy the cool, perfume-laden breezes from the hillslopes and the valley.

The chief attraction of Florence is the art collection of the Uffizi and Pitti Galleries and of the Academy of Fine Arts. The thousands of paintings, all selected from the best works of the artists that produced them, which hang upon the walls of the many noble saloons and adorn the long and lofty corridors, if placed side by side would measure several miles from the beginning to the end of the line; hundreds of landscapes that represent all the scenes from the frozen poles to tropic climes; hundreds of portraits of famous men from the beginning of the world to modern times; hundreds of historic paintings that commemorate the greatest events of all ages, and miles of sacred characters from the first man to John the Divine, besides hundreds of later Catholic saints, whose memory is thus perpetuated on the canvas of their artist admirers of all generations down to the present time.

The most interesting and remarkable saloon of the Uffizi gallery is the Tribuna. It is an octagonal room, upon whose walls are paintings of such renown that their value exceeds the means of many a kingdom to purchase. The "Madonna and Child," by Raphael, is one of the great master's very best paintings; his St. John is also remarkably fine. The sculptures are not less beautiful, being a collection of ancient works, that have no equals in later times; among them Venus di Medici, Young Apollo and the Wrestlers. In the various halls and saloons are arranged in order, the collections of the great masters in one room, and collections of the Tuscan, Venetian and Lombard, Dutch, Flemish, French and German schools in others.

The cabinet of Gems is a saloon borne by four columns of Oriental alabaster, and four of verde antique. It contains cases in which are shown upwards of four hundred gems and precious stones, once the property of the Medici; among them a choice casket of rock-crystal, with twenty-four scenes from the life of Christ upon it. Passing from the chambers of the Uffizi gallery, we enter a passage-way that leads clear across the Arno, and considerable of the town, to the Pitti Palace. This passage is a lofty corridor or hall, the walls of which are embellished with original drawings, engravings, some paintings and Florentine and Gobelin tapestries. The passage is nearly

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half a mile long, and is, at no point of the entire distance, lacking some artistic decoration.

The Pitti Palace is a striking structure conspicuously situated on an eminence. It is a massive building of cut blocks of stone, left rough, except at the edges. It is partly surrounded by the Boboli garden, which is a marvel of horticultural skill. It has been the residence of the reigning monarch since the sixteenth century, and is now the home of King Humbert when he visits Florence. The picture gallery is situated in one of the wings, on an upper floor, and is one of the most select and valuable in Europe. It is arranged in saloons named as follows: The Iliad, Saturn, Jupiter, Mars, Apollo, Venus, Ulysses, Prometheus, Justice, Flora, etc. Each of these contains upon its walls the choicest paintings of the best painters of the middle ages and modern times; there being none of subordinate merit admitted. There are also in each room fine mosaic and onyx tables, with many of oriental woods petrifactions and porphery. Some bronze sculptures also are seen, among them a very fine one representing Cain and Abel. In the Flora saloon is the celebrated statue of Venus, by Canova.

Of all the five hundred paintings in this famous gallery, perhaps none is more universally admired than that well preserved group of the holy family, by Raphael, called the "Madonna della Sedia," or Madonna of the chair. It represents the mother of the Savior sitting with the infant in her lap, and John the Baptist, as a child, standing at her knee. The perfect, motherly expression of the Virgin, and the vivacity of the round healthy child win all hearts, and cause the multitude, who pass through the saloon daily, to stop and admire. There is always a crowd before it.

The Palazzo Vecchio, the ancient seat of the Signoria, the government of the Florentine republic, and afterwards the home of Cosmo I, one of the Medicis, is now used as a town hall. It is a fine building, possessing within and about its walls, many interesting relics of the palmy days of Tuscany. In the square before it, in which has always centred the principal business of the city, the renowned Savonarola, and two other monks of his order, were burned at the stake, in 1498, for propagating advanced doctrines, which living after them, culminated in the great Reformation of 1520.

De Vallibus.

THE NEPHITES UNDER THE JUDGES.

II.

THE heresy of Nehors took deep root in a large western city called Ammonihah. Its chief rulers, judges and other leading men were strong in that faith; so strong that they lived entirely according to the lust of their eyes and the corruptions of their hearts, in the Satanic belief that all would be saved through the illimitable mercy of God—good and bad, saint and sinner. They swept away all incentives to lives of righteousness and sinned, apparently, that grace might abound. Through Alma's preaching some few were converted to the truth, but these were either driven from their homes or martyred by fire through the devilish malignity of the ruling classes. Alma and his companion, Amulek, were first thrust into prison and then cast out of the city, after which the whole population gave themselves up to their pet iniquities. Next year, as Alma had foretold, the city was captured by the Lamanites and burned and its inhabitants utterly destroyed. For all this the pleasing errors of Nehor were not eradicated, but still found place in the hearts of many who loved sin and had no pleasure in righteousness.

The increasing indifference of the people to the law of heaven caused Alma to resign the judgment seat, so that he might devote his entire time and energies to the preaching of God's holy word. He held the office of Chief Judge eight

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years, and when he resigned he selected a prominent elder of the Church, named Nephihah, for his successor. This choice was confirmed by the united voice of the people. It was during Nephihah's rule that the destruction of Ammonihah by the Lamanites, above referred to, took place.

In the seventeenth year of the Judges an Anti-Christ, named Korehor, disturbed the peace of the people. He was a vile impostor, who, inspired of Satan, knowingly deluded those who listened to him. It may be truthfully said that he denied everything of eternal value—he denied the existence of God, the coming of Christ, the necessity of an atonement and immortality of man. "Let us follow the desires of our own hearts, let us eat, drink and be merry, for tomorrow we die and that is the end of us," was the burden of his doctrine. Numbers believed in his words and were thereby led into all manner of lasciviousness and folly. His end was a terrible one. Being brought before Alma and Nephihah, he blasphemously and vauntingly demanded a sign. Ultimately, when patience had ceased to be a virtue, a sign was given to him. He was struck dumb by the power of God, through Alma, and from thenceforth he wandered from door to door begging his bread. A few days, or at most, a few weeks afterwards, he was run down and killed by a crowd in a city of the Lamanites, a sect of Nephite dissenters who luxuriated in another pernicious form of false doctrine. Their heresy consisted in denying the Christ and esteeming themselves as the special favorites of heaven, created to be saved while the rest of mankind were born to be damned. Nor could the preaching of Alma and other leading authorities and High Priests of the Church, move the majority from their egotistical errors. Those who repented at the sound of the Gospel proclamation, were expatriated by their more sin hardened fellows, and had to flee to the land of Jershon, whose citizens kindly provided them with homes and the necessaries of life. The unrepentant portion of the Lamanites turned traitors to their country, joined the Lamanites and invaded Jershon, but they were disastrously defeated by Moroni in a fierce battle, and the remnants that remained (like the followers of Amlici) were absorbed into the Lamanitish race, the common grave of all Nephite traitors and apostates.

One of the vilest, most treacherous and ambitious characters that ever cursed Ancient America, next stands forth as the enemy of the Nephites, through whose treason and apostasy thousands on thousands of the house of Israel met violent deaths and premature graves. His name was Amalickiah, a descendent of Zoram, the servant of Laban. Originally a member of Christ's holy Church, his corrupt heart and ambitious spirit would not brook the restraints that Gospel law imposed. He apostatized from the church, raised the standard of revolt against the Nephite Commonwealth, and rapidly gathered to his aid the ambitious, the dissatisfied and the corrupt who like himself hoped for fame and wealth by the overthrow of the republic. Moroni, the Nephite commander, rose to greatness with the peril of the hour. He sounded the cry of liberty far and wide through the Nephite lands, and thousands inflamed with his spirit, followed his example and swore by Him that sitteth upon the throne and liveth for ever and ever, that they would protect with all their powers their nation's freedom and liberty of conscience, and never desert the cause that in years previous had been sustained by their labors and cemented with their blood. Inspired with this holy zeal they met, fought and routed the traitor's hosts. He fled to the Lamanites, and by repeated acts of cunning and treachery, rose step by step, until he was acknowledged king of that people. His vaulting ambition was yet unsatisfied, his hope, his aim was to reign supreme over all America, and to accomplish this he plunged into one of the most bloody and hotly contested wars that history records, carrying havoc and woe to the homes of the Nephites, for he captured, or destroyed many of their most important cities, both on the Atlantic and Pacific coasts.

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This devastating war makes a new era in the military development of the Nephites. A number of great commanders uprose to meet the exigences of the hour, foremost among whom stood Moroni, one of the most remarkable characters of any age or race. He remodelled the Nephite army and greatly raised the standard of discipline amongst its forces; he introduced and carried out a more scientific system of fortification and built an impregnable line of defence across the South American continent, to protect the Nephites from the incursions of their southern foes. He was as wise in council as he was brave in battle, as humane to his fallen foes as he was devoted to truth and righteousness, not only an unconquerable warrior, but a powerful orator, indeed in him, as much as in any man that ever lived, could be found all the noblest virtues of mankind entabernacled. For a time he acted as a military dictator, the people placing almost unlimited powers in his hands to enable him to overthrow the Lamanite invaders from without, and sedition and treason at home. Ultimately he was successful in all these perilous duties; treason at home was annihilated, the Lamanites were driven back to their own lands. As his lieutenants he had men almost as great in virtue and valor as himself, amongst them Lehi, Teancum, Heleman and Antipus are the most conspicuous. In this war Amalickiah was slain, as was also his brother and successor, Ammoron, Jacob and other Lamanite leaders. This war is also made memorable and glorious by the faith and courage of the youthful two thousand Ammonite warriors, whose heroic deeds and devotion to the cause of freedom are household words in every home where the Book of Mormon is treasured and studied.

The long continued war had produced the usual train of moral evils. There had been murders, contentions, dissension and all manner of iniquity among the people of Nephi, but for the sake of the righteous the nation was spared. When the war had been fully brought to an end (B. C. 60), the priesthood went forth and again established the Church of God throughout the land, fresh regulations were made regarding the law and new judges and chief judges (local) were chosen. This reorganiztion of society was followed by abundant prosperity, the people grew exceedingly rich in material wealth and rapidly multiplied in numbers. This marked prosperity and rapid increase gave rise to numerous enterprises, ship building was developed and traffic by sea grew to unexpected proportions. A constant flow of emigration to the Northern continent, both by sea and land, became a distinguishing feature of this era, some of the colonies numbering many thousands, and resembling more the migration of a nation than the outflowing of individual citizens in search of new homes. One company, it is stated, that left Zarahemla (B.C. 55) numbered five thousand four hundred men, with their wives and children, which would make the whole company, at a low estimate, number thirty thousand souls. In this way the nothern land was rapidly filled, the majority of the immigrants apparently, from the descriptions in the sacred record, as well as from the relics of their being, occasionally brought to light, filling up the land of Mexico, then travelling up the valleys of the Mississippi and the Ohio, until they reached the neighborhood of the great lakes.

The gradual decay of public virtue amongst the Nephites made possible the existance of Gadianton bands, whose organization and development are among the saddest phases of Nephite history. Amongst a truly virtuous and God-fearing people these bands never could have had a beginning, or, if a very few vicious malcontents had succeeded in effecting such an organization they would have obtained no protection or encouraging sympathy from the masses and would have been quickly rooted out by the officers of the law. Their long continued existance, great numbers and powerful influence in the affairs of state, show how corrupt and depraved the character of the average Nephite had become. We think it is evident, that though there were seasons of partial repentance from

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the time of the appearance of these robber bands to the date of the crucifixion of our Lord, yet the general prevailing character of the Nephites shows gradual decadence, an increased lack of virtuous energy and a great preponderance of the manifestations of evil. As a river in its course from the springs in the mountains to the great ocean may pursue a devious and meandering route, often almost turning back on itself and yet have one general distinguishing course in one particular point of the compass, so, notwithstanding all the brief seasons of godliness enjoyed by the Nephites, their general course was downward to destruction, in each decade the standard of morality was lowered and the strength of innate iniquity more plainly manifested.

George Reynolds.

CHRISTIAN PRINCIPLE.

In this age of dissensions and contentions, bitter, strong, and continued, the question might be asked, is this a Christian era? Do we live among Christians? Are we ourselves Christians? It might require a degree of courage which is rare, to give an honest, candid and intelligent answer.

Nearly nineteen hundred years ago, the Savior of mankind, the Son of the Eternal Father, came into this world on His mission of love, mercy, and forgiveness. For hundreds of years, as He is now, He has been the acknowledged personification of all good; the Being we profess to emulate; and whose disciples nearly the whole civilized world claim to be. He taught us to do unto others as we would have others do unto us; to love our neighbor as we love ourselves. To-day, the world is full of persons calling themselves Christians, who are the professed disciples of that paragon of all that was good, gentle, merciful and forgiving in man, and whose doctrine is peace and love. Ask any of this multitudinous host of self-styled disciples of the Savior, if their fellows—who are the children of the same Great Father as themselves—who happen to be of a different belief, are the true followers of the Christ we all claim to love? If they are in the right path? if God will accept their offerings? and you are almost certain to have a negative response. The stock in trade of these persons (who make a business of preaching the law of eternal salvation, and who dwell with such glowing ardor on the examples of Christ, just as any other person does of merchandising, of carpentering, or of anything else which brings in wealth, influence and position), is vituperation, scandal, abuse, vengeance, and all that most resembles the elements which are farthest from the things they preach. To hold each other up to the perfection of scorn and contumely, to make light of things sacred to others, and to invite and encourage the persecution of a people whose only offense is to worship God in a different manner—perhaps the difference consists only in worshiping God instead of professing to—seems to be the great ambition of these men.

There is something wrong in this. Is it in Christianity? The answer must unhesitatingly be, No. Where then? You may search and ponder till the grave closes over you, and if you ever come to a conclusion it must be that the wrong is in man himself. Therefore, men must be unlike the Christian paragon—the Savior—they are not perfection. The question is, whose is the better example, that of the Savior, or that of His pretended disciples of to-day? All these men feel, feel strongly, they *believe*, they know; but they cannot, dare not claim more. They do not *know*. What, then, should be their deduction? That all should be charitable; that all should study forbearance, that all should admit, however firmly we believe, and however content we may be in that belief, it is still possible we may be in error. Were all like Christ, then all might know; but they are not. This is Christianity; this

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is the doctrine of Christ, and he is most like the Savior who endures most, with patience and forgiveness, from the intolerance of others. The very genius of the Christian principle is forbearance and charity. Nothing on earth should make us so kind, so gentle and so forgiving as unkindness, hardness and unrelenting intolerance. The pain we suffer should teach us to be careful how we give it to others; when we are persecuted, we should more clearly see its heinousness, and therefore avoid persecuting others. If pain and sorrow do not teach kindness, and care, and pity, what then is the use of life? The reason for suffering in life is lost, the best has vanished, and we are all alike. The Savior suffered, and His suffering told Him how others would feel in the same circumstances, and He prayed that others might be spared what He had endured. He saw the reason there was in pain; He learned its lesson. Will we do so?

We live in a world, and in communities where strong feelings prevail, and we know the Christian by his charity to those around him. Christ knew all good, and yet He could be charitable and forgive, and His disciples will emulate Him. The Christian will reflect: What if I am wronged? I do not live for this life; my reward lies in the future; and if, in the striving for that reward, I fall by the evil of others, that reward is but the surer. The Christian can afford to forgive, to be charitable, to have great forbearance; and the Christian will forgive, be charitable and show forbearance. Therein lies his hope, for without these grounds for a basis, his hopes are void; and since he is here to be tried, his efforts to attain these elements should be the greater, as will be his reward if he succeeds.

Is it not blasphemy for this army of ministers, of professed expounders or illustrations of the Christian principle to wish evil to an enemy? Will a Christian cherish a wish to see a foe injured? Who ever heard of the Savior wishing evil or harm to any one? Who ever read of His entering into contentions, of His denouncing persons because they did not believe with Him, or of His wanting His followers to make war upon their brothers and sisters—the children of the same God? No one. Did not the Christ of Christians, in the agony of the most cruel death, exclaim, "Father, forgive them, for they know not what they do?" Yet He knew all good, while they but think they know it. Cannot they, then, whose injury is somewhat lighter—to admit that they are injured—afford to ask the Great Father to forgive those who, according to their belief, have gone astray, instead of persecuting and crying for blood? Surely, we who are injured can, if they cannot; we can emulate the Savior at least in this. Would not this be the impulse of a Christian?

It seems to be the fate of the world to have secured for its expounders of Christianity, the men most unfitted for such positions. The most successful ministers of this age are men of strong will, of fiery passions, of burning impulses, of wildest thoughts, and too often men of bloody hearts and bloody minds; men who will rise and repeat the Lord's sacred prayer with fervor, and ere the words have died on the lips, will, with the same fervor, heap anathemas upon the heads of supposed enemies, whom they make their enemies because they do not accord to their doctrines, to their Christ, to their unchristian sentiments. Come whence this may, it is blasphemy, blasphemy of the most unpardonable nature. O! how many of us, while asking the Creator for fogiveness for our sins, will pray for the destruction of a fellow being because—because what? We think, *think*, he is evil or has injured us. Is this Christianity? That it is, Christians complain of; that it is, Christians should avoid. Is it the spirit of the Savior that incites to retaliation, because we are abused? We complain of abuse, and if we abuse in return whence comes our justification on the day of judgment? And wherein are we superior to those who abuse us? Of that which we complain have we ourselves been guilty. "Father, forgive them," says the Christian, and the Christian has no other wish. Shame to the person who, profess-

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ing Christianity, would be guilty of arousing the strong passions of resentment. Such is not the Christian principle. A Christian spirit does not dictate such, and those who would countenance it are not filled with that Spirit which, on the Cross, and with the last breath of pain and anguish, could say, "Father, forgive them, for they know not what they do." *S.*

There is no charity in keeping a man who will not keep himself.

CHRONICLES OF UTAH.

II.

THE appearance of Salt Lake City is so different to that of 1848–9, that strangers are frequently led to false conclusions respecting it. One of the sisters who came here in 1847 was quite indignant when a person addressed her in the following style: "You Mormons were no fools to choose such a beautiful spot as this, water courses running down every street, and fine trees growing in every garden!" This was too much for the aged lady, and it called forth the following reply: "You should have come here when I did, when there was nothing but sagebrush growing here, and as to the water, it came down from the mountains where it had cut its own way; there was one creek running down to Brother Hyde's (the late President Orson Hyde), another went right above the Temple Block; this we used for growing wheat in 1848. Trees, indeed! Brother George A. (the late President George A. Smith) said, 'Now then, you brethren and sisters who want to attend Conference, come along, and we'll hold our meeting under a haystack; and you that want to be seated among the congregation, mind and bring your own chairs.' "

We have seen how rapidly things progressed. By the end of 1848, building was carried on with great spirit. From the Fort, since called the "Old Fort," as other similar forts were subsequently erected; from thence agricultural and building operations were carried on with safety; six thousand acres of land were enclosed, a large tract of pasture land protected, irrigating ditches were surveyed and dug. The Fort was in the form of a square, the northern half presided over by Bishop Carleton Lewis, the southern half by Bishop John S. Higbee. Marshal, John VanCott; Jonn Nebeker, Assistant Marshal. Every precaution was taken to guard against the attacks of Indians; strong gates were erected, on passing through which the public square was entered.

Of the privations the settlers passed through up to the time of the first harvest, no one can form a correct idea. Roots had to be dug from the ground for food, raw hides were torn down from roofs, cut into shreds and cooked. Very little game was found near the city; some fish were obtained. This was a time when much kindness was frequently manifested by those who happened to possess more grain than their neighbors. And if any feelings had arisen among the brethren, by reason of their straitened circumstances, all was buried in oblivion after the harvest. To aid in bringing this about, the wisdom of the leaders of the people was eminently successful. They knew every one of the community, knew their circumstances, the causes that had given rise to misunderstandings. "Why do you love your leaders so much as to forget yourselves, and render obedience to them so readily?" said a stranger to one of the first settlers. "Love them?" was the reply; "why, because they loved us. They didn't want to die for us, although some of them did that; they were ready to live for us, all the time trying to do us good." With such feelings as these animating the bosom of a people, no wonder they progressed!

At the end of 1848, the Council House was commenced, buildings for public offices were erected, and early in 1849 a settlement was made about fifty miles

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south of the city, near the mouth of the Timpanogas, or Proveaux River. Early in March a convention was called "of all the citizens of that part of Upper California lying east of the Sierra Nevada Mountains, to take into consideration the propriety of organizing a territorial or state government." On the fifth of March the convention met, and on the eighth a memorial was sent to Congress for a state government to be "ordained and established a free and independent government by the name of the State of Deseret." On the ninth and tenth an election was held "under the Provisional Government of the State of Deseret." Brigham Young was elected Governor; Willard Richards, Secretary of State; Newel K. Whitney, Treasurer; Heber C. Kimball, Chief Justice; John Taylor and Newel K. Whitney, Associate Justices; Daniel H. Wells, Attorney General; Horace S. Eldredge, Marshal; Albert Carrington, Assessor and Collector of taxes; Joseph L. Heywood, Surveyor of highways, etc. All the officers took the required oath, to support the Constitution, which form of government was to remain in force "until the Congress of the United States should otherwise provide."

At the time Utah was first settled by the Pioneers, this country belonged to Mexico, but by the treaty of Gaudalupe Hidalgo, in 1848, it was ceded to the United States. On the second of July, 1849, the Legislature, created by the Organic Act, met, elected a delegate to Congress and adopted a memorial to that body, in which, among other things, they state that the inhabitants of the State of Deseret, in view of their own security and for the protection of the constitutional right of the United States, to hold jurisdiction, there have organized a provisional government, under which the civil policy of the nation is duly maintained. They also asked admission into the Union on equal footing with other States, or such other form of civil government as Congress in its wisdom and magnanimity might award, etc. For, although a constitution and petition for a Territorial organization had been previously sent to Congress, the memorial for a State government had been substituted for it.

Among the various organizations effected during this important year, was the militia, styled the Nauvoo Legion, which elected the following officers: Major General, Daniel H. Wells; Brigadier General (cavalry), J. M. Grant; Brigadier General (infantry), Horace S. Eldredge; Assistant Adjutant General (staff), James Ferguson; Aide-de-Camp (staff), Hyrum B. Clawson; Colonel (cavalry), John S. Fullmer; Major (life guards), George D. Grant; Captain (topographical engineer), John Brown; Captain (cavalry), Samuel Thompson. The Nauvoo Legion was commanded by Maor General Daniel H. Wells.

August 28, Captain Howard Stansbury, U. S. army, reached Salt Lake City and called on President Brigham Young. On the twelfth of September that gentleman left for Fort Hall. November 7th, Captain Stansbury again reached Salt Lake City. He had passed along the western shores of the Great Salt Lake since he had left Fort Hall, to make a survey of the shores of the lake, in which he was assisted by Hon. Albert Carrington. The temperature of the Warm Springs, as taken by Captain Stansbury during the winter of 1849, was 120° F. The square appropriated to the public buildings (the Temple Block), had an immense shed erected upon posts, which was capable of containing three thousand persons. It was called the "bowery," and was used as a temporary place of worship.

On the sixth of October, of this year, the Perpetual Emigration Company was organized; Utah, Tooele and Sanpete Counties were settled. Before the year closed the Deseret Dramatic Association was formed, with Robert Campbell as president. Theatrical entertainments were projected, Hamlet and other classic pieces were to be put upon the boards in the bowery. Among the names of performers are seen those of D. Candland, C. Bassett, Joseph E. Johnson, J. D. T. McAllister, William D. Johnson, Mrs. R. Hayward (*nee* Spence). William Pitt, Robert Russell and Hopkins Pender, or-

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chestra. The greatest cold recorded during the year was on the fifth of February, when the mercury fell to 33° below zero. On the twenty-seventh of May, parties entered the city from the eastern States on their way to the gold fields of California. One of the emigrants, writing from this city to the New York *Tribune*, July 8, 1849, describes the new settlement: "We at length found ourselves in a broad, fenced street, extending westward in a straight line for several miles. Houses of wood or sun-dried brick, were thickly clustered in the vale before us, some thousands in number. * * * Fields of yellow wheat stood waiting for the harvest, and Indian corn, potatoes, oats, flax, and all kinds of garden vegetables were growing in profusion. * * * I this day attended worship with them in the open air. * * * They had a choir of both sexes, who performed extremely well, accompanied by a band, who played well on almost every musical instrument of modern invention. Peals of the most sweet, sacred and solemn music filled the air, after which a solemn prayer was offered up."

We learn that the late Brother Jedidiah Grant offered the prayer, and that the late President Brigham Young addressed the congregation. This was the condition of things Sunday July 8, 1849. No hotel, sign-post, cake and beer shop, barber pole, market house, grocery, provision, dry goods or hardware store distinguished one part of the town from another; not even a bakery or medicine sign was anywhere discernible.

For the meteorological information of Utah at this time we are indebted to the late W. W. Phelps, who, on the twenty-fourth of August, 1849, ascended to the top of Mount Nebo, and made observations respecting Utah for the Smithsonian Institution at Washington, D. C.

Beta.

TRANSLATIONS.

Nec verbum verbo curabis reddere fidus Interpres.—Horace.

Nor word for word translate with painful care.

It was a celebrated egotism of James Macpherson, that "a translator who cannot equal his original, is incapable of expressing its beauties." However much vanity may object to such a confession, it is nevertheless true, to a certain extent, as many a weak paraphraser has felt. But on the other hand, it has sometimes happened that men of acknowledged genius have signally failed in translating the thoughts of authors, much their inferiors in literay ability. It has also occurred that translators have absorbed and destroyed the individuality of their primitives, as was the case of Macpherson and of Moore, both of whom so enlarged and beautified their originals, that the latter were only to be seen by a close examination. Like some plain, unadorned buildings, which the tastes of the owners have induced to enlarge and embellish, they are so amplified and decorated with modern elegances, that the first plan or conception is almost lost.

Many distinguished writers have exercised their abilities on the bagatelle of Adrian, entitled An Address to his Soul; with how much success may be seen, when it is known that there is not a translation of it in our language which is not either false or puerile. The verses contain a very fine sentiment, and are written with great tenderness and simplicity. If any of our young friends are ambitious enough to try their skill on them, they may do so. If they fail they have good company to keep them in countenance. The lines are subjoined with Lord Byron's rendition.

ADRIAN'S ADDRESS TO HIS SOUL.

Animula! vagula, blandula,
Hospes comesque corporis,
Quae nunc abidis in loca—
Pallidula, rigida, nudula,
Nec, ut soles, dabis jocis?

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Ah! gentle, fleeting, wav'ring sprite,
Friend and associate of this clay!
To what unknown region borne
Wilt thou now wing thy distant flight?
No more with wonted humor gay,
But pallid, cheerless and forlorn.

Horace has a noble thought in an ode of the third book, which has been translated by many; but as far as we have seen, by none with any degree of ability. The classical Addison produced a version of it, which has no other claim to respect, than that it was written by the author of Cato. Byron attempted it in the "Hours of Idleness," with like success, and Goldsmith cites a translation of the same, which he characterizes as "drawling, feeble, and swoln with pleonasm." Perhaps a copy of the original, with an Utonian rendition may be not uninteresting. It is claimed that the sense is given here, though the Mantuan bard undoubtely loses in force and beauty of expression.

CARMEN III.

Justum ac tenacem proposite virum
Non civium ardor prava jubentium,
Non vultus instantis tyranni
Mente quatit solida, neque Auster,
Dux inquieti turbidus Hadriae,
Nec fulminantis magna manus Jovis:
Si fractus illabatur orbis,
Impavidum ferient ruinae.

The man of just and firm intent,
From fixed resolve can ne'er be bent:
Though faction's enmity enthrall,
And frown of tyrant on him fall,
Not Hadria's storms his mind can shake,
Nor Jove's almighty thunders break.
Though earth in ruins round him fell,
Still would his soul all fear repel.

We subjoin the following translation of the thirteenth Epode as a specimen of the Horatian philosophy. He adopted the maxim of Epicurus, that pleasure constitutes the highest happiness, and must consequently be the end of all human exertions. It may be mentioned that when the annexed was "done" into English, we were unacquainted with that dictum of Macpherson's, which was mentioned at the beginning of this paper.

CARMEN XIII.

A horrid tempest blots the sky,
And wintry storms drive furiously;
Now swelling seas, now bending woods,
Boreas sweeps with roaring floods.
Friends, let us seize while yet we may
Occasion from this lucky day;
And while our limbs with ease are bent,
And fitness smile on our intent,
Let sadness fly, and gloomy care
Be banished from our atmosphere.
Bring thou the wine, which then was press'd,
When our Torquatus consul was;
Of adverse things speak not at all:
"Into each life some rain must fall."
Perhaps the Gods may yet restore,
With kindliest change, affairs of yore.
Now with the Persian balm we pour,
It pleases to be sprinkled o'er,
And with Cyllenian lyre to free
Our breasts from dull anxiety.
Thus Chiron to Achilles sung:
"Oh, mortal youth, from Thetis sprung!
The hand of Assaracus wide,
Which small Scamander's streams divide,
And smooth Simois, yet awaits
The man foredoomed by adverse fates.
From thence, for thee, is no return:
The thread which holds thy life doth burn;
Nor has thy mother power to roam,
To rescue and conduct thee home.
There free each ill with wine and song,
The soothers that to care belong!" *Beppo.*

THE BRIGHAM YOUNG ACADEMY.

THE deed of trust from President Brigham Young, of the premises of the institution now bearing his name, is dated Oct. 16, 1875. That day, therefore, may be regarded as the birthday of the Brigham Young Academy. The same building, however, had been employed for school purposes, since April, 1870, an organization having been effected by the Board of Regents of the University of Deseret, as a branch of that institution, and known as the "Timpanogos Branch of the Deseret University."

On the day, however, from which our

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history strictly dates, President Brigham Young transferred the building and grounds, covering an area of one hundred and eighty seven square rods to the following named trustees;—Hons. A. O. Smoot, William Bringhurst, Leonard E. Harrington, Wilson H. Dusenberry, Mrs. Martha J. Coray, Myron Tanner Esq., and Harvey H. Cluff Esq.

The conditions expressed by the donor were that from the commencement, the Academy should be regarded as a Latter-day Saints institution, and that all regulations should be in accordance with the principles of the Church. To convey an adequate idea of President Young's intention we quote from the deed of trust:—"The beneficiaries of this Academy shall be members in good standing in the Church of Jesus Christ of Latter-day Saints, or shall be the children of such members, and each of the boys who shall take a full course, if his physical ability will permit, shall be taught some branch of mechanism that shall be suitable to his taste and capacity; and all pupils shall be instructed in reading, penmanship, orthography, grammar, geography and mathematics, together with such branches as are usually taught in an Academy of learning, and the Old and New Testaments, the Book of Mormon and the Book of Doctrine and Covenants shall be read and their doctrines inculcated in the Academy."

The first meeting of the board took place Nov. 22, 1875, at which Hon. A. O. Smoot was elected President, Hon. Wilson H. Dusenberry Secretary, and Harvey H. Cluff Esq. Treasurer. In pursuance to a resolution adopted at this meeting to proceed at once to carry out the provisions of the deed, the first term's session opened January, 1876, with Prof. Warren N. Dusenberry as Principal.

At the close of this term Prof. Karl G. Maeser was employed as Principal, and duly commenced his first terms' session April 24, 1876, with a total attendance of sixty-three pupils. These two terms are regarded as preparatory to the regular work, and the academic time is reckoned from the first academic year dating August, 1876. Thus was the B. Y. Academy founded, and thus did it commence. From that time it has been ever growing, until we find the attendance such to-day that students have to be refused admittance for lack of room, and all connected herewith will consider this demonstration as a sign, associated with many others, that the blessings of God have been and are with the Brigham Young Academy.

With the first academic year Prof. M. H. Hardy was engaged as assistant teacher, and took the position of head teacher of Intermediate Department, the Academic and Normal Departments, being under the special charge of the Principal.

The provisions specified have been carried on from the first, wherever practicable. The Bible and Church Works have been included among the text books on every annual circular.

This short sketch, then, will serve as an explanation of the position of this institution. Its colors are flying before all as an institution of the Latter-day Saints, and any not of the Church who choose to attend know that the whole organization is of the Latter-day Saints' nature. Still, the number of outsiders in attendance increases every year, clearly showing the respect with which the professions of the Academy are received.

Our next article will be devoted to sketching the plan of internal organization upon which the institution, is working. *Jas. E. Talmage.*

Whatever principles of intelligence we attain unto in this life it will rise with us in the resurrection.—*Joseph Smith.*

We live in an age of over mental culture. We neglect too much simple, healthful outer life, in which there is so much positive joy. In turning to the world without, in studying ourselves as men, we almost forget to look up to heaven and warm to the smile of God. We are frequently told that we must become as children to enter into the kingdom of heaven; methinks we should also become as children to know what delight there is in our heritage of earth.—*Bulwer.*

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YOUNG WOMEN.

What young women do, and do not do. What their mothers and grandmothers used to do. What the mothers of the future are likely to do, and to be. These are fruitful topics of conversation and criticism, and form the groundwork of many an article in the journals of the day. We are all very apt to indulge somewhat freely in the worship of the past, and "auld lang syne" somehow touches tenderly a fine-strung chord in the human heart; but we who are living and acting now, have really very much more occasion to make the present beautiful and attractive, than to gaze backward and rehearse over the sayings and doings of other periods, and long after the past. The work of women in that age was a part of the time, and a natural result of their surroundings and the state of society in which they lived. And ours to day is perhaps a step in advance and what we are doing pertains to the present and will have its bearing upon those who are to come after us, the next generation, as the doings of the past has upon us; strange if our posterity should glance backward with the same idol-worship of the age in which we are living, and with the workings of which some of us seem to be so dissatisfied. But this is said to be an age of idleness for women, comparatively speaking, there are so many facilities for lightening labor; and even our babies now-a-days not only have cradles but carriages, whereas but a short time ago we had always to carry them in our arms.

A long time ago in the days of our grandmothers every young lady was expected to know how to card and spin, if not to weave, in addition to her knowledge of all other household employments; and knitting was an indispensable requisite in any young girl's qualifications; it was the work that could always be relied upon in case all other work gave out. In fact it became proverbial, that no young woman should marry until she had a pillow-case full of stockings of her own knitting, and usually of her own spinning. Bed and table linen of one's own work were also essential. Spinning flax on a little wheel was considered in those primitive days the finishing off of a young lady's domestic accomplishments, and it is really an industry requiring skill. I well remember my grandfather telling me, "Ladies spun on the little wheel" (with great emphasis on the word ladies). I knew well what he meant, although everything of the kind was done in factories then; I had often seen the funny little wheel in the garret, and been told it belonged to my great-grandmother, and I remember distinctly, when a little girl, of trying to convert it into a rocking horse, fancying the handful of flax which still clung to the spindle was the mane. If I had not decided to write about what women do, and don't do, and used to do, and are going to do, I could tell you a long story about other interesting curiosities in that same garret, where I played with the little wheel for a horse, on which my foremothers had spun the very linen with which the family closets were filled; but withal I will say, that there were many relics of former days there, that gave me a particular love for garrets, which clings to me still. Now-a-days such things go to a second-hand store, a term I never really appreciated the practical meaning of until of late. But we will go back to the spinning and leave the garrets for another time. Our forefathers thought there could not be a more beautiful picture than a pretty woman, sitting carelessly at the little wheel spinning flax; drawing out the shining threads with taper fingers, while the dainty foot in openwork stocking and old-fashioned sandal, showing to the best advantage, rested on the treadle. I have heard it averred, that many a bashful, sunbrowned sweetheart, has been induced to declare his love and urge his suit, at sight of his inamorata spinning flax at the little wheel. More proposals of marriage have likely been made beside the spinning wheel than at the piano. Perhaps it is owing to the industrial tone of the occupation, for matrimony savors of labor. Men are not apt to look upon

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the piano as a desirable article of household furniture, or as any addition to domestic happiness; albeit many women earn their own living, hardly enough too, by teaching instrumental music; and there are men who barely tolerate a piano in the house, because wife or daughter has entreated them to buy it. I have heard men make bold to say, even in this age of culture, they preferred to see women play upon the washboard; this is the class of men I ween who would use the money earned by the industrious,devoted wife to purchase cigars or tobacco. But lest we wander away from the theme of spinning, and spin out a long dissertation upon men and women's opinions of each other, we will go back to the spinning wheel, and the every day pursuits of women; say what we will about the beauty and utility of the distaff and the spindle, this age of progress has left them far behind in the dim distance, and they only live in the recollection of our young ladies in connection with poetic legends and love-stories. Many other once essential household labors are supplanted by the mechanical work of machinery of modern invention, until one wonders comparing the past with the present, how it is there is so much still left for woman's busy fingers to do, and that there seems to be so little time in which to perform the work of the household.

Well, as young women can't spin, because forsooth there is no spinning to do, and as knitting is out of date, and sewing done up in a hurry on a machine, instead of wearing away one's self at it till midnight and past, women ought to have plenty of time to read, and go to bed early. It used to be common for the mother to do all the family sewing, and darning, and mending after papa and the children were in bed; this does not date far back; but there is little need of it now, and women, mothers especially, may save the vitality which used to be expended in fine hemming and stitching, etc., and it will possibly be a benefit to the future race. Not that one should be idle, but not over-worked as women necessarily have been in former times. Common sense tells us that young women, or we will say mothers, cannot hold out to work so many more hours than the day laborer; and yet this has often been the case. What is the result—the mother breaks down, grows prematurely old, or succumbs altogether, leaving her family to grow up without her tender, loving care, and the world calls it "a dispensation of divine providence." Let us be thankful, that some of the burdens of woman's life have been relieved by the spirit of progress; I am sure we have great reason to be. Who of us for instance, and more especially our daughters would like to cook over a fireplace as we did in the early days in Utah? Methinks I see some of those girls looking back thirty, or even twenty-five years, and see their mothers piling coals on the bake-kettle with baby (perchance the identical young lady) in her arms. Why it actually makes me all in a heat to think of it. That day is past, and now what? well what! one taken up from another century and set down in this, would wonder how we occupied our time; and yet we hear women every day saying,"I have so much to do." Well one's needs or wants increase as civilization reaches a higher state, and all that implies work to keep up with the times; still where we used to have to scrub floors, we now have carpets, and if we wear more ruffles and flounces, we do not do half of the embroidering in lace, muslin and linen that our grandmothers did. We bake more cakes, and make more pastry, which is a very great drawback, for as a compensation, we get peevish and dyspeptic, and low-spirited in proportion. We ought to eat our fruit, without pastry to make us sick, and dispense with rich cakes altogether either for ourselves or company. That would be one step towards economy in health and expense, and we should have so much the more time to read, instruct our children or exchange friendly intercourse with our neighbors.

In commencing this article I said, what young women do, and do not do; that was the first paragraph, and the last to be woven into the chapter. Well then it seems to me, that the young ladies of to-

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day do not appreciate their blessings. Not that I think they mean to be at all ungrateful, but their surroundings are so pleasant, and their associations so happy, in contrast with the past, that it is scarcely to be credited as real. The opportunities for gaining knowledge, the facilities for culture, the many comforts and embellishments for the home, that beautify and give charm to domestic and social life, all these in detail add to their cup of blessings; and if they are wise and lay up treasures of wisdom and understanding, now in the days of their youth, they may be much better qualified to fill the responsible positions of wife and mother, than those who have had so few advantages, and so many hardships to endure. Young ladies, believe me, you have work to do, which will require active exertion of brain and muscle; and though you will perhaps not have the opportunity of spinning on the little wheel, you will find needful work lying all around you. Mothers ought to devote a goodly portion of the time in teaching their children by the fireside, and in my soul I pity that woman, who thinks the work, which must be left undone when she is gone, of more consequence than the moral or spiritual lessons she is capable of imparting to her offspring. The young women of to-day are well informed in regard to the duties of life. If they act according to the light which has been given to them, there is scarcely anything in the power of woman to do, but they may succeed in accomplishing.

This is designated an age of refinement and culture; and a school education is attainable by all; certainly the superior advantages enjoyed must have a tendency to lift up and elevate, unless there is correspondingly strong counteracting influences, detracting and bearing downwards. Whatever forces of this kind may exist they ought not to affect in any great degree the Latter-day Saints, whose principles of faith, and knowledge of the truths of heaven, should lift them above the seducing allurements that hinder the onward and upward progression of society in the world. Then what conclusion shall we arrive at? Why, consequently that the condition of woman to-day is much better in every respect than in the days of our grandmothers, and that the women of the future, will, judging from the outlook of the present, far surpass us who are now upon the stage of action. Woman is learning to think, act and reason for herself, not to hang her conscience on another, or pin her faith to the sleeve of any one. Young girls are beginning to comprehend that employment, suited to the capacity of woman by which she may earn an independent living, is much more womanly, than depending upon some male relative for maintenance and support. Besides many women are suddenly left helpless and alone, by the death of husband or father, and how desolate under such circumstances will she be who has never been taught self-dependenece. This is one of the lessons thoughtful women are learning to-day, and it will be a legacy better than wealth, for it will not take wings and fly away. Then success to the young lady of the age, if she cannot spin flax at the little wheel, she can make a far prettier picture, with her intelligent face, when she sits with the crown of motherhood upon her thoughtful brow, caressing her first baby.

Amethyst.

THOUGHTS.

My thoughts! What are they? As varied and changeable as the sounds of the electric magnet, which convey to the soul a meaning of untold strength and power. Can I, in an intelligent and partially satisfactory manner, portray my thoughts for the purpose of placing them before the critical eyes of the experienced public? Even as I write, when all nature seems lulled into repose, many thoughts, suggestive of the all-wise and over-ruling power of God, the many in-

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tricate and wonderful workings of His influential power, fill my soul with an insatiable thirst for a more extensive knowledge of Him. He is our Creator, and to Him we are indebted for the embodiment of mental and physical strength, for every natural trait, talent and faculty with which we are endowed; but to us is entrusted the cultivation and exercise of them. If we find by investigating the strange composition of our natures, that marked attention to a certain characteristic is our chief dependence, in forming a sound basis to an honorable and judicious course in life, we want to control and bring it under strict subjection to our will. We want to act upon some substantial foundation that will aid us in doing good, and prepare us for the realities and responsibilities of life. We are placed upon this earth for some purpose —some useful purpose—and to perform our mission we feel the necessity of placing our dependence on something more powerful than ourselves.

We look to Him, our mighty God, for comfort and aid in hours of trial, and how sweet the influence of His power is to those who feel that to Him is confided the secrets of life. When we contemplate the little acts and expressions which assist the progress of life, we must not ignore our duties towards each other, and feel that we are independent creatures, who can live successfully and happily without the respect and confidence of our fellow beings. We should support and strengthen each other in all progressive labors, cultivate the higher faculties of the mind, that we may be instruments in promoting the cause of improvement, which is a matter of important consideration to all.

We have been organized into societies for the purpose of bringing into exercise all the noble attributes of the soul, to build each other up in intelligence and morality, and prepare ourselves for future usefulness. If we do not possess every advantage of scholastic learning, let us at least endeavor to appreciate the blessings and opportunities afforded us in connection with our Mutual Improvement Association. *Janie.*

GIVING ADVICE.

It is a little singular that in spite of our well-known relish for proffering advice, we should be adverse to receiving it; however avaricious we may be, advice is the one thing we are happy to part with, in season and out of season, perhaps because we are certain that the supply is inexhaustible, and we are sure of payment sooner or later. In giving it we feel a sense of superiority, an inflation of personal importance; in accepting it we acknowledge the wisdom of another. In the meanwhile the most of us, without soliciting advice, have it thrust upon us, and in such allopathic doses that were we to use it all we should have no leisure for anything else. We are advised not only how to control our servants, as if they were in the habit of controlling us; but how to keep our temper, as if we were in the habit of losing it; while giving advice is the most subtile form of self-flattery, taking it is an example of the most permanent humility; but perhaps there is nothing more exasperating in a small way, than being advised to follow the course which we had already predetermined upon, while the mentor or tormentor, carries the credit of the happy result to his own account. The majority of us swallow this tidbit as we would some nauseous drug, with a wry face, and a longing for something to take the taste out of our mouth, and those who lavish it upon us receive little gratitude, since it is reckoned a doubtful generosity to give that which is useful to ourselves, which requires no sacrifice of us, which we are, in fact, glad to dispose of as so much rubbish; and though many bestow advice under protest, as a matter of conscience, yet if every donation of this nature were accompanied with a neuralgic twinge, an attack of gout or malaria, and did not, instead, leave the donor with a pleasurable sense of duty fulfilled, benefit conferred, and superiority acknowledged, we should not so often be called upon to accept that which we never intended to use. The young mother or housekeeper is unfortunate in being more bountifully provided with this article, perhaps, than any

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other of her sex: nobody is too ignorant or inexperienced to add to the burden; she who has never had a house to keep, or, having had one, has never kept it; she who has never known the care of children, or, having known that responsibility, has adroitly shirked it, is as opulent in advice as if she had herself received a legacy from her friends, and was anxious to share it with all mankind.—*Selected.*

AN EPISODE OF HISTORY.

"So truth be in the field, let her and falsehood grapple!"—*Milton.*

'Tis years ago—how long, the legend saith,
But Mars in dire ascendent then did reign,
His banner trailed o'er Europe's fertile fields,
Thus tracked on either hand his horrid march!
Sacked cities, fire and death, no pomp of war
Could hide, nor all its music drown the cries
Of those bereft, the voice of widows, orphans,
Rushing o'er the earth, as if ten thousand
Hurricanes combined, had swept along,
And turned to discord,—Paradise again!
Upon the silvery sea,
Beneath the tropic's calm and quiet skies,
Where balmy hours glide sweetly on, and every
Breeze is perfumed, bearing far perennial
Nature's lavished sweets, as if to cool man's
Fevered heart and brain, to soothe him back to peace;
E'en here—the demon bared his hideous head
As prowling o'er those glassy deeps, he black
Destruction sought!
'Twas night;—
A British man-of-war was cruising round
In search of prey. The sea, as if asleep,
But gently moaned; while countless glowing stars
From heaven's clear swelling dome, repeated o'er
Their beauty in the deep! God's silence wide
Around, but whispered—Peace!
Till in the gray of dawn, and scarcely seen—
An object to the fore, a hostile vessel
Seemed, soon she was hailed,—no answer came;
Then hailed again; no answer still;—quick
As the word could pass, all hands are 'roused;
The signal gun swift fires a shot across
Her saucy bows,—still no reply! Again
The thunder rolls, and right amidship flies
The iron hail,—and yet—no word! Defiance,
Only silence could import!
Then hurried trampling o'er
The crowded decks, and muffled sounds the thorough
"Ready" bears; for action cleared, with demon
Vigor every gun, is belching forth its fire
And molten hail! Still no reply! Naught heard
But rattling shot, rebounding, falling, sinking
'Neath the heedless sea!
With tropic suddenness the morning beamed,
No passing ship of timber, cordage, canvass,
Driven by the wind, or dancing o'er the waves
The gazers eyes salute, but stern and stately,
Based on the world's foundations, (nature's freak)
Uplifting high above the crested wave
Its lordly head, behold; "A Massive Rock!"
Not made amenable to man-of-war
Of man's device, or e'en disturbed, though
Surging waves for ever at its base! Secure.
It might have laughed to scorn a myriad
Forces all combined, then, stood unmoved!
With deep chagrin for blasted hopes,
And power mis-spent, the sails are spread, perchance
Again to find, when nearest success seemed—
Mistaken all!
And such, (thought I) is Truth;
Firm as a rock in life's great ocean placed,
Yet oft unseen; if seen, 'tis through the gray
Of prejudice and lies, this brings man's feeble
Batteries to bear; (and like the eternal
Breaking waves) the generations of the past,
Those now in being, thousands yet to come,
With force persistent strike that towering rock;
Have sought, will seek, its representative
Head to scar its broad and deep foundations
Undermine, so hurl it down to earth!
But all in vain!—
Its glowing head soars far above the clouds
In heaven's glad sunshine bathed, with firm
Foundations in the Father's purpose laid!
The breath of puny man (sometimes) cloud
As smoke from battle fields the glorious
Landscape hides!
Time shall exhale all mists and fog
While "Truth," divine, enduring, bears her faithful
Votaries back to happiness and God,
And laughs meanwhile at all who aim, or hope,
Or e'er attempt to stay, or far defer
That triumph which the Gods decreed!

H. W. Naisbitt.

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THE CONTRIBUTOR.

A MONTHLY MAGAZINE.

JUNIUS F. WELLS,
EDITOR AND PUBLISHER.

TERMS:
Two Dollars a Year, - In Advance.
Single Copy, Twenty Cents.

SALT LAKE CITY, MARCH, 1881.

SWEARING.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.—*Exodus, xx, 7.*

IN nothing is language so polluted as in taking the name of Deity in vain. When low, vulgar, and slang words and phrases are used, our sense of propriety and modesty is shocked, but when the sacred name of God is lightly spoken, all the finer sensibilities of our natures are offended. There is a reason for this, besides the consciousness that we have of a commandment being broken.

In the nature of men, respect for that which is superior is implanted, as one of the safeguards of life, and as an essential principle of government and social order. Were it not for this inherent reverence it would be almost impossible to rear children to manhood, or to preserve their lives and secure their happiness in any of the stages of life from infancy to old age. Obedience to counsel and instruction, necessary for safety and well being, would not be observed if we did not respect those whose experience and superiority qualify them to teach and direct us, and the consequences would inevitably be overwhelming and disastrous; for what being is there, who is capable of caring for himself through the dangers of childhood, and of directing himself in the path of prosperity and progress, without the help of those who have gone the road before?

As our years of experience increase, the respect we entertain for others is either strengthened or weakened by our own conduct and the merits of those whose positions call for our reverence. In the first instance, without any real falling away in the object of respect, we may, through our own folly, cease to revere or appreciate it. This comes through the loss of self respect. When we reach that condition in the downward course of life that we do not respect ourselves, it is difficult if not impossible for us to regard others. This state of being is one of the most to be lamented, and is brought about as much by the pollution of language as by any other cause. We have known boys at school to fall into the habit of exaggeration, to such an extent that their statements to others lost all credibility and were unheeded, it being a common thing for their friends to say to them, "I don't know whether you are telling the truth or not." Thus, when most sincere, they were doubted, and it either had the effect of reforming them, or to cause them, with persistent stubbornness to maintain, by more forcible exaggeration, the warped statements they had made. Generally, in pursuing the latter course, an oath would finally be resorted to, and the habit of swearing established as necessary to give credence to their utterances, even the most trivial they might feel called upon to make.

An oath carelessly uttered to substantiate an ordinary statement in conversation fails to have that effect, though the person uttering it may be blind enough to believe that it does. With most hearers the effect is just the opposite. We know of no better reason to doubt a statement than that it requires an oath to strengthen it. Truth, uttered by the most ignorant, never requires any such prop. It is perfectly capable of standing alone, and the more simply it is expressed, the stronger it appears. The habitual use of oaths, therefore, may be said to destroy the credibility of statements made by those addicted to the habit. Such are consequently no longer respected by others, and if they will reflect a little, we believe they will acknowledge their self respect is greatly lessened, as well. In speaking of oaths, it might be asked

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what kind of swearing is meant. In ordinary use, we think the definition of swearing, received at our mothers' knees in childhood, applies; and we are sure if it were observed the language of our times would be much purified. We have, perhaps, all heard it: *"Never say by, anything."*

The utter uselessness of swearing is enough to condemn it. One of Sidney Smith's anecdotes strikingly shows this; the substance is as follows: While riding in a stage coach, with a company of gentlemen they became engaged in telling stories. One of the number was most profuse in the use of oaths, sandwiching every necessary expression of his narrative with an altogether unnecessary oath. When Mr. Smith's turn came, he proceeded in the same manner as the gentleman before him, only using the following words, "Sugar tongs and pitchforks," instead of the frightful oaths. At the conclusion of the narrative the swearing gentlemen remarked that it was a very pleasant story, "Very pleasant story, Mr. Smith, but I don't see what 'Sugar tongs and pitchforks' has to do with it." The famous wit replied that he thought "Sugar tongs and pitchforks" had quite as much to do with his story as the oaths used by the gentleman himself had to do with his, and said, finally, that that was his way of swearing.

The inelegance and uselessness of swearing should be sufficient reason for its abandonment, but where they are not, the criminality of the habit ought to be so impressed upon swearers as to influence them against it. Besides the commandment expressly given forbidding the profanation of Deity, and the injunction of the Savior to "swear not at all," provision has been made in all times, for holding the sacred name in reverence. In all the administrations of the Priesthood, great care is manifested to preserve His name from being commonly spoken. The high Priesthood has received a peculiar name, by which it is called. The reason assigned for it is that the name of the Lord may not too frequently be repeated in the ceremonies of the Church. We think, however, that the observance of this rule is often neglected, particularly with young speakers. With them the name of the Almighty is sometimes uttered in a short speech so many times, that if they would examine themselves and note the frequency of its employment in their preaching, they would be alarmed. There is hardly any other word they use so commonly as the one it is the Divine pleasure they should hold in sacred reserve.

While simple speech, the power to clothe our thoughts in language, is the great, distinctive, divine gift of man, it is the one least appreciated by many. The abuses of that means of intercourse with our fellows are so glaring and universal that except in the best circles of society, it is to be met everywhere. Slang, vulgarity, duplicity and swearing are the common forms in which words are misused. Of course there can be no reason given for indulging in any of these perversions of language. All that can be said to excuse them is that it is habit, customary among acquaintances, etc.

The young men of Zion are expected to improve in their language as much as in anything else. There is as great room for improvement in this particular as in any other, perhaps more. The young men who are to-day in the Utah penitentiary afford an example that ought to have its influence upon those subject to the habit of swearing. The awful and profane uses of the name of the Savior and the Almighty which they make in their low conversation, almost curdles the blood of those who hear and have any respect for sacred things. Many of these prisoners are there for their first offense; perhaps drawn into a cattle stealing scrape by others, in whose society their foul language has brought them. The fearlessness with which they would utter an oath, by way of braggadocio, in the presence of some older and more hardened swearer, had the effect of allying the two together, not only in their foul expressions, but in criminal acts, for which they now suffer the penalty of the law. We have no doubt that the origin of many crimes committed in this Territory could be traced to the early habit of

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swearing, by which, as has been shown, self-respect and respect for others is lost, leaving the poor victim of a bad habit alone, to steer his course through life, or subject to the counsels of others no better than himself, whose schemes are sure to involve him in trouble.

Preserve your language in its purity. Make your words express your thoughts, and emphasize them by the rules of rhetoric, instead of the use of extraneous, foul, soul-corrupting oaths. In this way you lay a mighty corner stone in the foundation of your life's character; winning the respect and attention of others, who wait upon your words with delight, and satisfying yourself in your power of expression, while you glorify God in the purity of your language, which sanctifies the gift of speech.

CORRESPONDENCE.

THE REYNOLDS CASE.

OGDEN, February 17, 1881.

Editor Contributor:

Your article entitled "A Living Martyr" which appeared in No. 5. of the CONTRIBUTOR, reminds me of a feature of Brother George Reynolds' case which is, perhaps, worthy of notice in this connection—that is the means resorted to by the United States Supreme Court to ascertain the meaning of the word "religion" as employed in Article One of the Amendments to the Constitution.

The court says: "The word 'religion' is not defined in the Constitution. We must go elsewhere, therefore, to ascertain its meaning, and nowhere more appropriatly, we think, than to the history of the times in the midst of which the provision was adopted." They then give the history of the adoption of the amendment, and from the language of Jefferson and others who were instrumental in having the provision accepted, conclude that the word as employed by them had reference to the *opinions* of men, only, and that their actions were not included within its meaning.

That the court erred in their conclusion as to the sense in which Jefferson and others really employed the word, is clearly demonstrated by Brother Cannon in his exhaustive review of its dicision, and that the means resorted to by them to ascertain the definition of the word was in contravention of well settled legal principles is equally demonstrable.

They departed from principles which are not only well settled, but which are in constant application by that distinguished tribunal, and which, it therefore, seems singular that they should overlook. What Mr. Jefferson did or did not understand to be the meaning of the word, ought not to have influenced the court; other men have entertained different views, and the majority of those who adopted the amendment may have differed from both, hence it is the meaning of the majority that must be sought after, and it has long been settled that the views of even the leading speakers upon a question under debate, are not safe guides to the meaning of the majority. It is because it is seldom that a majority debate a question, yet it is presumed that every man entertains his pecular views which influence him to vote for, or against a measure, and it is in this respect, as is frequently the case with courts consisting of several members—they arrive at, and concur in the same conclusion, but for very different reasons.

Mr. Chief Justice Taney, of the U. S. Supreme Court, in the case of Aldrig vs. Williams (3 Howard's U. S. Reports, p. 24), expresses the law on this subject. He says: "In expounding this law, the judgment of the court cannot in any degree be influenced by the construction placed upon it by individual members of Congress in the debate which took place on its passage, nor by the motives or reasons assigned by them for supporting or opposing the amendments that were offered." See also 20 Cal. 425: 28 *Ib.* 95: 15 John's 380, 395: 2 Peter's 661:

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1 Kent's com. 462: Opinions Att'y Gen'l (writs) 444, 445.

On the other hand there is a well settled rule for construing and interpreting laws. It is in constant application by all the courts of the country, and, had it been followed in Brother Reynolds' case, it could have but led to a different conclusion. The rule is, that unless it appears upon the face of the law to be construed that words have been employed in a technical sense, it is presumed that they were employed in their natural and ordinary meaning. Says the Supreme Court of California upon this subject: "It is a universal rule of construction, that courts must find the intention of the legislature in the statute itself. Unless some grounds can be found in the statute, for restraining or enlarging the meaning of its general words, they must receive a general construction and the courts cannot arbitrarily subtract from or add thereto." (Tynan vs. Walker 35 Cal. 642)

Mr. Cooley in his "Costitutional Limitations," upon this same subject says: "In interpreting clauses we must presume that words have been employed in their natural and ordinary meaning." Mr. Chief Justice Marshall of the U. S. Supreme Court in the case of "Gibbons vs. Ogden" (9 Wheaten 184) says: "The framers of the Constitution and the people who adopted it, must be understood to have employed words in their natural sense, and to have understood what they meant."

Mr. Cooley upon this same subject further says: "It is possible however that after we shall have made use of all the lights, which the instrument itself affords, there may still be doubts to clear up, and ambiguities to explain. Thus and only thus are we warranted in seeking elsewhere for aid."

It appears then, that, if a word has a commonly accepted definition, courts must presume that it was employed in that sense, unless the contrary appears upon the face of the law itself.

There is nothing upon the face of Art. 1, Amendments to the Constitution, which indicates that the word "religion" was employed in any other than its ordinary meaning. Nor can it be contended that it has not an ordinary meaning, because all the authorities (so far as I am aware) from the Bible to the "Law Dictionary" concur in our general definition, and that includes the actions and feelings of men toward God and their fellow men instead of opinion merely.

If we open Bouvier's "Law Dictionary" we find the following definition: "Real piety in practice, consisting in the performance of all known duties to God and our fellow men." There would seem to be something more than mere opinion couched within that definition of the word, for certainly it will not be contended that we can perform all our duties to God and our fellows, without any physical effort. His first commandment requires the exercise of our physical faculties. When He created man "male and female," He commanded them to be fruitful, and to multiply and replenish the earth, and to subdue it, which cannot be accomplished by the mere exercise of our mental faculties, however "fruitful" our imaginations may be. The practical husbandman, at least, appreciates the fact that it takes "muscle" to eradicate the thorns and thistles, and prepare the earth to receive the seeds, plants and vines, and bring forth the grains and fruits which are essential to our comfort and happiness.

St. James tells us that pure and undefiled religion is this: "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." It might be consoling even to poor and afflicted widows and orphans to know that we entertain a good opinion of them, but a sack of flour and a ton of coal would go much farther toward alleviating their distress in the majority of cases, and I apprehend this is something in the nature of the "visits" contemplated by St. James. Certain it is that we cannot even make a formal "visit" without a physical effort.

Webster tells us that "religion" is the "recognition of God as an object of worship, love and obedience." "Any system of worship, as of the Hindoos, the

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Turks, or Christians: true and false religion." He tells us that religion, as distinguished from theology, is subjective, designating the feelings and acts of men which relate to God; while theology is objective, and denotes the ideas which man entertains respecting the God he worships. Vattel's "Law of Nations," Chambers' Encyclopedia and others are to the same purport, and this is the sense in which the people are presumed to have employed the word when they adopted the amendment.

If this view of the law is correct then the only question which arises is, how far a man can pursue his religious duties without violating the "penal code." This subject has been settled by the judiciary of the several states, and, as the dicisions now stand, Brother Reynolds would have been exempt from prosecution, within any state of the Union—but I am trespassing too much upon your space and will close. *N. Tanner, Jr.*

LONDON, Feb. 18, 1881.

Editor Contributor:

Dear Brother.—Enclosed I send you a brief account of our labors in this country in the interest of the young. Knowing the benefit derived from our Mutual Improvement Associations at home, we felt desirous of seeing the Saints in London enjoying the same blessings. You will see by the account of the inauguration meeting that we departed from the instructions in the CONTRIBUTOR, but it would be almost impossible to make two organizations at present. All seem to enjoy their meetings splendidly, and I hope and trust good will be the result. The Utah Elders in the London Conference now number fourteen, and a very great majority, if not all, are Mutual Improvement members, and I think that it is the same with all the conferences in the mission.

I labored down in Sussex, a district well known to yourself, for about eleven months, and often heard your name mentioned by the Saints. There seems to be an increase of the spirit of gathering among the Saints, and all who are enjoying the spirit of the Gospel are putting forth every effort to free themselves from Babylon. The professed Christianity that is preached by the different sects and creeds seems to be losing its influence, and infidelity is creeping over the minds of the people, and especially among the young. The people have been tossed to and fro by every wind of doctrine so long that they are losing all love for truth, if they ever had any. They little realize that the Lord is gathering a people out from their midst to a place which He has appointed, and where they are building the great Zion of the latter-days, where Christ will come to His Temple; but they will have to acknowledge it some day, and we can well afford to wait the time of the Lord.

Praying God to bless you in your labors, I remain, your brother in the Gospel, *Joseph C. Bentley.*

ASSOCIATION INTELLIGENCE.

LONDON M. I. A.

THE following is a brief account of the organization of a Mutual Improvement Association, at 42 Penton Street, Pentonville Road, London, England. Meeting called to order by President Samuel Roskelley. After the usual opening exercises, Prest. Roskelley arose and said the object of meeting together was to get the young organized into a Mutual Improvement Association, that they might become better acquainted with the principles of the Gospel, and develop those talents in the young which are now lying dormant. He read from the Doctrine and Covenants, page 461 new edition. Spoke of the importance of gaining knowledge and intelligence while in this life. Said that owing to the scattered condition of the Saints in this city, and the few that would be able to attend, he thought it would be better to organize

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the young men and young ladies into one Association, and let the president of the Association choose a young man and a young lady for his counselors, also have two secretaries, a male and a female.

After the remarks of Prest. Roskelley, fifteen names were enrolled as members. The election of officers then took place, resulting as follows, all being unanimously sustained: Elder Joseph C. Bentley, President; Richard Crackles and Edith F. Cornell, Secretaries; Alfred J. Cross, Treasurer; Brother Bentley afterward chose for his Counselors, Alfred J. Cross and Alice Crackles, who were also unanimously sustained.

It was then moved, and carried unanimously, that the Association subscribe for the CONTRIBUTOR, and that an account be sent to the same of the organization of this Association. The meeting was then dismissed by prayer. Since the organization we have held our weekly meetings, and added several more names to the list, with a good prospect for still more. The members are all taking a lively interest.

Richard Crackles,
Edith Frances Cornell,
Secretaries.

BOOK OF MORMON SUBJECTS.

(*Concluded from last month.*)

11. Death of Lehi; separation of Nephi from Laman, (the two nations). 2 Nephi, iv.

12. The Temple. 2 Nephi, v. (See Bible subject 39, prophetic dispensation.)

13. Laman's curse. (B. C. 570). 2 Nephi, v.

14. Jacob the recorder; death of Nephi. (B. C. 545). Jacob i.

15. Sherem, the anti-Christ; hostilities of the Lamanites. Jacob vii.

16. Discovery of Zarahemla by Mosiah; union of the people of Mosiah and Zarahemla. Omni i.

17. Account, in stone, of Coriantumr. Omni i. (See Subject 74, (2).)

18. King Benjamin's administration. Omni i.

19. Mormon's introduction to the abridged part of the book, showing the preceding to be a copy. Words of Mormon.

20. Administration of King Mosiah, the son of Benjamin. (B. C. 124). Mosiah i.

21. Zeniff's record; explorations pursued by Zeniff; possession by covenant of the lands of Lehi-Nephi. Mosiah ix.

22. Noah the king and Abinadi the prophet, (in the land of Nephi). Mosiah xi, xviii.

23. Alma and the waters of Mormon. Mosiah xviii.

24. Gideon and Limhi. Mosiah xix, xxi.

25. Ammon. Mosiah xxi, xxii.

26. Alma establishing churches in Zarahemla. Mosiah xxv.

27. Mission of the Sons of Mosiah to the Lamanites. Mosiah xxviii.

28. Mosiah's translation of the plates brought by Limhi. Mosiah xxviii. (See subject 72).

29. Commencement of the Judges; Alma the son of Alma, the first chief judge; death of King Mosiah. (See Bible subject 26, Mosaic dispensation). (B. C. 91). Mosiah xxix.

30. Nehor, (apostacy and priestcraft). (B. C. 90). Alma i.

31. Battle of Sidon river. Alma i.

32. Nephihah appointed chief judge; mission of Alma, Gideon, Mulek and Ammonihah. (B. C. 81). Alma iv.

33. Imprisonment and deliverance of Alma and Amulek. (B. C. 80). Alma xv.

34. Return of the sons of Mosiah from the land of Nephi; their account of their mission. Alma xvii.

35. Lands of Desolation and Bountiful described. Alma xxii.

36. The people of Ammon established in the land of Jershon. Alma xxviii.

37. Korihor, the great anti-Christ. (B. C. 73). Alma xxx.

38. Idolatry of the Zoramites. Alma xxxv.

39. Moroni Commander-in-Chief. Alma xliii.

40. Helaman, son of Alma. Alma xlv.

41. Departure of Alma. Alma xlv.

42. Standard of Moroni. (B. C. 72). Alma xlvi.

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43. Amalickiah, King of the Lamanites. Alma xlvii.

44. Moroni's victorious campaign; his "line of defense." (B. C. 69). Alma xlviii, l.

45. Monarchy *vs.* Republicanism. (B. C. 64). Alma li.

46. Brilliant victories of Generals Moroni, Lehi and Teancum. (B. C. 60). Alma lii, lv.

47. The two thousand young men of Laman, called "Helaman's Sons." (B. C. 59). Alma lvi, lix.

48. Epistles of General Moroni and Governor Pahoran; Zarahemla and Nephihah restored; Death of General Teancum. (B. C. 58). Alma lx, lxii.

49. Resignation of General Moroni; organization of the Church and government restored; death of Helaman. (B. C. 54). Alma lxii.

50. Death of Moroni; expeditions of Hogoth; emigrations northward,(through the Isthmus). (B. C. 52). Alma lxiii.

51. Moronihah and Coriantumr. Helaman i, ii.

52. Helaman, the son of Helaman and his two sons, Nephi and Lehi. Helaman iii.

53. Missionary tour of the sons of Helaman; conversion of the Lamanites. Helaman v.

54, "North and South," or Mulek and Lehi. Helaman vi.

55. Gadiantons band. (B. C. 47). Helaman vi.

56. The famine. (B. C. 14). Helaman xi.

57. Samuel the Lamanite prophet; prediction of the coming of Christ (in five years). (B. C. 4.) Helaman xiii, xvi.

58. "Departure" of Nephi the son of Helaman; signs of the birth of Jesus Christ. (B. C. 1). 3 Nephi i.

59. Nephitic calendar; curse removed from the faithful Lamanites. (A. D. 9). 3 Nephi ii.

60. Gathering of the people into Zarahemla and Bountiful by instruction of Governor Lachoneus; terrible battle between the Nephites under Gidgiddoni, and the Gadianton robbers under Giddianhi. (A. D. 16). 3 Nephi iii.

61. Classification; breaking up of the churches; division of the people into tribes. (A. D. 30). 3 Nephi iii.

62. The tempest; three days of darkness; voice of Jesus Christ. (A. D. 34). 3 Nephi ix.

63. Descent of Jesus Christ among the people who were gathered around the Temple in Bountiful; His commission to Nephi and others; unfolding of His doctrines. (A. D. 35). 3 Nephi xi.

64. Calling of the Twelve Apostles and instituting of His supper. (A. D. 35). 3 Nephi xi, xii, xviii). (See New Testament subject No. 10).

65. Names of the Twelve Apostles; their baptism; Jesus again appears to them. (A. D. 35). 3 Nephi xix.

66. The "Transfiguration;" the "three Apostles" not to taste death. (A. D. 35). 3 Nephi xxviii.

67. Universal brotherhood; all things common; Church of Christ marvelously prospered. (A. D. 35, 110). 4 Nephi i.

68. "Mormon;" hiding of the records of Ammaron in the hill Shim. (A. D. 320). 4 Nephi i; Mormon i.

69. Mormon Commander-in-Chief of the Nephite army. (A. D. 326). Mormon ii.

(During Mormon's administration the Nephites were forced entirely from Central America into the land northward.)

70. Records hid in the hill Cumorah; the last great battle. (A. D. 384). Mormon vi.

71. Moroni. (A. D. 400). Mormon viii.

72. The Jaredites. Book of Ether. (See subject 28.)

73. Sealing up of the Records by Moroni. (A. D. 421). Moroni x.

74. Emigrations or Colonies. 1 Jared, Book of Ether; 2 Mulek, Zarahemla, subject 17, (Book Omni); 3 Lehi, main thread.

Words are things; and a small drop of ink, falling like dew upon a thought, produces that which makes thousands, perhaps millions, think.—*Byron.*

If a man gains more knowledge and intelligence, through his diligence and obedience in this life, than another, he will have so much the advantage in the world to come.—*Joseph Smith.*

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THE CONTRIBUTOR.

The Glory of God is Intelligence.

VOL. II. APRIL, 1881. NO. 7.

DIVINE ORIGIN OF THE BOOK OF MORMON.

HISTORICAL EVIDENCES CONSIDERED.

I.

IN considering this part of our subject, we shall quote largely from such original Indian historical information as has fortunately survived the wreck of Vandalism, and escaped the destruction of the religious fanaticism of the early Papal clergy; under whose influence and promptings the records of the Indians were piled up by the cord and burned, in the presence of their owners; who wept bitterly at the wanton destruction of books, which had cost them and their forefathers so much time and patience to write and preserve. In quoting from copies and abridgments of original records still remaining, and from the writings of early Spanish historians, we shall endeavor to carefully compare them with facts, as recorded in the Book of Mormon, bearing upon the subject under consideration. In this manner we hope to be able to advance sufficient historical evidence to establish, in the mind of every thoughtful and unprejudiced reader, the divine origin of the Book of Mormon, which has been preserved, brought forth and translated by the gift and power of God. In treating this subject we hope to be able, also, to throw light upon many important points of interest, which have and do still puzzle the minds of the thoughtful and inquiring of our enlightened age.

From whence came the ancient inhabitants of America? From whom did they descend? Whence their religious knowledge and civilization? These are questions which scientists, as yet, have been utterly unable to solve. Very many conflicting but ingenious theories regarding these interesting and important subjects have been advanced. Some of these are attesting monuments of the wonderful imagination with which the writers were gifted; others show remarkable tenacity in following preconceived ideas; others again manifest real bias induced by prejudice against well authenticated facts, in the vain endeavor to refute which some writers have expended their efforts; while still others are written logically, expressing views strongly supported by judicious citations and well sustained by sound reasoning.

The researches of distinguished antiquarians, while challenging the admiration and receiving the encouragement of the civilized world, have, unfortunately, like the religious teachings of modern divines, only resulted in inducing greater diversity of opinion. Thus the Christian world rivals the antiquarian field of America, as a stage upon which to manufacture doubt, by man made doubly doubtful. In each we find teachers "ever learning, but never able to come to a knowledge of the truth."

That the Indians, before and at the time of the Spanish conquest, had very clear knowledge as to who they were; and that they came, at a very early date, over the great waters, from a far distant country, wandering many years in the wilderness, suffering deprivations and untold hardships in their migrations, are matters so well established by the early historians that we can rest reasonably satisfied with their testimony, if we had no more, on these points. That they had a knowledge, we shall hereafter see, of

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the creation, the deluge, the tower of Babel, and of the confusion of the language which was caused there; and of the birth, crucifixion, resurrection and doctrines of Christ, as well as of the war in heaven, is equally clear. We shall hereafter see to what straits the early Catholic clergy and writers were subjected, in trying to account for the possession, by the original inhabitants, of this varied and far reaching knowledge.

Commencing with an account of the creation, as had among them, we will proceed to show the source of their information upon this and other important subjects. The "Popol Vuh," written in the dialect of the Quichés, was translated over two hundred years ago, by Ximinez, into the Spanish language, but was not printed. The Quichés of Guatemala, it is understood, eventually amalgamated with the Nahua nations of Central Mexico, but are believed to have been, originally, a branch of the great Maya family. In 1860 Brasseur de Bourbourg, considering the translation made by Ximinez very imperfect, translated it into French. Baldwin, in his "Ancient America," published by Harper Brothers, 1871, states that it was written "in 1558 as an abridged reproduction of a very ancient Quiché book which contained an account of their history, traditions, religion and cosmogony. * * * For those who study the book it is full of interest. It shows us their conception of the Supreme Being and His relation to the world; it enables us to see what they admired in character, as virtue, heroism, nobleness and beauty; it discloses their mythology and their notions of religious worship; in a word, it bears witness to the fact that the various families of mankind are all of 'one blood,' so far, at least, as to be precisely alike in nature." (p. 193.)

"The account of the creation, with everything else in this cosmogony and mythology, is original, like the civilization to which it belongs. According to 'Popol Vuh,' the world had a beginning. There was a time when it did not exist. Only 'Heaven' existed, below which all space was an empty, silent, unchanging solitude. Nothing existed there, neither man, nor animal, nor earth nor tree. Then appeared a vast expanse of water on which divine beings moved in brightness. 'They said earth!' and instantly the earth was created. It came into being like a vapor; mountains rose above the waters like lobsters, and were made. Thus was the earth created by the Heart of Heaven. Next came the creation of animals; but the gods were disappointed because the animals could neither tell names, nor worship the Heart of Heaven. Therefore it was resolved that man should be created. First man was made of earth, but his flesh had no cohesion; he was inert, could not turn his head, and had no mind, although he could speak; therefore he was consumed in the water. Next men were made of wood, and these multiplied, but they had neither heart nor intellect, and could not worship, and so they withered up and disappeared in the waters. A third attempt followed. Man was made of a tree called Tzité, and woman of the pith of a reed; but these failed to think, speak or worship, and were destroyed, all save a remnant, which still exists as a race of small monkeys found in forests. A fourth attempt to create the human race was successful, but the circumstances attending this creation are veiled im mystery. It took place before the beginning of dawn, when neither sun nor moon had risen, and it was a wonder-work of the Heart of Heaven. Four men were creted, and they could reason, speak and see in such a manner as to know all things at once. They worshiped the Creator with thanks for existence, but the gods, dismayed and scared, breathed clouds on their eyes to limit their vision, and cause them to be men and not gods. Afterwards, while the four men were asleep, the gods made for them beautiful wives, and from these came all the tribes and families of the earth." (pp. 194-5.)

In "The North Americans of Antiquity," second edition, Harper Brothers, New York, 1880, by John T. Short, the author states, in a note on page 212, as follows: "The *copy* is stated ambigu-

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ously to have been made to replace the original 'Popol Vuh'—national book—which was lost. How a book that had been lost could be copied literally, the Father (meaning Ximinez) fails to tell us."

Speaking of the Quichés, the same author, referring to Brasseur de Bourbourg's Hist. Nat. Civ., vol. i, pp. 105-6, and to Bancroft's Native Races, vol. v, p. 21, both quoting from the Quiché MS., says (p. 212): "With loving and obedient hearts they addressed their prayers to Heaven for the gift of offspring. 'Hail, Creator and Maker! regard us, attend us. Heart of Heaven, Heart of Earth, do not forsake us, do not leave us. God of Heaven and Earth, Heart of Heaven, Heart of Earth, consider our posterity always. Accord us repose, a glorious repose, peace and prosperity, justice, life and our being. Grant to us, Hurakan, enlightened and fruitful, Thou who comprehendest all things great and small.'" The author, referring (p. 213), for a fuller account of the "strange, wild poetry of the Quichés," to Mr. Bancroft's (vol. iii), says: "In the order of the Quiché creation, the heavens were first formed and their boundaries fixed by the Creator and Former, by whom all move and breathe, by whom all nations enjoy their wisdom and civilization. At first there was no man, or animal, or bird, or fish, or green herb—nothing but the firmament existed, the face of the earth was not yet to be seen, only the peaceful sea and the whole expanse of heaven. Silence pervaded all; not even the sea murmured; there was nothing but immobility and silence in the darkness—in the night. The Creator, the Former, the Dominator—the feathered Serpent*—those that engender, those that give being, moved upon the water as a glowing light. Their name is Gucumatz, the Heart of Heaven God."

"The persons of the Godhead (see p. 214) having counseled regarding the creation of more perfect man, on the fourth attempt succeeded so that 'Verily, at last, were there found men worthy of their origin and their destiny; verily, at last, did the gods look upon beings who could see with their eyes and handle with their hands and understand with their hearts; grand of countenance and broad of limb, the four lives of our race stood up under the white rays of the morning star—sole light as yet of the primeval world—stood up and looked. Their great clear eyes swept rapidly over all; they saw the woods and rocks, the lakes and the sea, the mountains and the valleys, and the heavens that were above all; and they comprehended all and admired exceedingly. Then they returned thanks to those who had made the world, and all therein was: we offer up our thanks, twice—yea, verily, thrice; we have received life, we speak, we walk, we taste, we hear and understand, we know both that which is near and that which is far off, we see all things, great and small, in all the heaven and earth. Thanks, then, Maker and Former, Father and Mother of our life, we have been created, we are."

Thus from a copy of a single ancient Indian book which fortunately escaped the fate of the many which furnished fuel for numerous fanatical bonfires, we learn sufficient, we think, to convince every thoughtful, unprejudiced reader that at least one important branch of the ancient inhabitants of America possessed, previous to the conquest of the country by the Spaniards, very remarkable knowledge of matters pertaining to the creation of the world. The questions, therefore, naturally arise, Where, and when did they become possessed of this knowledge? So far as the Christian civilized world is generally informed, the great law-giver Moses was the first to write and give detailed information upon this important and extremely interesting subject. Did the knowledge had by the

*The name Quetzalcoatl (Nahua), Gucumatz (Quiché), and Cukulcan (Maya), mean, as translated, "feathered" or "plumed" or "winged" Serpent, which indicated not only power, but was "considered an emblem of the vernal showers." "The feathery vapor-clouds of summer are but the plumes or wings of the shower which the serpent symbolizes."—Short's Antiquities, pp. 272-3.

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Quichés come from that source, and if so, when and in what manner did it reach these continents? On the other hand, if the writings of the inspired historian were not the source from whence they derived their information of the creation, where did they get it? Did God, through their prophets and revelators, reveal it to them direct? Let us consider these questions with the view of throwing light, if we can, upon a mystery which has seemed greatly to puzzle the wise of several generations. This having been, and still remaining the case, it may be well for our readers to remember that "the wisdom of the world is foolishness with God."

Before referring for information to the Book of Mormon, we will make a few comments on a paragraph which we have already quoted from "The North Americans of Antiquity," as follows, "the copy is stated ambiguously to have been made to replace the original 'Popol Vuh'—national book, which was lost. How a book that had been lost could be copied literally the Father (Ximinez) fails to tell us." Now, we have already shown by quotations from Baldwin (p. 193) that the "Popol Vuh" was written in the year 1558, as an "*abridged reproduction*" of a very ancient Quiché book. Francisco Ximinez made his translation about one hundred and sixty years later, and which may indeed have been a literal copy of the *abridgment*, but not of the original, to which he doubtless refers as having been lost. Again, Ximinez having written "about A. D. 1720 and subsequently," may have secured a literal copy of the "abridged reproduction," which may also have been afterwards lost. We have an account of other lost books, which were probably of greater value, and which would prove, by reason of their details, far more interesting, if we had them, than even the original unabridged "Popol Vuh" would be likely to do if we had it.

In the year 1735, the Countess Santibañy, who claimed to be a descendant of Montezuma, employed, as her agent, Chevalier Boturini, to go from Italy to America in her interest. He remained in Mexico and Central America eight years, and succeeded in making, during that time, the finest collection of ancient manuscripts known to have been gathered together on this continent; and the value of which, being intelligent and having antiquarian tastes, he fully understood. His diligence and years of labor were rewarded, when about to leave Mexico, by being thrown into prison and robbed of his treasure by the Spanish viceroy. Succeeding finally in leaving with a portion of his collection, he was captured by an English cruiser and again despoiled. Preserving from the wreck of his former magnificent collection only sufficient material from which to compile one small volume of less than three hundred pages, which was published at Madrid, by Juan de Zuruga, A. D. 1746. The manuscripts of which he had been despoiled in Mexico were sold some seventy years later, at auction. Humboldt, being present at the time, secured a portion of them. M. Aubin, having secured the remainder, made additions thereto, and took them to France; and it is believed that his is the best collection now in Europe. Désiré Charnay, in part five of "The Ruins of Central America," published in "The North American Review" of January 1881, says that the historian Veytia, who had the privilege of examining the Boturini collection, "bitterly bemoans the loss of the most precious of all these documents, the Teoamoxtli—*Book of God*, or of divine and sacred things—a work composed by Hueman,* a sort of Toltec Bible, containing the laws, the religious precepts, the traditions, and all facts relating to Toltec history, from the remotest period."

We make the following quotation from the inspired historian Moses: "So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore is the

*Hueman, understood to be the same as Quetzalcoatl, to whose character and doings we shall hereafter refer in detail. Lord Kingsborough, in his "Mexican Antiquities," describes him as having been a white man, with strong formation, broad forehead, large eyes and long beard. His life was exceedingly chaste and pure.

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name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth." (Gen. xi, 8, 9.)

This historical item carries us back in our researches, according to Bible chronology, four thousand one hundred and twenty-seven years; a date beyond that which the scientists of our age have been able to definitely fix the first inhabiting of these continents. By it we not only learn that the Lord did confound the language of the people at the tower of Babel, but that he also scattered them abroad upon the face of *all* the earth." Now, how could this be accomplished without scattering some of them upon the Western Hemisphere, as well as others upon the Eastern? Was not the former, at that date of the world's histotory, a part of the face of *all* the earth," as well as the latter? A supposition that it was not, would be so weak and inconsistent, so utterly opposed to reason, as well as to the developments of science, that it must fail to find among the thoughtful either support or credence. That the people were "scattered" upon the face of the old world is a fact so well authenticated and so well understood, that we deem it unnecessary to adduce historical citations in relation thereto. We may, however, be, by some, considered not only presuming, but egotistical, in venturing the assertion that when the histories, pertaining to America, which have been preserved shall have been as carefully and diligently studied as those pertaining to the old world have been, the *fact* that a portion of the people who were at the tower of Babel, when the language of all the earth was confounded, were "scattered" from thence upon the face of the new world, will be equally well established; and, we trust, equally and generally as well understood. Thus the declaration of the historian Moses, that the Lord did scatter them "abroad upon the face of all the earth" shall be fully verified by the writings of those who were far removed from his earthly stage of action. And thus, though dead, their words still magnify and praise and do continue to honor the name of Him that made the heavens and the earth, and all things that therein are. We will here make a few quotations from the Book of Mormon, bearing upon this subject:

"And now I, Moroni, proceed to give an account of those ancient inhabitants who were destroyed by the hand of the Lord upon the face of this north country (North America). And I take mine account from the twenty and four plates which were found by the people of Limhi, which is called the book of Ether. And as I suppose that the first part of this record, which speaks concerning the creation of the world, and also of Adam, and an account from that time even to the great tower" (Babel), "and whatsoever things transpired among the children of men until that time, is had among the Jews; therefore I do not write those things which transpired from the days of Adam until that time; but they are had upon the plates, and whoso findeth them, the same will have power that he may get the full account." (Book of Ether, i: 1—4; Book of Mormon, n. e., p. 570-1.) "Which Jared came forth with his brother and their families, with some others and their families, from the great tower, at the time the Lord confounded the language of the people, and sware in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered." (Ib. p. 571, v. 33.)

Here, then, we find the inspired record of the historian Moses, written upon the Eastern Hemisphere, confirmed by the no less inspired writings of the historian Ether, who wrote nearly twenty-five hundred years ago upon the Western Hemisphere; bearing testimony, not only of the creation, but of the fact of his forefathers having been brought to America from the tower at the time the Lord confused the language of all the earth. Later we shall refer frequently to the book of Ether, as abridged by Moroni about A. D. 400. The latter was a descendant of Nephi, the youngest of four brothers, who, with their father's family

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and a few others, came to America from Jerusalem during the reign of Zedekiah, king of Judah, 600 B. C. To the migration of this family, as well as to those of Jared and his brother and their families and friends, we shall, in the course of this series, frequently refer, making detailed comparisons between the Book of Mormon record of these wanderings and the knowledge of the same, which comes to us through the writings of the early Spanish historians, who followed closely Indian records and traditions at the time of, and subsequent to, the conquest. At present, however, it is only to our purpose to add that Nephi, being favored of the Lord, secured, on leaving Jerusalem, the records, engraven on brass plates, of his forefathers; and among these, as he states, was a copy of the five books of Moses. Hence, we learn that there were at least two records existing in America at a very remote period (600 B. C.), containing, among other things, an account of the creation; the first being written upon the gold plates of Ether, which were found by the people of Limhi, and the second upon the brass plates brought by Nephi from Jerusalem.

Having secured this information, it no longer appears difficult to understand how the Quichés and other branches of the original inhabitants of America became possessed of facts which, though adulterated by the errors of superstitious vagaries, introduced, no doubt, by false priests and uninspired writers subsequent to the death of their prophets, comes to us, nevertheless, sufficiently clear and comprehensive to convince, we trust, every honest reader desiring the truth, that one of two things occurred, namely: that the ancient inhabitants of this country brought a knowledge of the creation of the world with them from the Eastern to the Western Hemisphere, or that God who revealed the facts pertaining thereto to Moses there, did likewise to those living here; for the two accounts are too nearly identical to indicate separate or distinct original sources.

Moses Thatcher.

FUSION AND SOLIDIFICATION.

WHEN heat is allowed to act on any solid substance for any length of time, and it is of sufficient intensity, it will transform it into a liquid or melt it; this process we call fusion. It may be set down as a general law that all solids are capable of fusion, although there are some exceptions, as coal for instance, that have not yet been changed to the liquid; but this is no doubt owing to the fact that an artificial temperature high enough has not yet been reached or to some defect in the process employed. In some cases, a chemical change takes place, by the application of heat, instead of a simple change of state, as we see in the burning of limestone, which is composed of a gas, carbonic acid, and lime. The heat here drives away the gas, and leaves the lime behind, still unmelted. But even here when the heat is applied to the limestone, enclosed so as not to be in contact with the air, the state of fusion can be reached without difficulty after a small portion has been first decomposed.

As a general thing fusion takes place all at once, as we see when melting lead, but with some substances it takes place gradually, as in glass, iron and india-rubber. Thus when glass is in this soft, plastic state, it can be worked into a great variety of beautiful forms, as seen in ornamental glassware. Also when in this state it can be drawn out into very fine threads, and in France lately these threads, in consequence of the ease with which they are bent, have been spun into thicker threads, and woven into cloth, which can be used in making dresses and other wearing apparel. A garment made of this presents a magnificent appearance, reflecting the colors of the rainbow, and glittering in the light of a brilliantly illuminated ball-room.

One fact rather singular in regard to

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fusion is this; the temperature remains the same, after so large a quantity of heat has been employed to produce the change, as before. Thus if we place a quantity of ice at 32° Fahrenheit, that is the freezing point, over a fire, and keep on constantly stirring, the whole will after a while become water, but the temperature will still be 32° F. as before, but if the heat be applied further, the temperature will then begin to rise. This truth may be proven by melting sulphur, or in fact any solid substance. The philosophers of former times, called the heat disposed of in such a way as not to be sensible to the touch, *latent*, that is lying hid, but the philosophers of the present time call it fusion heat, for instead of lying concealed, it is fully as evident as the heat that is used in raising temperature alone, for although not sensible to the touch, it has made itself very plainly manifest by changing the state of the solid into a liquid. The molecules or small particles that compose a solid are held together by a very powerful attractive force, but as soon as the solid becomes liquid this force is overcome, for in this last state the particles move very freely among each other, and there is but very little attractive force. But in order to accomplish this result, another force must be used, and this is heat, but now directed not to raising temperature, but to separate the molecules from each other, so that they may move with perfect freedom.

It may be interesting to know how much heat is thus used in producing fusion. It can be very easily shown by taking say one pound of ice at the temperature of 32° F. and one pound of water at 172° F. and mixing the two together until the ice is completely dissolved, when the temperature of the two pounds of water will be 32°, no more than the ice was before the mixing took place. Here we see plainly that 142° of heat were used up, wholly in changing the one pound of ice at 32° to one pound of water at 32°. But if instead of using ice we had used water at 32°, the temperature of the mixture would have been 103°, that is the cold water would have gained 71° and the warm water would lose the same amount, for in this case, no change of state takes place, and hence the heat is used solely to raise temperature.

In one sense of the word we may say that ice is one of the most difficult solids to fuse, that is in order to reduce it to the liquid state, it takes a very large quantity of heat, after we have raised the temperature to the fusing point. With most other solids the fusing point is much higher, but after we reach it, but little more heat is required to produce the change of state. This difficulty of fusion of ice is very important, for if it were otherwise, the snow and ice packed away in our mountains during the winter season, would all melt away in the first few warm days of spring, and our little streams would become mighty rivers carrying away everything before them; even as it is, enough damage is done by high waters in the spring season. And as it requires so much heat to melt snow, another good result follows; our summers are much more temperate than they would be otherwise, as, in order to melt the snow in spring, a great deal of heat is used, thus making the change from winter to summer much less abrupt.

There is another process very similar to fusion, that should be explained; it is dissolution of some solid substance in a liquid, as salt, sugar, etc., in water. But in this case the temperature at which dissolution takes place is not fixed, for it may take place at almost any temperature, though it may be regarded as a rule, with few exceptions, that the warmer the liquid is the more readily will it dissolve the solid, and also in larger quantity compared with the amount of liquid. But in this case, as in the former, the change of state can not take place without a considerable expenditure of heat, as illustrated in various freezing mixtures for producing artificial cold, the most of which, made of ice and salt, is used in freezing ice cream. To dissolve the salt must alone take up a great deal of heat from surrounding objects, as for instance the cream in the freezer, and at the same time the ice itself is also dissolved. We

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have already seen how much heat must be used in order to produce this last change.

Solidification is just the opposite of fusion, or it is the change that takes place in passing from the liquid to the solid state, as we see in the formation of ice in winter. As a general rule all substances can be reduced to the solid state, whether they exist ordinarily as gases or liquids, though some, like alcohol and the principal gases in the atmosphere, have not yet been reduced to this state, still it is believed this can be accomplished, when more powerful means are employed than any yet used.

As a great deal of heat is taken in to produce fusion, so a great deal of heat is given off to produce solidification, and still the temperature indicated by a thermometer would be the same. To prove this we may take a quantity of lead, and heat it until it is just at the point of melting, and then plunge it into water; we will notice of course that the water has become somewhat warmer. But if we take the same quantity of lead and melt it, when the temperature will be exactly the same as it was just before it was melted, and then plunge into the same quantity of water as before, we shall notice a much greater rise in the temperature of the water, showing conclusively that much more heat was given off when accompanied with a change from the liquid to the solid state, than without such change.

When a liquid becomes solid, the molecules attract each other with so much force as to become firmly attached to each other, and at the same time they tend to arrange themselves in regular order around each other, and thus produce that chrystalline structure that we very often notice in substances that have been allowed to cool off slowly, in order to give time to bring this arrangement about. The crystals of sulphur afford a very pretty illustration of this, as when we fill a small vessel with melted sulphur, and then allow it to stand long enough to form a thin, solid covering around the sides of the vessel, and on the upper surface. Then if we break the covering above, and pour out the still molten sulphur, there will be left behind a circular, or needle-shaped crystal, radiating in all directions from the sides, and crossing and interlacing with each other, in a most interesting manner. This disposition to some regular arrangement of parts, is seen in the beautiful forms of snow crystals, and also in the fantastic and beautiful frost-work that appears on our windows after a very cold winter's night.

As a general thing when solidification takes place, it is accompanied with a decrease of volume, as we see in melting lead and making bullets, there is always a slight depression in the lead over the opening in the moulds, showing that contraction has taken place below. But with iron it is the contrary, and in former articles the great advantages of this have been shown. Ice is also another exception, and were it not for this it would be heavier than water, and would sink to the bottom of our streams and there remain most of the summer.

The force with which it expands is immense. Cannons have been filled with water and then placed in freezing mixtures, when the pressure from the inside became so great that they burst. Major Williams filled cannon balls at Quebec, and exposed them to intense cold. So great was the pressure that the plug in one of them was thrown to a great distance, the other burst into two almost equal parts. *Quebec.*

The childhood shows the man, as morning shows the day.—*Milton.*

It is a great happiness, a great fortune, to be born good.—*Joubert.*

Health and Money.—There is this difference between those two temporal blessings, health and money. Money is the most envied, but the least enjoyed; health is the most enjoyed, but the least envied: and this superiority of the latter is still more obvious when we reflect that the poorest man would not part with health for money, but that the richest would gladly part with all his money for health.

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LEAVES FROM THE TREE OF LIFE.

SEVENTH LEAF.

HAVING shown the universal apostasy from the Church established by Christ and His Apostles, we now turn with pleasure from the dark picture of error, strife, confusion and priestcraft, painted in sombre hues during a long succession of centuries, to a more cheering and truly delightful subject.

The same inspired Apostles who foretold the general departure from the "way of truth," also predicted the restoration of the Gospel, the ushering in of a later and final dispensation, and the ultimate triumph of God's kingdom upon the whole face of the earth. After seeing the dominion of the mother of abominations extending to all the kingdoms of the world, John, the beloved, beheld her entire destruction. This was preceded in the vision by the coming of an angel from heaven with the everlasting gospel for every nation, kindred, tongue and people, and the cry from heaven, "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues."

We are able to state, with the most positive assurance, that the angel with the Gospel has come, and that the voice from heaven has been uttered as a warning to all nations; that Gospel will be preached and the warning will be sounded, by divine authority, to every tribe and nation and tongue. Joseph Smith was the chosen instrument in the hands of God to receive the glad message and direct its promulgation to all the world. Angels do not travel and preach to mankind in person; when they bring tidings from on high they deliver the heavenly mandates to a chosen man who, in turn, makes them known to his fellows. But though the ministry of angels is not general, all people may know thereof of a surety by obedience to the commandments revealed, which is followed by a divine witness of their truth and of the fact of the manifestation. Thus, while Joseph Smith was selected to receive direct divine communications, every one who in faith obeys them, obtains a satisfactory testimony that the message is true and that the messenger was authorized to declare it.

But receiving the gospel, whether by angelic ministrations or otherwise, is one thing, and obtaining authority to preach it and administer its ordinances is another. Knowledge, light and revelation may be enjoyed, and yet the favored recipient of these blessings may be without any authority to perform any official act in the name of the Lord. Joseph Smith not only received the ministrations of the angel bearing the everlasting gospel, but also obtained the right to officiate in all its ordinances, rites, ceremonies and endowments. He did not receive this authority from man. As we have already shown, it had departed from the earth centuries before. No amount of learning would bring it. No college, prelate, potentate or priest could confer it. All the wealth of the world could not purchase it. It does not come by the will of man. How did Joseph Smith gain it? Holy men of old, who held the keys of this power in former dispensations, came to earth as ministering spirits and ordained him to the same offices which they held in mortality. First came John the Baptist, who was beheaded for the truth's sake, bearing the keys of the Aaronic or lesser Priesthood, and ordained Joseph Smith and Oliver Cowdery to the authority thereof, with the right to preach the gospel of repentance and administer baptism for the remission of sins. But as John did not hold the power when on earth to confer the Holy Ghost, he did not presume to bestow it upon others. Next came Peter, James and John with the keys of the Apostleship, of the holy Melchisedec Priesthood and of the dispensation of the fulness of times, which they conferred upon Joseph and Oliver, giving them authority to ordain others to this ministry and to confirm baptised believers by the laying on of hands for the gift of the Holy Ghost.

The lesser Priesthood holds the power of the ministration of angels and au-

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thority to administer in temporal things. The greater Priesthood holds the power of communion with the Highest and of attending to all things, spiritual and temporal, for the salvation and exaltation of man till he reaches the actual presence of the Eternal God, and shines forth in the fulness of the attributes of his Almighty Father. Thus power was restored to rebuild the Church of Christ; to preach the true gospel; to baptise penitent believers for the remission of sins; to bestow upon them the Holy Ghost, bearing witness of the Father and the Son and of acceptance with them; to appoint and ordain all the various ministers necessary for the publishing of the truth to all nations, the work of the ministry, the perfecting of the Saints and the edifying and government of "the body of Christ."

So the Church was set up in these latter times. Humble believers received the word with gladness, and, obeying it, obtained from God the witness of its truth. The signs promised to believers followed them. They spoke in other tongues, prophesied, saw visions, dreamed divine dreams and enjoyed all the gifts of the Church as did the Saints of old. The sick were healed by the laying on of hands, devils were cast out, the deaf heard, the eyes of the blind were opened, the lame leaped for joy, the tongue of the dumb was loosed, the heavens were opened to human view, and the Holy Ghost, as on the day of pentecost, rested down in power upon the Saints of the new dispensation. Then they *knew* for themselves. Doubt had fled, the darkness was dispersed, Satan trembled, priestcraft raged, and while the glad tidings of the restored gospel caused joy in heaven and praise on earth, the powers of evil in and out of the flesh conspired to fight the truth, make war upon believers and persecute the servants of God unto death.

But the Lord strengthened the hands of His people and poured forth light and knowledge from on high. The hidden things of ages were brought forth. Revelation after revelation was multiplied to the Church. Then came Elijah the Prophet, bearing the keys of the turning of the hearts of the fathers to the children and of the children to the fathers, that the link of the broken chain of the Priesthood through the ages might be welded together, and the spirit world be known to men in the flesh. Next came Moses the man of God with the keys of the gathering of Israel, that the remnants might be brought in from their long dispersion and inherit the lands promised to their forefathers. And Raphael and Gabriel and other holy messengers also appeared, each in their order, bearing the keys of their respective ministries when living as men upon the earth, that all the powers needful for the establishment of the great and last dispensation of the fulness of times might be centered upon the head of the man chosen to open it to the world, and that he might bestow them upon others called and chosen by the spirit of revelation.

Glory to God in the highest! The straight and narrow way is opened. The silence of ages is broken. Jehovah speaks from out the bosom of eternity. Angels again come down from the abodes of bliss. Communication is restored between man and his Maker. The Holy Ghost again comforts, reveals and bears witness. The sacred gifts are once more enjoyed. All earth shall hear the glad tidings. Every soul shall be warned. And though Joseph the chosen seer and many of his brethren have become martyrs for the truth's sake, and the bosom of mother earth is stained red with the blood of the persecuted Saints, the Church re-established, the Priesthood restored, the truths now revealed shall never be taken from earth again, but they shall spread and increase and prevail and triumph until darkness and evil and sin and Satan shall give way, and this planet, ransomed and redeemed shall be crowned with the glory and presence of its rightful king, Jesus the anointed, the sinless son of the omnipotent God.

It is more disgraceful to distrust one's friends than to be deceived by them. Our mistrust justifies the deceit of others.

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TRAVELS IN ITALY.

SIGHTS OF FLORENCE.

VII.

THE proud position occupied by Florence, in the progress of art, science and literature, during the whole period of her existence, is warmly attested by the magnificent memorial monuments and tombs that crowd her churches and piazzas. The illustrious names thus commemorated are very numerous, representing all departments of intellectual life and culture; names of writers and philosophers, painters and sculptors, whose fame has survived the lapse of centuries and whose works live in the hearts of all generations.

In the piazza Santa Croce, one of the largest open squares in Florence, and one to which many interesting events of her early history attach, is the celebrated and beautiful monument of Dante. This great writer, father of the modern Italian language, author of the Divine Comedy and foremost literateur of his time, was born in Florence A. D. 1265, was banished in 1302, and died at Ravenna, 1321. On the six hundredth anniversary of his birth, May 14, 1865, the Italian people assembled in great solemnity in the piazza Santa Croce, to celebrate the unveiling of this beautiful monument, executed by Pazzi. It consists of a white marble statue, nineteen feet in height, on a pedestal twenty-three feet high, the corners of which are adorned with four lions, each bearing a shield upon which is inscribed the titles of four of his most important works. Around the pedestal below are the armorial bearings of the principal cities of Italy, all of which thus testify to their appreciation of the great man to whose wonderful genius they owe their language.

In the adjoining church of Santa Croce, a cruciform edifice nearly five hundred feet long, is an honorary tomb to the memory of Dante, his remains being at Ravenna. Within the same noble sanctuary, which, on account of the many illustrious persons whose memory is preserved there, is called the Pantheon of Italy, are buried the ashes of Michael Angelo. The names of Boccaccio, Macchiavelli, Galileo, Danieli Manin and others equally celebrated are also found upon the monuments that adorn its walls.

Near the church of San Lorenzo, and attached to it, are the New Sacristy and Princes Chapel of the Medici family. The former is a quadrangular building of fine proportions, designed and constructed by Michael Angelo. It contains the world famed monuments and master piece sculptures of the great sculptor. Among them the mausoleum of the Duc de Nemours, son of Lorenzo di Medici; over it are the celebrated statues Day and Night. The latter is especially admired for its marvelous expression and reality. It is the figure of a woman in the decline of life. Day is represented by a strong, vigorous man in his prime. Opposite these is a statue of Lorenzo di Medici, grandson of Lorenzo the magnificent, represented in profound meditation, and hence often called "the pensive." Below the statue is his tomb, with the figures of a youth and maiden, admirably carved to represent Evening and Dawn, being companions to Day and Night, by the same great artist.

The chapel of the Princes, containing the tombs of the grand dukes of the Medici family, from Cosmo I, who died in 1564, to Giovanni Gaston, the last of the family, who died in 1737. The building is octagonal in form. Its erection and embellishment with the tombs and statues, cost the enormous sum of twenty-two million lire, about five million dollars.

Near the great cathedral of Florence is the Campanile, or square tower, from the top of which a magnificent view is obtained, and the Baptistery. The latter is an eight sided structure, surmounted with a dome, which is claimed to have afforded the architects of the cathedral, and of St. Peters at Rome, with the model for the wonderful canopies of those famous churches. The most interesting features of the Baptistery, which was founded in the eleventh century, is the three bronze doors, which were added in the middle of the fifteenth century.

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The first door was completed by Pisano after twenty-two years arduous labor. The scenes represented are from the life of St. John. The second door is the most remarkable, and is considered a marvel of art. It was executed by Lorenzo Ghiberti, about 1450, and represents ten scenes from scripture history, as follows: 1. Creation and expulsion from Paradise; 2. Cain slaying his brother and Adam tilling the earth; 3. Noah after the flood and his intoxication; 4. Abraham and the angels, and the sacrifice of Isaac; 5. Esau and Jacob; 6. Joseph and his brethren; 7. Promulgation of the law on Mount Sinai; 8. The walls of Jericho; 9. Battle against the Ammonites; 10. The Queen of Sheba. This door is so beautifully carved representing the subjects in so skillful a manner that Michael Angelo said of it, that it deserved to form the entrance to Paradise. Over the door is a carving to represent the Baptism of Christ.

The third door, by the same artist, is in twenty-eight sections, representing the history of the Savior and the Apostles. The delicate tracery and other decorations about all of these doors is in exquisite taste, and adds much to their appearance.

Passing from the Baptistery into the cathedral near by, we were impressed with the solemn grandeur of the old structure, and its wonderful size. It is over five hundred feet long, by three hundred and fifty wide, across the transept. The dome which surmounts it, is the loftiest in Europe, being over three hundred feet high. The choir is placed directly under the dome, and at the time of our visit,during high mass,the effect of its position was admirably attested by the solemn music, which, rising from the army of choristers present, filled the entire building with the refrain. There are few things more imposing than the exercises of the Catholic church, to be met with in the world. On the occasion of which we write, a special service was being performed, it being a fete day of some kind, and we were much interested in the proceedings.

The presiding functionary was a venerable, smooth-faced bishop, clothed in the cathedral robes, which were of crimson velvet, with fine deep lace trimmings, and bespangled with precious stones. The figure of the cross was embroidered on the back of the handsome garment, which reached in ample folds to the floor, and from thence a train about six feet long would have trailed in the dust, but for four little pages, whose duty was to hold it up. These little fellows were dressed in black velvet, their hair was clipped all around and a spot the size of a quarter of a dollar was clean shaved on their crowns. Following these, as they entered the church from the cloisters of the transept, came in pairs, about a score of gorgeously robed priests, each carrying a relic or some article of treasure from the church treasury. Behind them came a troop of choir boys, led by two small children, with two a little larger after, and so on gradually increasing until upwards of a hundred singers had joined their voices in the weird chanting, that seemed indeed to belong to some other sphere than this.

After these came orders of priests, six of each order, two abreast. The first six were clothed in white robes, not a particle of color being visible about them but their black, shaven-pated heads. Next to them were six in scarlet robes, then six in purple, six in black and six in yellow. They were followed by about a hundred nuns, half of them dressed in white robes with black bonnets, the remainder in black robes with white bonnets,each surpassing the others in ghostliness. All these arranged themselves about the high altar, before which the bishop knelt and rose and turned around in great state and solemnity, while the cup bearers swung their incense to and fro, filling the church with sweet and sickening odors. The choiresters sang long and dismally, changing their position from time to time, but never moving out of time nor tune; their solemn dirge varying in intensity with their measured tread as they passed before the altar and about the steps of the elevated choir.

There was no sermon nor any intel-

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ligible exercise. The church became filled with people of all classes, the kneeling, rising and turning of the priest, bowing, crossing and solemn looks of the others, and reverential inclinations of the heads of all, as sacred names were uttered, with the never ceasing chanting of the choir, and the rising fumes of incense continued for about an hour, when in the same grand order as they entered, the brotherhood of priests and the sisterhood of nuns, with the chanting choristers, filed in slow and measured tread out of the building, through the arched doorway by which they had entered, and the great crowd of worshipers and spectators dispersed. We learned afterwards that we had simply witnessed the saying of prayers for the repose of the soul of a certain dignitary, who had died many years ago, leaving his vast fortune to "holy mother church." *De Vallibus.*

THE NEPHITES UNDER THE JUDGES.

VII.

On the death of the elder Pahoran, the third Chief Judge, a contention arose amongst his three sons (Pahoran, Paanchi and Pacumeni) as to who should be his successor. Pahoran, the younger was chosen by the people (B. C. 52) but Paanchi would not accept the result of the *vox populi*, and raised the standard of revolt. For this crime he was arrested, tried and executed. It was amongst the unsuccessful followers of Paanchi that the Gadianton band appears to have had its origin in the midst of the Nephites. Kishkumen, one of their boldest leaders, in order to avenge the condemnation of Paanchi, assassinated the newly elected Chief Judge as he sat on the judgment seat, and so complete was his disguise, so unexpected his act and so speedy his flight, that he was not recognized nor captured by those who pursued him, and when once out of their reach he was protected by his brother conspirators.

The oaths, signs and tokens of this iniquitous association, by which they recognized their members and protected each other in their villainies—their murders, rapine, whoredoms, etc.—were the same terrible imprecations which had been put by Satan into the heart of Cain, when he murdered his brother Abel, and which developed into the overwhelming wickedness that brought upon the groaning earth the cleansing waters of the flood; which also were implanted into the hearts of the impious creatures who sought to build the tower of Babel. These same Satanic organizations found place, grew and flourished amongst the Jaredites and ultimately brought about their utter destruction. Again, the great enemy of mankind whispered these same accursed things into the ears of Gadianton, Kishkumen and others, and they, swearing by their everlasting maker, bound themselves to aid in the despoilation of virtue, the overthrow of good government, and in the carrying out of all the secret sins that their evil passions might suggest, or their corrupt hearts desire. Such an organization was like a cancer eating into the vitals of the Nephite body-politic, and without its speedy and thorough eradication by the most vigorous means, would infallibly end in national death, which it did.

The confusion and lack of confidence brought about by the murder of Pahoran, proved very disastrous to the Nephites, for in the next year, the Lamanites taking advantage of their internal troubles, made a sudden irruption into the centre of their country, surprised and captured the city of Zarahemla (on which occasion Pacumeni, who had succeeded his brother as Chief Judge, was slain), and then pushed rapidly and victoriously northward, with the intention of taking possession of the northern continent. However, they did not sufficiently keep up their line of communication in the rear; the Nephite general, Lehi, checked their advance, and when they attempted to return to their own territory they were surrounded by the Nephite forces, their

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leader was slain and their army destroyed; what few warriors remained were taken prisoners.

The death of Pacumeni rendered the judgment seat again vacant. Heleman, the grandson of Alma, was elected to fill that important office (B. C. 50). He was a righteous man and consequently his election was very displeasing to the Gadiantons. They determined to slay him as they had Pahoran. The same vile creature was chosen to do the dastardly deed. This time Kishkumen was not successful; he was discovered and slain by one of Helaman's servants. Gadianton finding that Kishkumen did not return, surmised disaster. He hastily gathered his followers and led them with all speed into the wilderness, which they henceforth made their rendezvous, and from which they sallied forth to spread rapine and havoc amongst both Nephites and Lamanites. Nor did they confine their depradations to the borders of the wilderness, but gaining courage from their immunity from punishment, they gradually worked themselves into the more densely settled portions of the country, where, unknown to the officers of the law they established themselves, through the connivance of the more wicked portions of the community (B. C. 43), though at that time the majority of the Nephite people were seeking to serve the Lord, and consequently were greatly blessed by Him, in things both temporal and spiritual.

This happy state of affairs continued several years, and had it not been for the leaven of unrighteousness which was surely working, there was every element at this period to insure stability, strength and prosperity to the Nephite commonwealth. But dissension, contention and treason made themselves manifest, followed by bloodshed and the usual migrations of the disappointed and defeated to the Lamanites (B. C. 38), where they followed the undeviating course of apostates, stirring up animosities between the two races. War followed (B. C. 35). On account of their stiffneckedness Heaven left the Nephites to themselves, and they melted before the outnumbering hosts of their enemies, like snow beneath the heat of the summer sun. They fled from city to city, they retreated from land to land, until all South America was in Lamanite hands (B. C. 34). Presently they rallied, and the intrepid Moronihah, inspired by the spirit of his father Moroni, led them forth to again face the foe, and little by little they recovered the more northern portions of their country, until about half thereof had been reconquered from the dark-skinned invaders (B. C. 31). The great afflictions of this war brought partial repentance, and Nephi, their Chief Judge and High Priest, resigned the first named office that he might devote all his time to the work of their reformation. He was succeeded in the judgment seat by Cezoram, a man much Nephi's inferior, who owed his election to the growing influence of the evil disposed in the affairs of state.

Nephi, with his younger brother Lehi, accomplished one of the most remarkable works recorded in the history of the regeneration of mankind. These brothers not only brought thousands of Nephites to an understanding of their duties, but also led thousands of Lamanites, both in the lands of Nephi and Zarahemla to a knowledge of the gospel of Jesus Christ; insomuch that the greater portion of the latter race were converted to God. Henceforth the distinguishing titles of Nephite and Lamanite do not relate so closely to the accident of birth and descent as they do to the manner of the life of the individual. Those who served God became known as Nephites, and those who rejected his laws and had pleasure in their iniquity and blindness were the Lamanites. After their conversion the repentant Lamanites delivered up to the Nephites all the lands they had wrested from them, and for a short period a reign of almost universal peace prevailed, and the members of both races could travel from one end of the continent to the other unmolested and undisturbed.

This blissful epoch quickly faded like a transitory ray of sunshine in a storm-cloud covered sky. The great peace brought prosperity, prosperity riches,

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riches pride, and pride divisions, divisions bloodshed. Cezoram was murdered on the judgment seat by a Gadianton assassin (B. C. 26), and his son, who succeeded him, was slain by the same means within the year. At this time there were many of these assassins and marauders amongst the Nephites, but they were the most numerous among the more wicked portions of the Lamanites. When the righteous Lamanites discovered this condition of affairs they energetically went to work to eradicate the evil, but the Nephites gave the Gadianton's succor, shelter and sympathy. The results of these opposite policies were soon apparent; the Nephites dwindled in unbelief, whilst the Lamanites grew exceedingly in the knowledge of God. When these latter captured any of the evil-doers they preached the word of eternal truth to them, and in course of time they cleared their land of all these bands, but in the midst of the Nephites they increased so rapidly that they seized upon the public offices, elected the rulers, and by fraud and force obtained the sole management of the government, prostituting their positions to the basest uses (B. C. 24). We believe Chief Judge Seezoram, who was murdered by his brother Seantum (B. C. 23), to have been a member of this band, most probably a prominent leader in violence and iniquity.

As the years passed by the power of the robbers still grew, insomuch that through their instrumentality an internecine war of two years duration (B. C. 20 and 19) was waged through the land among all the people of Nephi. This horrible state of affairs was only terminated by the advent of a wide spread, desolating famine, which lasted three years, and which was ended by the mercy of the Lord when the people hunted out and exterminated the robber bands. Then, in answer to their pitious supplications and promises of reform, He sent the rain in its season, and a bounteous harvest once again crowned the toils of the husbandman (B. C. 16).

The horrors of death by famine having been averted, the people for a few months made an effort to serve the Lord, and He blessed them with exceeding great peace. It was unfortunately of short duration. Slowly and surely they returned to their evil ways, sin had become natural to their degraded natures, contentions and crime increased, and the Gadianton bands again arose to carry havoc and misery to the homes and lives of the citizens (B. C. 12). The next year actual, organized war was carried on between the government and the robbers, whose numbers had so rapidly increased that they could successfully defy the armies of both the Lamanites and Nephites. Swooping down from their mountain fastnesses on to the plains below, or rushing forth out of their hiding places in the wilderness, they carried death and destruction wherever they appeared. Terror reigned in the midst of the fickle minded people, they had little disposition to serve God, and cowered before the effects of His displeasure. The Nephite mothers frightened their children into submission with the name of Gadianton, and gossips repeated the stories of their bloody achievements and brutal atrocities with quivering lips and trembling limbs. And they had cause; many citizens were carried into the wilderness after their forays, especially women and children, who became the victims of their demoniacal passions. The Nephites lived in constant torturing fear of their incursions for a number of years, but still they repented not; they were again ripening for destruction. Whilst in this pitiable condition (B. C. 6), a Lamanite prophet, named Samuel, visited the city of Zarahemla, but they rejected his teachings and thrust him out. Still he had a message from the Lord and would deliver it. He climbed to the top of the city's walls, and from there he raised his warning voice. He told them in no equivocal terms of their ultimate destruction through their rejection of God's laws; he prophecied of the near approach of the incarnation of the Mighty One of Jacob, and gave the signs that should attend His birth and crucifixion.

Samuel's words of warning were received by the few, but rejected by the many. Those who believed sought the

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high priest Nephi, and were baptized, confessing their sins, those who believed not endeavored to kill the Lamanite prophet, as they had previously done others of the servants of God, but he fled to his own land and was never heard of more among the Nephites. *Geo. Reynolds.*

"If" is the devil's whipper-in,
And "But" 's the charioteer of sin.

CHRONICLES OF UTAH.

III.

Only two years after the arrival of the pioneers, on the 24th of July, 1849, a spectacle was seen and rejoicings were heard in this city that will never be forgotten. The day began with firing of cannon; a fine brass band paraded the streets in two carriages. A bowery was ready to receive the people, which had been erected on one hundred and four posts, and covered with boards. It was one hundred feet long, sixty feet wide, with a canopy or awning extending one hundred feet each side, for the multitude to dine under. At 9 a.m. a procession was formed at the house of President Brigham Young, directed by Lorenzo Snow, J. M. Grant and F. D. Richards. Horace S. Eldredge as marshal led the way on horseback, attired in military uniform, followed by a brass band playing inspiring tunes. Next in order were twelve bishops with the banners of their respective wards. Then twenty-four young men dressed in white, with white scarfs on their right shoulders, and coronets on their heads, each carrying a copy of the Declaration of Independence, with swords sheathed in their right hands. In their midst, a banner with the motto "The Zion of the Lord." Next twenty-four young ladies in white dresses with white scarfs on their right shoulders and a wreath of white roses on their heads, each carrying a Bible and Book of Mormon. Banner: "Hail to our chieftain." Then followed the presiding bishop, Newel K. Whitney; Thomas Bullock, clerk; John Smith, presiding patriarch. Then four abreast, Brigham Young, Parley P. Pratt, Charles C. Rich, Daniel Spencer, Willard Richards, Heber C. Kimball, John Taylor, Erastus Snow. Next were D. Fullmer and Willard Snow. Then twelve bishops carrying flags of their wards. Next twenty-four silver greys, led by Isaac Morley, patriarch. There was singing through the streets, with music by the brass bands, as the procession moved along.

After arriving at the bowery a large meeting was held, Presidents Young, Kimball and Richards, Patriarch John Smith, Presiding Bishop Newel K. Whitney and Thomas Bullock proceeded down the aisle amid enthusiastic cheering. Speeches were given; the Declaration of Independence was read; poetry was recited, the "Mountain Standard," by P. P. Pratt; an "Ode to Liberty" was sung by the twenty-four silver greys; and addresses were given by Brothers John Young, C. C. Rich, President Kimball and President Brigham Young. During intermission the bishops led the inhabitants of their respective wards to dinner, at which were present hundreds of emigrants who were invited to dine. Everybody was satisfied; not a jar or disturbance to mar the union, peace and harmony of the day.

After dinner there were a number of volunteer toasts read by the clerk, Thomas Bullock. One of these toasts will be read with interest, as will also the impromptu response to it. Volunteer toast: By John Taylor: "The Ladies of the Lake—the lillies of the valley; our mothers, wives and children. May their posterity, from generation to generation, be found to emulate their noble examples of virtue, patience, industry and patriotism." Reply, by Miss Eliza R. Snow: "We feel ourselves honored by the sentiment, and will endeavor to prove worthy of your high anticipations; and, as you have hitherto proven yourselves patriots, and the protectors of innocence and vir-

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tue, we cheerfully commit ourselves, families and lives to your protection, believing that the unflinching integrity, zeal and patriotism that has hitherto actuated you, will be to us a safe bulwark and defence."

At the time this bowery was crowded with people, the appearance of South Temple Street is thus described by a gentleman who was present. The building now used as a museum was in course of erection; scaffolding was round the present Council House. The house occupied Dr. William Sharp, dentist, was then used as a mint; President Young's house was east of that. The lots were not regularly enclosed, but rough log fencing was used here and there.

At the mint gold coins were struck off of the value of twenty, ten, five and two and a half dollar pieces. They were in fineness eight hundred and ninety-nine thousands, with a little native silver, no alloy being added. Most of these coins bear the date 1849, a few 1850. The late John M. Kay made the dies for the five dollar gold coins, and superintended the mint operations; in the assay operations he was assisted in 1850 and subsequently, up to the year 1861.

New settlements continued to be made in the fall of 1849, and amid all the labor incidental to improvements at home, various fields of labor in other lands were named, and brethren appointed to occupy them, at the October Conference. On the twenty-second of October, Brother Parley P. Pratt, with a company of fifty men, explored the south country to learn its geography, etc., with a view to locations for settlement. An express sent by Captain Stansbury in December, to Fort Hall, was obliged to return, and so deep was the snow that business generally in the valley was suspended. A few mild days at the end of December enabled the roof of the Council House to be put on, the timbers having been prepared in the bowery, which was used as a workshop during the severe weather. On the fifth of January, 1850, Captain Stansbury sent a second express to Fort Hall; the express reached there. On their return they reported that a large portion of the government cattle, at Cache valley, had died through the severity of the weather and snow; that on the eighteenth and nineteenth of December snow was in some of the cañons six and eight feet deep. On the twenty-fourth of December a terrible wind swept over the valley from the south, and continued for twenty-four hours, driving all animals before it, the snow being so deep and light as to make them subject to its influence; piercing through the thickest clothing, causing men to seek shelter in the house, and cattle to gather in hollows, and under cliffs, where many were buried in heaps and frozen. This winter (1849-50) the snow slides commenced to be known by those who went to get wood in the cañons, an avalanche of fifty or sixty feet deep blocked Dry Cañon, but by leaving their wood and cutting their way, the brethren reached home in safety. By the third of January, 1850, a party from Fort Bridger reached the city, having left their goods and pack animals in Weber Cañon. Snow was nearly melted in the valleys by the end of February. Night frosts through March prevented field operations considerably. Prospects were good, however, for wheat sowing. Patriarch Isaac Morley, and about sixty families, settled Sanpete valley. They suffered greatly, but by shoveling the snow off the grass, preserved their cattle from starvation. They reported the existance of coal, salt and plaster of Paris (gypsum) in that region. On February 22d the shock of an earthquake was felt in Great Salt Lake City.

On the twenty-seventh of May emigrants began to arrive from the States, bound for the gold regions, and continued coming afterwards almost daily. On the twenty-eighth of May there had passed Fort Laramie, six thousand eight hundred and fifty-two men, sixty-one women, thirty-eight children, one thousand eight hundred and forty-nine wagons, six thousand six hundred and thirty-three horses, two thousand two hundred and sixty eight mules, one thousand and sixty-two oxen and seventy-six cows, *en route* for the west. On June 15th the first number

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of the *Deseret News* was published in Great Salt Lake City, Dr. Willard Richards, editor. It was issued as a weekly paper. From the first number we learn that Oliver Cowdery, Esq., died at Richmond, Ray County, Missouri, on the third of March last (1850), of consumption. There was also to be a concert the evening the *News* appeared. The editor says: "We anticipate a rich treat this evening (June 15) at the bowery. The object of the concert is highly patriotic, and worthy the attention of every individual." The object was to raise funds for a new carriage for the martial band; and the funds were obtained. Over a thousand people were present to hear the music, everybody was pleased and the carriage for the band was made.

With the first number of the *News* also the first piece of poetry was published that was sent to the editor, here it is:

POETRY.

Let all who would have a good paper,
Their talents and time ne'er abuse;
Since 'tis said by the wise and the honored,
That the best in the world is the NEWS.

Then ye who so long have been thinking
What paper this year you will choose,
Come, trip gaily up to the office,
And subscribe for the DESERET NEWS.

And now, dearest friends, I will leave you;
This counsel, I pray you, don't lose;
The best of advice I can give you
Is, pay in advance for the NEWS. B.

G. S. L. CITY, May 27, 1850.

[This is the first poetic offering we have received, and, for aught we know, friend B's first attempt. Try again.—ED.]

Fancy the grand old *Deseret News* having such an usher. What might have happened had this effusion been consigned to the waste basket, we have no means of knowing. Apropos of the criticism of the editor:

"Satire should, like a polished razor, keen,
Wound with a touch that's scarcely felt or seen!"

On the fourth of July of this busy year, Parley's canon was opened for travel under the name of "The Golden Pass." Captain Stansbury completed his survey, the report of which was published in the government U. S. reports 1851-2-3. On the ninth of September the act of Congress, organizing Utah Territory, was approved. The city of Ogden was located. In October Brigham Young was appointed governor of Utah Territory. December 8th a party left Salt Lake City in charge of President George A. Smith, including one hundred and eighteen men with six hundred head of stock and one hundred and one wagons, to take up locations near the Little Salt Lake in Iron County. They reached Parowan in safety and erected a fort there, similar in form to the first fort erected in Great Salt Lake City. Captain James Pace located a settlement at Peteetneet (Payson), in Utah County, which was in a flourishing condition when Brother George A. Smith passed there with his company, December 20th, 1850.

From the *Deseret News*, September 28, of this year, we read the following obituary: "Died.—In this city, on Monday the 23d inst., after an illness of only forty-eight hours, Bishop Newel K. Whitney, aged 55 years 7 months and 18 days." The notice given by the editor expresses a high sense of the moral dignity of Bishop Whitney: "In him the Church suffers the loss of a wise and able counselor, of a thorough, straightforward business man. It was ever more gratifying to him to pay a debt than to contract one, and when all his debts were paid he was a happy man, though he had nothing left but his own moral and muscular energy. He has long held the office of presiding Bishop of the Church of Jesus Christ of Latter-day Saints, to receive from the rich and to distribute to the poor, of the goods of this world. He has gone down to the grave, leaving a spotless name behind him, and thousands to mourn their loss of such a valuable man. It is hoped that all members of this Church will be able to bequeath to the body at their demise, a pure and spotless name, which is of more value to those who remain than silver or gold."

One of the most important events connected with the development of this region, by those outside of this community,

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was the United States survey, conducted by Captain Howard Stansbury, of the United States engineers. His report was circulated widely, and is received as an authority throughout the world, in relation to Utah and the people who reclaimed it from the desert prairies. It was written by an honest man, whose works will remain as an everlasting honor to him, when those of a host of others will have perished in merited oblivion.

Beta.

"A SECOND DANIEL."

THERE is an article in the March number of the *North American Review* upon the relations of our people to the government. It was written by Judge C. C. Goodwin, and is characterized by a flippancy of statement, a dearth of argument and a degree of bitterness, but little consonant with the dignity and solidity of the admirable monthly, in which, by some means, it found a place.

With what unanimity do reverend divines forget their cardinal principles of charity and persuasion, and stoop to excess of abuse and volumes of misrepresentation, when they deal with the despised "Mormon," absolving their consciences, no doubt, with the convenient sophism that the end justifies the means! These ministers are Christian fathers to their flocks, and esteem it their duty to present the gospel to murderers and prison inmates, to cannibal and heathen; but when their attention is directed towards the setting sun, and their eyes are met by the view of a people, whose only crimes are their unity, prosperity and possession of divine truth, these ministers become as wild as ravening wolves, as voracious as Dr. Oates, and profoundly forgetful of conversion by force of superior principles and morality. A contemplation of this subject seems to turn the narrow "Gentile" mind from its normal condition of equilibrium as a magnet deflects the compass needle.

Judges forget that every cause has two sides, and cease to base their judgments and decisions upon testimony; jumping to conclusions upon the hearsay of bitter partizans. Logicians become illogical; moralists sacrifice the fundamental propositions of their codes; old ladies go out in damp weather to attend anti-"Mormon" societies, and statesmen become demagogues; the murderer reviles us and the prostitute scoffs; the man who maintains his mistress receives contamination from our touch, and the pitiable being at whose vitals gnaw most nauseous and loathsome diseases joins in the popular clamor.

"How long, O Lord, how long!"

And Judge Goodwin, lacking that breadth and candor of intellect, the possession of which has caused such men as Generals Sherman and Garfield, Hugh McCulloch, Dr. Miller, John Codman and others *ad libitum* to recognize our moral worth, comes out with a marvelous woof of erroneous statement, and develops a degree of intolerance which smacks of the Roman inquisition. The judge forsakes the traditional calmness of the Judicial mind, casts away the balance of justice, and takes up the cestus of the ancient prize fighter. The "Mormons" do not, as he says they do, hold the balance of power in Idaho, having but three members of its Legislature; nor are they rapidly acquiring it in Colorado and Arizona; that is, only so far as circumstances may make it possible for a small proportion of the voting population to turn the scale.

He declares it a national disgrace that President Young should have been permitted to die peacefuly in his bed. I invoke the shades of those non-conformists who perished under the terrible reign of the inquisition, and ask if these are not the hissing fangs of that same monster, to whose poisoned touch you ascribe your deaths of fiendish torture. And this in the broad glare of the boasted tolerance of the republic and the century, and in the face of the fact, too, that

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hostile judges, packed juries, perjured witnesses and energetic district attorneys who seemed infused, as never before, with the spirit of their calling, did all in their power to drag the great pioneer into their meshes!

There are three statements in the article to which I wish particularly to refer: they are those on which the author stigmatizes our Church as being built upon foundations of animalism, ignorance and disloyalty.

To the charge of disloyalty, let me reply by pointing to that magnificent example of patriotism in which a driven people, dependent upon their working men, performed that which our enemies at Washington had exacted because they thought it beyond human nature for any people so situated to perform.

Five hundred men, the flower of the community, left for the seat of war. Personally, and I, think I express the sentiments of our youth in this direction, I pronounce myself ready to fight my country's battles as long as her cause is just, and, if need be, to meet a soldier's fate in the preservation of its integrity; but when the country's wrath is turned against a religion which by education, instruction and reason I believe to be divine, I ask any candid man where does my allegiance lie? A person's conscience and religious convictions are his supremest master, and should justly be so. The antagonism which unfortunately exists between the government and our principles arises in this manner: The Constitution permits a free exercise of religion; a church is established; Congress forbids the practice of one of its principles and the Supreme Court declares the law good. The government has placed us where we are, and where, in justice to our loyalty, we would we were not. Ah! but they say, you violate moral statutes and render yourselves liable to criminal prosecution. I have yet to learn wherein our system of marriage violates any moral law. It may be answered "one man for one woman;" this idea is but the child of tradition and a tenet of a minority of earth's inhabitants. We feel but little the ponderous weight of that heel of iron with which the past grinds down the neck of the present. And so objections thought to be founded on moral laws, have no firmer basis than the glamour of age and the folly of precedent. Well, they say, unhappiness results and God would not ask His children to do ought to mar their joy. The first proposition may be disputed, and the fallacy of the second is evident; for do not we of Christian persuasion find ourselves "off limits" in all directions, and so hampered by the guide posts of religion that if salvation be our aim, we must not depart from the straight path of small latitude. And what else can they say about it? I do not know unless they tell us that those of old who communed with God were commanded to practice it, and that our Lord and Savior, who took occasion to correct and add to so many of the teachings of Moses, had naught to find fault with this.

I appeal to any man not a communicant of our church to search his mind and heart for objections to our marriage customs, and would ask him if he does not find them due to the edict of H. R H. Tradition, and its enforcement by his blind henchman—Popular Opinion. I proclaim our fealty to the great flag, and sadly deprecate the false position in which the government has placed us.

This "Second Daniel" even finds our unity and the strength of our organization a cause for abuse.

With regard to the education of our people, I can say, that it is incontrovertible that many of the States are far ahead of us in this direction; but it is equally true that our education is of a higher grade than in any of the territories that have had the same frontier difficulties to combat, and also in advance of that in some of the States. The policy of our church is education, as abundantly evinced by its efforts to establish and render useful, schools, improvement associations, primaries, libraries and colleges. We are blamed for objecting to the introduction of antagonistic books and periodicals in our midst. In short, we are censured for not adopt-

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ing a policy of disintegration, for not undermining our own foundation; and this from a judge, presumably a student of logic. Contact is education; a fixed population is by necessity one of narrower views; he who knows various peoples and is acquainted with their customs, may choose from various methods of doing a thing, upon various ways of regarding a fact; but he who lives on his great grandfather's farm, having for neighbors the greatgrandchildren of his ancestor's neighbors, will generally know how to go about a thing in but one way, and that, perhaps, clumsily; his mind, likewise, works in a groove. In this most vital principle of practicality, our people stand preëminent, both because we came originally and are constantly recruited from the four qnarters of the globe, and from the fact that our missionaries are ever coming and going, learning and bringing back their experiences abroad to spread among the people.

It has long been a pet hobby of those who fight our faith that it is built upon rocks of sensuality and animalism; that the majority of our converts are men who seek the pales of the church in order to give unbridled freedom to their sensual inclinations (we are not told why women become converts). Let us examine the reasonableness of this charge.

Adultery in our code, is second only to murder. A man's duties to each of his wives are equally great, in the way of providing homes and comforts. The payment of tithing and donations is required. A person is liable, at any time, to be called either to perform a mission abroad, or with his entire family to move into some new country. Would it be either economy or reason for the sensual man to thus subject himself to the expense of supporting a large family, to submit to the exaction of tithes and donations, and to hold himself ready at any time to sacrifice position and prospects, friends and homes, to throw himself with a numerous family into the wilderness.

We may expect to see this when the hypothenuse of a right-angled triangle is shown to be shorter than either of the sides, when the people of Newcastle begin to import coal, or when the great majority of earth's inhabitants, exercising their own volition, cease to revile and persecute the truth. Shylock, in the famous trial, was at first profuse in his exclamations, that a second Daniel had come to judgment; subsequent developments changed his mind. I fancy that what I have said of this modern judge may lead to the conclusion that I should not, perhaps, have been so hasty in introducing him "a second Daniel."

R. W. Young.

The origin of electing by ballot may be traced to the ancient Greeks. When a member was to be elected, every voter threw a little pellet of bran or crumb of bread into a basket, carried by a servant round the table, and whoever dissented flattened their pellets on one side.

THE OLD GARRET.

In the old fashioned garret! Methinks, I hear some one say, rubbish! that's all there is in the garret. Not so fast, gentle reader; allow me to tell you in the garret there is inspiration for the muse, and for me there is romance in the old New England garrets, which haunts me still, and

"Oft in the stilly night,
Ere slumber's chain hath bound me,
Fond memory brings the light,
Of other days around me,"

And I find myself among the "old lumber" in the selfsame garret where I played so much when a child and I wrote my first, poor verses, at eight years old, and where I was continually making new discoveries of old lace and ribbons for my dolls. There is as much poetry in it as there is in the parlor, and more. Parlors are very prosy, prim affairs, and one is always afraid of doing the wrong thing in one of those old-fashioned ones, that

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are never opened except on grand occasions; and never, one might almost say, for children. I remember parlor chairs with their straight, upright backs, and funny, tall legs, used to seem to stare at me, when a little girl I crept in softly to take a jump around; and I said then, and I maintain it still, that I would never shut up the best room in the whole house and make it gloomy and dark, to be used only for company.

But if there is anything more inspiring than a musty old garret, it is spring time, groves, meadows, brooks, waterfalls, woods, orchards and the like, nature's haunts; these are all suggestive and poetical, and especially when the birds are singing their sweetest notes in the tree tops, and the boughs nodding and swaying, keeping a sort of irregular time to the unwritten music of the songsters. Ah, yes, apple-blossoms, they come with the early spring, and if I am going to talk of garrets, and old books, and antiquities generally, and grandmothers, and old maids, and love letters, I must shut out the scent of lilacs, the violets and the pink and white apple-blossoms, with their dainty, subtle perfume, or I shall wander off into dreamland. I must confess that garrets are not so exquisite or charming as these, but they have a history, some of them at least.

I do not know if there are any such old houses standing now, as there were in the country towns in Massachusetts, thirty-five years ago, but the pictures of them, outside and in, are fresh in my mind to-day. I am very much afraid most of them are remodeled, for this is a stylish age we are living in; but when I was a little girl there were many such romantic places, and each one of them had a garret.

In one of these, "long, long ago," a little girl was playing; her dolls were finely arranged in dainty bits of beautiful things, and she herself in such a funny gown, (not dresses then, but gowns), she had found in an old, old dresser. It was gored in long, narrow strips, and withal would scarcely fit even her little figure, but it was red and blue changeable silk, bright and gay, heavy enough to stand alone, and the short waist and shorter sleeves were trimmed with very yellow lace, just ready to drop in pieces with age. The child was a quaint one, and the dress was queerer still—but a spell seemed upon her, she was always thoughtful, and at this particular time she was very pensive. I don't mind telling you a few of her thoughts. She might almost be called visionary, for she seemed to see the future all in a panorama, spread out before her, very much as we who have lived long, look back over the days that are past. She had been rummaging more than usual, and trying to rake up something fresh; and she had succeeded, for away in the furthermost corner of the garret, from under the very eaves of the house, she dragged out a budget of old papers, tied in bundles. So sitting upon a broken stool, in her silk and lace, she began to investigate these old papers. First of all, she soliliquized, I like old things that are pretty and have a history, like old pictures and silks and laces, and beads, and jewelry, that I hear the big girls talk so much about, and I dearly love to play here in the garret, and make believe I am a woman and all that, but old papers like these are useless. I can't see what people save them for, unless they are deeds, or records, or valuables of that description, and those are always locked up in desks, and some man carries the key. Yes, some man, I wonder why women dont? They have the keys of the parlor and cellar and pantry, and the big chest of drawers, where valuable linen is kept, but then I suppose women have nothing to do with papers, and documents, and so on.

But I am afraid I am telling you too much; I mustn't tell you all she thought and felt, but merely say that she became so fascinated with the contents of the papers, that she forgot the curious way in which she was rigged out, and kept on reading and reading until it began to grow dim in the strange place, and all the while through the open window came the dainty perfume of the apple-blossoms, for it was springtime then; O so many years ago, I was about

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to tell you how many, but I think I wont, or you might guess how old that little girl is now, and that would be too bad, you know, for women, I've heard, seldom like to have their correct age known. By and by her sister came to look for her, and made her take off all her finery and scolded her too for getting herself so dusty and musty with the old papers, and told her they were only rubbish that ought to be burnt, but—(well we'll call her Rosabel) didn't think so, and she went back day after day, until it was a hymnal in the old home, that—Rosabel lived in the garret. She didn't go there without purpose, though she left off playing with dolls all of a sudden, and forgot to dress herself up any more, but she remembered to leave the window open to let in the sunshine and the sweet scent of the lilacs and apple-blossoms, and hour after hour she would sit so quietly, that the stillness was almost painful, and yet no one must disturb her.

A light had dawned upon her in that out of the way place, she had found out that women sometimes put their thoughts upon paper, and she conceived the idea of making rhymes, or jingle; that was why she wanted to be so much alone, and needed the fresh perfume from outside; it rested her, and helped clothe her thoughts. A little at a time the secret leaked out that Rosabel actually thought she could write a book. Was this very absurd? Folks seemed to think so, and her mother, who was very practical, tried to convince her that little girls didn't write books all at once, and there was much good hard work and study to be done first by way of preparation. That even her grandmother had studied hard, and had a good education before she attempted to write those old love letters, which had so enchanted poor Rosabel. "You are getting strange notions into your head," she said to the child, "you must go away to school and write compositions, and they must be corrected, and after a long time it may be that you can write something readable." Poor Rosabel! how crest fallen, all her glorious visions of fame were about to be dispelled, for I will tell you another secret now, her mother was strong-minded, and wanted her daughter to be a woman, and not a sentimental wishy-washy novel writer. I can't tell you all Rosabel's life history now, but some day I am almost certain some little girl or woman, poking about in a musty old garret will find it in manuscript.

Amethyst.

MISTAKEN.

ONE of the most eloquent members of the United States Senate, in the day when Clay and Webster were its leaders, was William C. Preston, of South Carolina, (a distant relative of President William B. Preston of Cache Valley). He was so little given to dandyism that even his warmest admirers occasionally wished that he would follow the spirit af Polonius' advice, and let his "apparel proclaim the man." An amusing adventure happened to him once, in consequence of his unsenatorial appearance. He was mistaken for a gambler. He was on board a Mississippi steamer, which then permitted gambling in its cabin, as freely as it did whisky drinking. This freedom induced many gamblers to travel up and down the river. Not unfrequently a steamer's cabin was turned into a gambling "hell," and scores of greenhorns were fleeced. The gamblers generally played the game of Faro, the implements of which they carried in a small mahogany box. As they bet against all who played, they were called "bankers," and their money the "bank."

Senator Preston was standing on the steamer's deck and holding a small mahogany box. Suddenly a man, ornately dressed, approached him, and whispered,—

"I say, old feller, when are you going to begin?"

"Begin what, sir?" asked the astonished senator.

"Pshaw! none of that gammon with me! a few of us boys are on board, and we want a little fun. We won't pile it on too strong, so come along and open at once."

"Really, sir, I don't understand you. Open what?"

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"Open what? Why, the bank, of course. Maybe you think our pile isn't large enough to make it an object. But we are not so poor as you may suppose."

The senator was at a loss to understand what was meant, and his countenance expressed his perplexity. After a considerable pause, the stranger continued,—

"Perhaps you will say that you're not a sporting man."

"I am certainly nothing of the kind," replied the now angry senator; "And I can't imagine what put such an idea into your head."

"Not a 'sporting-man'? If you're not, why do you carry the tools about with you?" and the man pointed to the mahogany box.

The light which broke into the senator's mind caused him to laugh heartily, "Ah, yes! a very natural mistake, indeed —very natural," he exclaimed. "I'll show you the contents of my mahogany box." Opening it, he displayed the contents of a dressing-case—razors, brushes, combs, soap, and other toilet articles.

The man looked at the box, and then sharply at the senator, and said, "I took you for a sporting gentlemen; but I see you're nothing but a barber. If I'd known it, I wouldn't spoke to you!" and he moved off, looking as if he had been abused.

STRONG DRINK.

MAN naturally resents insult or injury. He would punish with a blow that enemy who makes him appear either wicked or ridiculous before his fellows; yet he will take into his mouth and swallow down his throat that, which overcoming his natural mind, may make him either a base knave or a poor fool. He makes laws to convict and punish thievery, yet, with relish, will deliberately place a thief within his mouth that steals away honor, virtue, manhood and intellect. He would repel the advance of an aggressive foe, who should aim a blow at the life or peace of his gentle wife or innocent children, yet with a smack of enjoyment he will pour into his stomach that soul destroying enemy, which slowly but surely lays its unholy hands upon his cherished ones, plundering them of father, husband, happiness and home.

He despises the insidious smile of hypocrisy, and yet smiles back complacently upon the allurements of that hypocritical spirit which whispers in his ear the damning lie, "that there is no harm in the convivial glass." No harm in the convivial glass! Who says it? Not the drunkard's wife, as she sits without light or food or fire, shivering and listening to the howling winds of winter, as she watches for the drunken husband's coming through the lone hours of night. Not her starved and ragged children, who feel the gnawing pangs of hunger, and the chill of the cruel blast, as it sweeps along on its remorseless journey. Not the widowed mother who sees her son, the stay of her declining years, turning into the path which led his father to death and dishonor. Not the orphaned children whom the monster rum has bereft of father, mother, friends and name. It is none of these who tell the world, "there is no harm in the social glass." It is the strong man, who in the youth or prime of life lifts the tempting glass to his lips, and spurns with contempt the thought that the day will ever come, when rum shall be his master. Secure in the strength of his manhood, he quaffs the bowl of temptation, while he looks upon the poor inebriate with pity or contempt.

O stop, strong man, and ask the degraded drunkard, in his filth and rags, if there was not once a period in his life's history, when he like you boasted in his strength, despised like you the weakness of the sot, and like you, thought there was no danger to him in the social glass. He will sadly answer, yes. He will tell you that to-day he might have been well clothed, well fed, and rich in the associations of kind friends and a happy family, if he had turned away while strong, and touched not, tasted not, handled not. And when you speak of reform, and hold up the possibility of yet regaining these best gifts of God, he will tell you in the sullenness of despair, that it is too late, that he has gone over the abyss that for-

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ever separates him from present peace and future hope.

Then ye strong ones pause, and hear the cry of the drunkard's widow, see the helplessness of the drunkard's orphan children, and witness the despair of the lost drunkard on his road to hell. Ask if it is not best to turn away once and forever from the allurements of the cursed wine cup. *Nephi Pratt.*

A RIVER'S LOVE.

A river rose where darkened pines
Reared high their crowns in splendor;
And for the silent landscape round,
Made music sweet and tender.

With winds that played on timbered harps,
Its mellow tones were blended;
Thus in silence causing songs
Which, Time said, never ended.

Still passing down its winding way,
With many a dash it bounded,
And smiled to think from snow-capped peaks,
Its silver song resounded.

In passing through the meadow-lands,
The flow'rs yield sweet caresses;
While fields to it their perfumes bring,
As onward still it presses.

The children of the little town
Would from the school-room wander,
To watch the wavelets of the stream,
In beauteous course meander.

And sporting down its moss-clad banks,
Forgetful of their duty,
Chased far, what seemed so near a thing—
The rainbow's varied beauty.

Soon one would tire, when all would stop
And question of the river,
Why rainbows would not heed their cries,
And come to them forever?

The river, smiling, answer gave:
"'Tis here you make the blunder;
You grasp for rainbows in the sky,
An tread earth's flowers under.

"You seek the colors in the bow,
Admire their hue and splendor,
Forgetting, leaves and grass and flow'rs
Have beauty no less tender."

The river fled, the children cried,
Oh, waters, stop and love us,
Tell us the truth. But they replied,
"Our love is far above us."

The children hast'ning to their homes,
These words would often ponder;
As often think how strange it was,
The river chose to wander.

And, meeting, they would oft remark,
"The waters do not love us,
Nor care for earth. We heard them say,
'Our love is far above us.'"

The river sang a song of love,
'Twas joined by many fountains;
And when the full-faced moon arose
O'er silver dells and mountains,

The song was tender, sweet and low;
Now, need the children ponder,
Nor think how strange it was to them
The river chose to wander!

The river wooed the full-faced moon;
It said, "Though high above
Look down and see your mirrored face,
Look down and say you love."

The moon the river's homage scorned;
Disdainful, on she wandered,
Not heeding the forsaken stream,
Which thus its love had squandered.

The moon had gilded every land,
And thought the stream's love perished,
But heard on her return, the song
The foolish stream still cherished.

Then ans'ring with a ray of light,
The moon said, with a wonder:
"You seek for lovers in the sky,
Earth's ties you break asunder."

But still the stream its yearning sings,
And so may sing forever,
But never will the full-faced moon
Descend to love the river.

And children chase the rainbow yet,
And so may chase forever,
But wiser is the child who hears,
The counsel of the river.

For as an ocean's mighty waves,
Break into spray on landing;
So break the hopes of all whose love
Aspires beyond their standing.

Edward H. Anderson.

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THE CONTRIBUTOR.

A MONTHLY MAGAZINE.

JUNIUS F. WELLS,
EDITOR AND PUBLISHER.

TERMS:
Two Dollars a Year, - In Advance.
Single Copy, Twenty Cents.

SALT LAKE CITY, APRIL, 1881.

LIBERTY.

"O Liberty! 'tis of thee I sing."

WE young people of Zion, live in a time when the people of the outside world are greatly exercised in regard to us. We hear of careful provision being recommended in all the legislation designed against our people, for the legitimatizing and enfranchisement of their innocent offspring. Back to the time of President Grant, we recollect his annual messages were always encumbered with some such philanthropic provisos.

The Christian ministers, government officials, teachers and editors who come to our country to care for the disaffected widows, draw salaries, and to educate the "Mormon" children, profess great concern for the welfare of the latter, especially in the matter of their liberation from the "intolerant bondage in which they are held by the Priesthood," etc. We have met the importunities of these over-zealous missionaries frequently, and have listened to their appeal, the burden of which is this: "O leave these awful, deluded people; be anything you will, Episcopal, Methodist, Presbyterian, or nothing at all, only, for the sake of being a respectable member of society, leave the 'Mormons.' We will educate you, we will introduce you to nice people, and help to make your way pleasant, only don't be a horrid 'Mormon.' "

Because such broad, liberal entreaties do not deceive nor allure the young "Mormons," they are pronounced enslaved in the thralldom of priestly influence. Suggest to these gentlemen that education, nice people, and pleasant paths in life are all to be enjoyed within the pale of Mormonism, and do not at all conflict with our religion, and they at once lose all patience with us, are swelled up with holy indignation at our stupidity and hurriedly pronounce our doom: slavery and destruction.

What they apparently want is for us to blind our eyes to the immediate blessings we enjoy, turn with scorn upon the parents who have reared us, and fall down before them as our delivefers, our protectors, our friends; value them as the heroic philanthropists, who take their lives in their hands, and dare all to rescue us from the very teeth and jaws of our voracious fathers and mothers, the wickedest men and women the sun ever shone upon.

One would naturally suppose when men, claiming to be Christians, kind, generous and unselfish in their interest for the objects of their solicitude, recommend the latter to such a revolt from their traditions, homes and institutions of childhood, that they would produce good and sufficient reasons for their advice. Such counsel ought to be supported by the most solemn and convincing reasons, if it is founded in justice, mercy or philanthropy. What are the facts? These pious Utah reformers, who wish to teach young "Mormons" liberty, fail to bring forth anything in the way of argument or reason. They cannot point out a single advantage that would ensue, if their instructions were followed.

They cannot name a good thing, that will ennoble, improve, or add to the material happiness of man, that we do not already possess; hence, latterly, with the most shameless and brazen effrontery, they have thrown aside the mask hiding their foul and corrupt hearts, and boldly avow that it were better for young "Mormons" to cast themselves into the vortex of passion and lasciviousness than to adhere to the principles of virtue that bind them to the doctrines of "Mormonism," conveying the impression that through a life of wanton license, the staid precepts and examples of virtue, piety and honor they have been such slaves as to regard in their fathers, might be suffi-

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ciently overcome as to qualify them for the glorious life of freemen and the associations of "respectable society."

The mistake these pious pretenders make is in denominating their society respectable. It may be the best they are permitted to enjoy, or that they know about. Yet they must have heard of social circles in which virtue was esteemed of some worth, and honor had a meaning. For them to presume to teach or influence young "Mormons" by the sophistry and buncombe they attempt to palm off under the sacred name of Liberty, is foolishness. There are no young "Mormons" made of such "poor stuff" that they cannot see through the transparent tissue of cant and hypocrisy, of which such are made. When men, failing to point out a better way, in their unholy zeal to destroy the confidence and peace that abound in our homes, resort to opening the floodgates of sin and passion, hoping thereby to effect their object, the dissolution of a chaste people, they manifest their feebleness, show their utter inability to cope with the problem they wish to solve, and sink into such insignificance that their efforts forevermore will have not the slightest effect. They may as well be relieved from duty and others, whose records are not so well known, assigned to the noble work in their stead.

The freedom the young "Mormons" want, God Almighty has vouchsafed to them, without consulting the ministers, statesmen, so called philanthropists or social philosophers of the world. He has preserved to them, through the faithfulness of their fathers, the sacred, pure and virtuous principles of life, which He has revealed from heaven. These, applied as their rule of conduct from their childhood up, are producing a race of men and women who are strangers to vice, and whose characters are founded in principles of truth, honor and virtue. They know how to value the latter, and the knowledge qualifies them to perfectly understand the weakness and despair of those whose prejudices would wage a warfare against them. Vice, corruption, rottenness in which the world is deluged is solving the problem for them. While the opposite to these, just so far as adhered to, is working out the grandest triumph for young "Mormons" that the world has ever seen.

Our liberties, thank God, are not in the grasp of our would be benefactors. The liberty of license, the liberty of unbridled passion, we can afford to leave to them. It is the rock upon which they will be wrecked and utterly lost. But the liberty God has given us, in preserving our lives pure from the contaminations of sin, we rejoice in. It is our strength, with which we shall not only conquer self but the world.

MONOTONIES OF LIFE.

THERE is nothing so difficult to endure as monotony. Whether it be monotony of sound or monotony of silence; whether it be manifest to the sight, the hearing, smelling, tasting, feeling, or to all the five senses together, it makes but little difference. There is nothing more true than that variety is the spice, which seasons life's feast and renders it palatable, and nothing more wise and beneficent than that law which causes the continual and manifold changes in the midst of life and nature. Everything is made appreciable to the human sense by contrast, and were it not for experiencing opposites, man could never properly distinguish good from evil, joy from sorrow, or even light from darkness. I might now close this writing with the consciousness of having said about all I have to say upon this topic, but it suits my mind to go a little further, even at the risk of furnishing the reader with an apposite illustration of my subject, and enlarge upon some of the axiomatic statements given above. Monotony is caused by too much of one thing at a time. To exemplify all its various forms and manifesta-

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tions, would require more space than the editor could allow, more time than the reader could give, and more ability than the writer possesses. A few examples, such as may present themselves as we proceed, must therefore suffice the present purpose.

Considered as an entirety, life can scarcely be said to have such a thing as monotony. Nature is one grand, harmonious system of variety from beginning to end, and though in some or all of her departments, considered severally, she may, at times, present appearances of sameness, it is because the beholder has ceased to contemplate the magnificent compass and economy as the whole, and confined his vision to the boundaries and workings of a single section or domain. One can only justly complain of life's monotony who is compelled to survey one face of the many-sided problem, or be subjected for too long a period to any one of its multifarious operations. This, however, is often the case, or man thinks it is, which amounts to much the same thing.

Looking around upon animate or inanimate nature, we cannot but perceive how wisely and carefully the great Creator has guarded against monotony in all His works. Where will we find two faces or two forms exactly the same? Where may two sticks or stones be picked up that will present no difference of aspect? Nature has not formed them. Even the cunning hand of Art, if employed to fashion a number of objects into similarity, though it establish a sort of resemblance between them, will fall short of producing identity of appearance. The edict, "Thus far but no farther," is in force, and as surely as Nature has ordained that everything of every kind shall bear some distinguishing features by which it may be known from all others, so surely is it impossible for man to set aside or violate the decree. The counterfeit may be made to resemble its original,to resemble it closely, even to an extent that will deceive the finite senses, but after all a difference will remain, which will be found just as impossible to remove, as it would be to cause two particles of matter to occupy the same space simultaneously. It is well that this is so. Suppose all men or all women were alike. A world of beauty or of ugliness, as the case might be. How unutterably "stale, flat and unprofitable" such a world would be. Everybody mistaking everybody else for himself, and himself for everybody else. The only good thing I can imagine would result from such a condition, is that each one could, without half trying, love his neighbor as himself, and see himself as others see him. But seriously. How stupid and intolerable existence would be if we could not meet, associate, and exchange ideas with persons who looked, acted, and thought differently from ourselves. The disgust with which we contemplate the efforts of any one who strives to appear like another, is a slight evidence of how a person would feel under such circumstances.

We instinctively dislike sameness, especially if attempted by imitation. Common sense, reason demands that every intelligent soul shall be an individual, manifesting his individuality by being himself and consequently different from everybody else. In domestic life is found ample evidence of mankind's inherent taste for variety. Married people as a rule, are not only dissimilar in appearance but in disposition. Lovers and companions nearly always cherish predilections for a cast of temperament and character opposite to their own. Instance the dark choosing the light, the light the dark, the tall the short, the short the tall, etc. Persons of fierce temper or strong passions naturally love those of gentler disposition, and the mild and amiable incline to those of passionate and vehement natures. Ask the dark complexioned man or woman for a description of his or her ideal in the other sex; either will very likely picture you a being with fair hair and blue eyes. Turn to a blonde with the same question, and you are quite as apt to receive a painting exactly the reverse; eyes whose black brilliance outshine the polished jet, with hair as dark and glossy as the raven's plume. I have heard some persons declare differently; but my own

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observation, limited though it be, has taught me to regard them as exceptions. And to support this view, which is by no means presented as original, can be added the testimony of the most eminent of sexual scientists. But to return. There is a certain sense of enjoyment realized by the sight of a regiment of soldiers, marching down the street, all dressed alike, all stepping alike, with guns and bayonets alike, and all moving forward with the same mechanical precision; but how long would the enjoyment last if such a sight were to continue a whole week, or even a whole day? Would not the uniforms and movements of the soldiery become oppressively monotonous and eventually pall upon the sight? A change of any kind, a passer by in civilian attire, a ragged man with a wheelbarrow, or a small boy whistling "Pinafore," would be hailed with delight by the splendor sickened beholder.

As in social, so in natural or artistic life. The most pleasing of natures aspects are those in which appear a variety of her phenomena. How beautiful the sunshine after a shower! How delightful the shower after a protracted season of sunshine. It is the change that makes it so. The sun shines just as brilliantly before the shower; the shower is no less beautiful in itself when it pours down three days in succession. But the contrast gives an added charm, without which it would be esteemed a very ordinary and tiresome sort of a thing indeed. The most fascinating of art's productions, painting, music or poetry, are those which contain a judicious mixture of the elements with which it is her ministry to operate. A painting of clouds, sunbeams, mountains, a river, lake, forest and meadow, artistically arranged, is far more attractive and refreshing than one which presents but one of these features. The artist who made a dense daub of black and called it a correct picture of London in a fog, no doubt succeeded admirably in portraying his subject, but he failed to convince his critics that it was a very pleasing sight to gaze upon. Of course such things as solitary beauties may, and do exist, but they exist with reference to their surroundings, the variety of which furnishes the contrast that renders the lone charms attractive.

Who would care to listen long to a piece of music which was one prolonged strain of solemnity and grandeur, or an extended concatenation of brilliant runs, shakes or quivers? Even a smooth and delightful melody, too long continued, becomes tedious, and hence in the most masterly of musical productions we find a great variety of movements, combinations and inflections. Even harsh and discordant passages, horrible if unduly prolonged, are frequently introduced to break the monotony of harmony, and by placing the fine and coarse effects in immediate contrast, each is rendered the more effective and enjoyable. It is the sunshine and shower principle over again.

The poet who would please his readers must not crowd his verse with metaphor and flights of fancy, nor allow it to be entirely barren of the flowers of imagination; he must neither confine himself to abstruse phraseology nor deal entirely in common place terms; he must not seek to put all the words of his language into one poem, nor wed himself to a few words and phrases and allow them to continually recur in his writings. Should he fall into either of these errors he will create monotony and excite weariness and contempt. How annoying it is to read an article in a magazine or a newspaper, or listen to a speech wherein these favoritisms continually occur. A foolish fondness for sound will often induce speakers as well as writers to repeat and repeat pet words or sentences, which they have selected in past time and laid carefully away in their memories for future use, until the reader or hearer upon turning a page, or hearing a new topic commenced instinctively dodges, mentally, for fear of having the verbal missile thrown at him again. And well he may; for every time the author wishes to round off a sentence with a flourish, or display what he intends shall pass for erudition with the sound-worshiping multitude, out jumps the pet, reminding one of the

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clown in the pantomime with his silly laugh and "Here we are again," as he bounds with a grimace before the expectant audience. A truly great mind will despise this empty frippery. Words are the signs of things, and should always mean something. Dean Swift's model for a good literary style was "proper words in proper places." The motto is worth cherishing. If every word uttered meant something, this world would be much more quiet than it is now; business matters would be greatly facilitated, true eloquence would be more abundant, and reading or listening would become a pleasure where it is often a task and a benefit where it is frequently a positive waste of time and attention.

The good to be derived from variety in the visible world, is well evidenced in the case of the traveler. All travelers are not intelligent enough to appreciate the value of their peregrinations. Many move about simply because it is fashionable, and because they have the money to enable them to do so, but as to the benefit they derive, unless it be from change of air or diet, the experience of the locomotives and cars of our continental railroads is about as profitable, and we might add that in their forward and backward trips between the two oceans, the latter are nearly as well qualified to acquire information as some of the tourists moving in various parts of the world. Others, however, are of a different class altogether. They not only have means to travel, but they also have minds to use while traveling, and to such a one the benefits of sight-seeing and experience in other lands and among other peoples, are scarcely to be overestimated. Men who always stay at home, never moving out of a certain sphere and routine, are very apt to be narrow and selfish in their views. They do not see enough of the world to properly appreciate either themselves or their fellow men, and like a school urchin who, while his teacher was endeavoring to explain to him the existence of other towns and cities, piped out: "Air any more cities in the world besides this?" they think the place they live in is the hub, if not the whole, of the universe and their associates and relations the very cream of society, the *summum bonum* of the whole human race. But travel enlightens the mind, enlarges the heart and expands the comprehension of an intelligent being. Set a conceited man to traveling, let him see other cities, nations and races, mingle with them, study their literature and observe their customs, and if he be not an absolute ninny, he will soon learn what a little thing he is in the world, and how infinitessimal are his learning and influence to the vast amount that remains to be acquired. And when he has learned this simple and important truth, he will have mastered the first lesson in the grand art of becoming wise. *O. F. Whitney.*

ASSOCIATION INTELLIGENCE.

QUARTERLY CONFERENCES.

THE Conjoint Quarterly Conference of the Y. L. and Y. M. M. I. Associations of the Sevier stake of Zion, was held in Richfield Hall, on Saturday evening, February 26, 1881. A large congregation of the young people was in attendance.

Elders F. M. Lyman and John H. Smith of the Quorum of the Twelve Apostles were present on the stand.

After opening exercises, the Associations were reported. Superintendent Wm. H. Seegmiller read the following interesting summary: Number of Associations 12, all of which were reported. Number of members 435; increase 76; number of regular meetings held 118; number of conjoint sessions 26; number of special meetings 5; total 149; missionary labor, number of visitors sent 66; number of visitors received 60; number of members gone on missions 8; volumes in libraries 182; value of books $180.50; number of manuscript papers 2; financial, cash paid out $106.03; cash on

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hand $35.72; value of other property on hand $166.34; chapters read in Bible, Book of Mormon, Doctrine and Covenants, and other Church works 165; lectures: Bible 31; Book of Mormon 20; Church history 27; miscellaneous 46; total 124; number of testimonies borne 117.

The general authorities of the Y. M. M. I. Associations sustained at the last General Conference were presented and sustained. The following officers for the Y. M. M. I. Associations of the Sevier Stake of Zion were then presented and unanimously sustained: Wm. H. Seegmiller, superintendent; Theo. Brandley and Harry Payne, counselors; Jno. A. Hellstrom, secretary; Wm. Ogden, Jr., treasurer.

When the business items were transacted, discourses by Elders John H. Smith and F. M. Lyman were given, which were most edifying and instructive. Their kind and timely exhortations have left an impression upon the young men and women which will never be forgotten. Conference was adjourned for three months to meet in the Richfield Hall. Benediction by Elder A. W. Buchanan, Jr., *Jno. A. Hellstrom*.
Secretary.

A CONJOINT Conference of the Y. M. and Y. L. M. I. Associations of Summit Stake, was held at Coalville, on Saturday, March 26, 1881.

Present on the stand, President W. W. Cluff, Bishop Robert Salmon, Superintendent Ward E. Pack, and Counselors George Beard and O. F. Lyons; sisters Eliza Rhead and Miriam Frost of the Stake Superintendency of the Y. L. Associations and Presidents of all the Associations in the county.

After the opening exercises, verbal reports were made by the presidents, which showed that the Associations are in a flourishing condition. The following speakers then addressed the congregation: Sister M. Frost, Elders George Beard and O. F. Lyons.

In the afternoon the speakers were A. E. Keeler, President W. W. Cluff, who heartily endorsed the work of the Associations, realizing they would effect great reforms among the people, etc., Sister Eliza Read, Superintendent Pack and several others who bore faithful testimonies.

Bro. Pack reported that all of the Associations had been visited by the Superintendency, and the secretary read the statistical report which was received with satisfaction.

Jas. B. Rhead,
Mary J. Brien,
Stake Secretaries.

CHURCH HISTORY SUBJECTS.

First period, Joseph Smith. From A. D. 1805 to A. D. 1844.

1. Ancestry and birth of the Prophet, 1805.
2. Joseph's first vision, 1820.
3. Revelation of the plates, 1823. (See Book of Mormon subject 73, Moroni x).
4. Possession of the plates by Joseph, 1827.
5. Exhibition of the characters to Prof. Anthon and Dr. Mitchell, of New York. (See Is. xxix, 11, 12). 1828.
6. Restoration of the Aaronic Priesthood by John the Baptist, 1829.
7. The three witnesses to the plates, 1829.
8. Restoration of the Melchizedec Priesthood, 1829.
9. Organization of the Church of Jesus Christ of Latter-day Saints, 1830.
10. Ordination of Elders; Institution of the sacrament; Imposition of hands, (See Book of Mormon subject 64, also New Testament subject 15.) 1830.
11. Proclamation of the Gospel, 1830.
12. Miracles; First conference, 1830.
13. False accusation and arrest of Joseph, 1830.
14. Mission to the Lamanites, 1830. (See Book of Mormon subject, 17).
15. Appointment of general recorder and Church historian, 1831.
16. Consecration af the land of Zion; Temple site. (See Book of Mormon subject 12, also Bible subject 39). 1831.
17. Joseph acknowledged president of the High Priesthood; Compilation and publication of the revelations and com-

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mandments, or Doctrine and Covenants, 1832.

18. Publication of the Evening and Morning *Star*, 1832.

19. Presiding Bishop of the Church acknowledged, 1832.

20. Organization of the High Priests quorum; Establishment of the "First Presidency of Three;" Standing High Council of Twelve; Name "Church of Jesus Christ of Latter-day Saints first given, 1834.

21. Law of Tithing, 1834.

22. Quorum of the "Twelve Apostles" organized; Seventies quorum commenced, 1835. (See Book of Mormon subject 64, also New Testament subject 10).

23. Mission of the Twelve, 1835. (See New Testament subject 23).

24. Visit of the Savior, Moses and Elias, 1836. (See New Testament subject 12).

25. The Opening of foreign missions, 1837.

26. Gathering; Mobbings and persecutions, 1837.

27. Governor Boggs' exterminating order, 1837. (See New Testament subject 5 (*d*)).

28. Importuning the general government for redress, 1839.

29. The work abroad, 1840.

30. Persecution of Joseph, 1841-2.

31. Revelation of the Celestial Law of Marriage, 1843.

32. Assassination of Joseph the Prophet and Hyrum the Patriarch, 1844. (See New Testament subject 19.)

Second period, Brigham Young. A. D. 1844 to A. D. 1877.

1. Ancestry and birth of Brigham Young, 1801.

2. His calling to the ministry; President of the quorum of the Twelve Apostles, 1835.

3. The Temple and Nauvoo House, 1845.

4. Mexican War; Mormon Battalion, 1846. (See General order No. 1, Lieutenant Colonel P. St. George Cooke.)

5. Expulsion of the Saints from Nauvoo, 1846. (See Colonel Kane's account.)

6. Second organization of First Presidency of Three, 1847.

7. Pioneers; Winter Quarters to Salt Lake Valley, 1847.

8. Entrance into Salt Lake Valley (Mexico), 1847.

9. Discovery of gold in California by a member of the Mormon Battalion, 1848.

10. P. E. Fund Company emigration system; Provisional government of the State of Deseret, 1849.

11. Organization of the Territory of Utah; Brigham Young governor, 1850.

12. Publication of the Celestial Law of Marriage, 1852.

13. Salt Lake Temple, 1853.

14. Locusts; Crickets; Gulls, 1855.

15. First session of the Utah Legislature at Fillmore, 1855.

16. Settlements.—Counties: Salt Lake, Davis, Weber, Utah, Tooele, Sanpete, Iron, Millard, Box Elder, (Carson, Nev.,) Juab, Washington, Summit, (Green River, Wy.,) Morgan, Cache, Bear, Kane, Rich, Wasatch, Piute, (Bear Lake, Idaho,) (Oneida, Idaho,) (Uintah, Wy.;) Sevier, Uintah, Emery, San Juan.

16. Buchanan's war, 1857-8.

18. Arkansas Fugitives'; Treachery, 1858.

19. National Trans-Continental R. R.; Telegraph; Stage; Pony express; Freight.

20. Indian difficulties; Utes, 1849-50; Pahvants, 1853; Sandpitchers, 1866-67; Pieds and Navajos, 1866.

21. Explorations and expeditions.

22. Home industries.

23. Co-operation; Provo leading as the first Co-operative Mercantile Institution established.

24. Arizona settlements.

25. Stake organizations.

26. Demise of President Young, 1877.

Competency means, to all reasonable beings, cleanliness of person, decency of dress, courtesy of manners, opportunities of education, the delights of leisure, and the bliss of giving.—*Whipple.*

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THE CONTRIBUTOR.

The Glory of God is Intelligence.

VOL. II. MAY, 1881. No. 8.

DIVINE ORIGIN OF THE BOOK OF MORMON.

HISTORICAL EVIDENCES CONSIDERED.

II.

BOTURINI, to whose single remaining work we referred in our previous article, says, on page six, in speaking of the knowledge possessed by the American Indians, regarding God's dealings with man during the earlier ages, that, "there is no Gentile nation that refers to primitive events with such certainty as the Indians do. They give us an account of the creation of the world, of the deluge, of the confusion of languages at the Tower of Babel and of all other periods and ages of the world, and of the long peregrinations which their people had in Asia, representing the specific years by their characters; and in the Seven Conejos (rabbits) they tell us of the great eclipse that occurred at the death of Christ our Lord."

This eminent and reliable author, whom nearly all others that have written on the subject of American antiquities have honorably mentioned, having come to this country commissioned to search its history and not to propagate Roman Catholicism, may be considered as having been in his researches possessed with but little religious bias. His statements, because of his qualifications and for the reason above given, have been generally received with more than ordinary credence by other writers. We may, therefore, regard his testimony as very strong, and his historical collection as positive proof that the early inhabitants of this continent did have a comprehensive knowledge of facts contained in the Mosaic record.

When we realize that the Book of Mormon (which we have very good circumstantial evidence for believing to be the original, from which, no doubt, portions were at different times copied direct, and other portions, retained in the memory of the learned, transmitted and afterwards written and compiled into that book now spoken of as Teoamoxtli, the lost book of divine things) was hidden in the earth, with other valuable inspired records, by the prophet Moroni, in the early part of the fifth century of the Christian era, we have reason, I think to wonder at the remarkable preservation, for a period of a thousand years, and that among a migratory and warlike people, of so many well connected facts relating to very remote times, rather than to be surprised that the early Spaniards should find mixed up with these divine truths, fables and mythological traditions, of a later origin.

Boturini, on page one hundred and twenty-nine, clearly indicates the manner in which this knowledge was preserved and handed down from generation to generation. He says: "during the reign of Yittilcuexahuac, in Tula, about the year of our Lord 660, Huimatzin, a celebrated astronomer of the Toltecs, called together all the wise men, with the approval of the monarch, and painted that great book which they called Teoamoxtli, that is, "divine book," in which with distinct figures account was given of the origin of the Indians; of the time of the separation of the people at the confusion of the language; of their peregrinations in Asia; of their first cities

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and towns that they had in America; of the foundation of the Empire of Tula (Jerusalem); of their progress until that time; of their monarchs, laws and customs; of the system of their ancient calendars; of the characters of their years, and symbols of their months and days; of the signs and planets, cycles and series; of the first day of new moon; of the transformations, in which is included moral philosophy; as also the arcanum of the vulgar wisdom hidden in the hieroglyphics of their gods, with all that pertains to religion, rights and ceremonies; for which cause the book was called, *a magori analogato*, "Divine Book," and from this cause the Indians called the sacred Bible "Teoamoxtli;" that is to say "Divine Book;" and in imitation of said Teoamoxtli, each one of the historians kept in his house particular maps (picture maps) of the things of which they took note in their time."

Now what is indicated by the calling together of these wise men of a nation, to compile, under the approval of the Monarch, a "divine book," containing knowledge reaching back to the dispersion which occured at the Tower of Babel? Can anyone suppose for a moment that it was done for the purpose of reducing to writing, traditions which had been held, as such, and handed down from father to son for nearly three thousand years? Can anyone suppose that facts so clearly showing that the Indians knew of the creation, flood, confusion of language, &c., as already demonstrated in these articles, could have brought this knowledge by means of tradtion only, down to the year 660? At this time their wise men are brought together and compile a book so remarkable that their descendants a thuosand years later, on becoming acquainted with the contents of our Bible (probably the Vulgate rendering), called it, also Teoamoxtli, and declared it to be "in imitation" of their sacred and "Divine Book, "which, judging from their intimate knowledge of its contents, could not long have been out of their hands. It was probably destroyed in one of the many bonfires kindled by fanaticism and fed with native records, which were burned by cords. The Book of Mormon was buried in the hill Cumorah, Ontario County, State of New York, United States, in the year of our Lord 420. Now it is not only reasonable to suppose, but the most natural thing to expect, of an intelligent people, on finding themselves deprived of records containing matters of such vital importance, would be is to call their "wise men" together and again, as far as they could, restore in written form those great truths. This we have seen is just what was done by the Indians, and, as only two hundred and forty years had elapsed between the loss of the Book of Mormon and the writing and compiling of "Teoamoxtli," we can easily understand how they succeeded in producing a work so much like our Bible as to induce the Indians later on to call ours an "imitation" of theirs. For, as before observed, those "wise men" no doubt had other material than mere tradition from which to draw their information, for if, as stated by Boturini, "each one of the historians kept in his house particular maps of the things of which they took note in their time," they must have possessed many very authentic records. Let any person read the Book of Mormon, particularly as to its religious teachings, and he will easily understand how the Indians could say that the Bible was but an imitation of their "Divine Book."

Prof. Short, in his North Americans of Antiquity, page two hundred and thirty-eight, quotes from the native writer, Ixtlilxochitl, as follows: "It is found in the histories of the Toltecs, that this age and first world, as they call it, lasted seventeen hundred and sixteen years; that men were destroyed by tremendous rains and lightnings from the sky, and even all the land, without exception of anything, and the highest mountains were covered up and submerged in water 'caxtolmoletlti' or fifteen cubits, and here they add other fables of how men came to multiply from the few who escaped from this destruction in a 'toptlipetlacali,' this word signifies a close chest."

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No one who reads the Mosaic account can fail to recognize the analogy, which in these cases approach almost to exactness. Who fails to recognize their common origin, must be skeptic indeed. But that all and every doubt may be, if posible, removed, we make further citations. The one that now presents itself is so interesting that we reproduce it in full, although not all pertaining to the deluge. It is from the work last above quoted and is found on page four hundred and sixty, as follows: "Lord Kingsborough is, no doubt, warranted in holding that the Nahuas were of old world origin, at a very remote period prior to their having developed any special tribal characteristics, because of their singular and, we think, certain knowledge of the Mosaic deluge; but he is not justified in claiming for them any particular relationship to the Jewish or any Shemitic people." (Here the author, in a note, inserts an extract from Kingsborough's work, which we give below).

"It is impossible on reading what Mexican mythology records of the war in heaven, and of the fall of Zontemoque and other rebellious spirits; of the creation of light by the word Touacatecutli, and of the division of the waters; of the sin of Yztlacohuhqui, and his blindness and nakedness; of the temptation of Suchiquecal and her disobedience in gathering roses from a tree, and the consequent misery and disgrace of herself and all her posterity, not to recognize scriptural analogies. But the Mexican tradition of the deluge is that which bears the most unequivocal marks of having been derived from a Hebrew source. This tradition records, that a few persons escaped in the Ahuehueti, or ark of fire, when the earth was swallowed up by the deluge, the chief of whom was named Patecatle or Cipaquetona; that he invented the art of making wine; that Xelua, one of his descendants, at least one of those who escaped with him in the ark, was present at the building of a high tower, which the succeeding generation constructed with a view of escaping from the deluge, should it again occur; the Tonacatecutli, incensed at their presumption, destroyed the tower with lightning, confounded their language and dispersed them; and that Xelua led a colony to the New World."—Mex. Antiq., tom vi, p. 401.

In our historical researches we find none so obstinate to Biblical analogies as Prof. Short, yet even he is compelled to admit the traditional knowledge existing among the American Indians of a flood, and that they were of old world origin. On page two hundred and two, he says: "That the American population is of old world origin there can be but little doubt; but from whence it came, and to what particular people or peoples it owes its birth, is quite another question." In a note on the same page we find the following: "Tylor Anahuac, London, 1861, p. 104, says: 'On the whole, the most probable view of the origin of the Mexican tribes seems to be the one ordinarily held, that they really came from the old world, bringing with them several legends, evidently the same as the histories recorded in the book of Genesis.'" A further note from Pritchard's National History of Man, London, 1845, reads: "The era of their existence as a distinct and isolated race must probably be dated as far back as that time, which separated into nations the inhabitants of the old world, and gave to each branch of the human family its primitive language and individuality."

The native author, Ixtlilxochitl, fixes the date of the first peopling of America about the year 2000 B. C., which closely accords with that given by the Book of Mormon, which positively declares that it occurred at the time of the dispersion, when God in His anger scattered the people from Babel upon the face of the whole earth. Scientific researches and further discoveries will continue, in our opinion, to confirm not only the fact that Adam is the sole stock from which has sprung the whole human family, but that the Bible and Book of Mormon, being divine, and bearing on their historical and prophetic pages their own confirmation, cannot be impeached by the wisdom or learning of this or any other age; for God has decreed that they should come

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together as the Sticks of Judah and Ephraim and become one, in bearing testimony of the dealings of the Almighty with His children.

Prof. Short, from whose able compilation we have, and shall probably continue to extract, while a seeming hater of the Book of Mormon, which I presume he has never read, only referring to it because other writers of great ability have made extracts from it, has nevertheless accomplished much, we think, in confirming its "Divine Origin" by his judicious compilation of historical records. As to his opinions, we hold them valuable only so far as they are supported by recorded evidence. We have the same right to disagree with his theories as he has freely and without stint exercised in disagreeing, apparently often without any reason whatever, with those advanced, and at least circumstantially well supported, by Lord Kingsborough; who, certainly is entitled to be considered among the greatest compilers of original American writings known; as well as one of the most pains-taking persevering and exhaustive writers on American antiquities which our age has produced. His works, embodied in nine immense volumes, while being spoken of by some respectable authors as an inexplicable maze, have, notwithstanding, proven a standard and source of information, of which most modern writers on American antiquities have liberally availed themselves, and from which, also, we expect to make extracts as occasion may offer in preparing these articles.

Returning to the subject under consideration, we will quote from the writings of one of those early Catholic priests, who sought to destroy every vestige of tradition or history from among the natives pertaining to religious matters. Bishop Las Casas, as quoted by Short, p. 228, says: "They (the Guatemalians) have among them knowledge of the flood and of the end of the world. They call it 'butic,' a name which signifies a flood of many waters. They also believe that another 'butic' and judgment will come, not of water but of fire. They hold that certain persons who escaped from the flood populated their land; these were called the Great Father and Great Mother."—Hist. Apologetica, MS. Cap. 235 p. 327.

The Book of Mormon, as we plainly proved in number one of this series, gives a distinct account of two records had among the ancient inhabitants of this continent, each of which contained a detailed account of the matters which we have hastily brought forward and compiled in this number from authentic records, namely the brass plates brought by Nephi from Jerusalem, 600, B. C., containing a copy of the five Books of Moses; and the same knowledge written previously upon the gold plates of Ether. It would appear unnecessary to make quotations from the Bible on these points for the sake of comparison. To those desiring to do so we refer them to Genesis, chapter vi, 14, 15 16, and chapter vii, 13, 17, 19, 20 23.

Referring to the quotations from Ixtlelxochitl, seventeen hundred and sixteen years are said to have elapsed from the creation to the flood. Moses places it sixteen hundred and fifty-six, a difference of only sixty years. They agree exactly as to the number of cubits, "*fifteen*," which the waters prevailed over the highest mountains. Such a coincident can lead to but one conclusion, the identity of origin of the two accounts.

Kingsborough says that Patecatle, who escaped in the ark, invented the art of making wine. Moses informs us that Noah became a husbandman, planted a vineyard, drank of the wine and was drunken. A remarkable coincident.

Moses Thatcher.

The poor are only they who feel poor, and poverty consists in feeling poor. The rich, as we reckon them, and among them the very rich, in a true search would be found very indigent and ragged.—*Emerson.*

The rays of happiness, like those of light, are colorless when unbroken.—*Longfellow.*

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THE PLANET VENUS.

DURING the last two or three months there has been shining in the western heavens, for some time after sunset, a very brilliant object as an evening star. This is the planet Venus, and not a star, as we can readily determine by observing it from one evening to another, when we shall find that it does not remain in the same position among the stars, but seems to be moving about among them. Whenever any celestial object that presents to us the appearance of a star moves about in this way, we can be certain that it is a planet. If we had watched the one that we are now considering, when it first made its appearance in the west, it would seem to rise above the sun higher and higher every evening, until finally it reached a point midway between the horizon and the zenith, where it would seem to remain stationary for a short time, and then it would begin to approach nearer and nearer to the sun every evening, as it is doing now, and then, if we could watch it still further, we would observe it pass almost in front of the sun, then it will make its appearance on the other side of the sun, and to see it then we must look for it before sunrise, when it will continue to be morning star for the same length of time that it was evening star, and then through the same changes over again.

The sun is the center round which it moves, in the same way as the earth on which we live, but its orbit is not so large as that of our earth. If we should represent the sun by a point. and around this draw circles to represent the paths of the earth and Venus, the path of the latter would be inside that of the earth, so that an observer on the earth, looking at the orbit of Venus, would not see it from the side, but would see only the edge, just as one would see only the tire of a wheel if he stood in its plane. Now if the wheel be set in motion, and we note carefully some point on the tire, it may first move down, then away from us; now it begins to rise on the farther side of the hub, then is seen above the hub, and finally approaches the observer, after which it begins to sink and so goes through the same changes again as before. It is in much the same way that Venus moves.

Of all celestial objects, except the sun and moon, this is the brightest, and sometimes so brilliant is it that it casts a very distinct shadow when the moon is not present, as we may notice at almost any time when it is high in the heavens after sunset, or before sunrise. Nor is it a very uncommon thing to see it in broad daylight, as was observed by a great many not long since.

It takes the earth about three hundred and sixty-five and one-fourth days to make one complete revolution around the sun; hence, this is our year. But Venus makes a revolution in much less time, in only two hundred and twenty-four and seven tenth days, or about seven and one-half of our months; but from any position, as evening or morning star, to return to the same position again, will require about five hundred and eighty-four days. This would not be the case if the earth always remained in the same part of its orbit, for then the period would be the same as the length of its year. But the earth is constantly moving in the same direction as Venus, so that if the latter should be exactly between us and the sun, it will come back to exactly the same position in its orbit in two hundred and twenty-four and seven-tenth days; but in the meantime we have gone on a considerable distance, so that it will take more than the seven and a half months to come between us and the sun again, and this is the period; five hundred and eighty-four days, mentioned above.

This planet we always see near the sun; we look west for it in the evening, and east in the morning. It can never be seen in the east at sunset, nor in the west at sunrise; for if this could be the case, then we would of course be between the sun and the planet, or the planet's orbit would extend outside ours; but this would be impossible, since its orbit is much smaller than ours, and also inside of it.

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Venus is nearly as large as our earth, its diameter being seven thousand six hundred and sixty-six miles, while that of the earth is seven thousand nine hundred and eighteen miles; but when we measure its angular diameter, we find that it varies greatly, for it is not always at the same distance from us. When it is farthest away its diameter is about ten seconds, and when nearest it appears much larger, its diameter being about sixty seconds.

The distance from the sun is about sixty-six million miles, though sometimes more and at other times less, for like all the other planets, the earth included, it has a path something like a circle, elongated in one direction a little, with the sun not exactly in the centre, but removed a little to one side in the direction of the longest diameter. Since the earth is situated at the average distance of ninety-two and one-third million miles from the sun, the greatest distance of the planet may be as much as one hundred and sixty million miles, while the least distance may be no more than twenty-three and a half million miles.

With the naked eye we cannot detect any irregularity in the form of Venus, but with the aid of a telescope we notice at once that it presents to us one of the phases of the moon; and if we continue to observe for the period of five hundred and eighty-four days, or what is called by astronomers the synodic revolution, we would observe all the phases of the moon. And if this is the case, then Venus, like the moon, does not shine by its own light, but receives its light from the great center of our system, and then re lects some of this to us, more or less, according to its favorable or unfavorable position for so doing.

In an article on the moon, in a former number, it was shown how the crescent, half moon, full moon, etc., were produced. The cause of these changes in the appearance of the planet is much the same as in the case of the moon, and the explanation also will be similar. We may place a lighted candle in a dark room on a table, or anywhere so that it is on about a level with the eye. Now let some one, or yourself, move a ball around the candle in a plane at about the same level as the eye, and you will notice the following appearances: when the ball is between the eye and the candle, the dark side will be turned toward you, and if you could be far enough away you could not see the ball, but as it passes to the right of the candle you begin to see a small portion of the illuminated side of the ball in the shape of a crescent with the horns turned away from the light. As the ball continues its revolution, the crescent becomes larger, and when the ball is as far to the right as it can go, it looks like the half moon, after this it becomes gibbous, and, when it arises on the other side of the light we see it in the shape of the full moon, for then the whole of its illuminated side is turned toward us; as it proceeds further in its course it goes through the same changes again only in an inverse order, until it arrives in the position it first occupied on completing its synodic revolution.

When the Copernican system was first announced it was not very favorably received by many of the learned men of those times, as they had been brought up to believe in the Ptolemaic system, which teaches that the earth is the centre of the universe, and the stars, sun and planets all revolve about it as a centre. But Galileo, the celebrated Italian astronomer, accepted the new system, and as soon as he had invented the telescope, resolved to use it in order to prove the truth of his belief. If Venus and Mercury, planets with orbits inside ours, do not shine by their own light but are dark bodies like the earth, they must shine by the light which they receive from the sun, and hence must present to us the phases of the moon. His observations were not continued long before he discovered this to be the case.

One might suppose that the best time to observe the planet, would be when it is nearest, but here an objection presents itself; it is that the planet is then but little or not at all visible, as we have attempted to explain above.

As the orbit of this planet is so nearly

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circular the amount of heat and light received by it in winter and summer is about the same as with the earth, while with Mercury, in consequence of the great elongation of its orbit the amount received in one season of the year is about two and a half times what it receives in the opposite season.

In consequence of its nearer situation to the sun, it receives much more heat and light than the earth, and by calculation the quantity is found to be about twice as much as we get.

Some astronomers of the seventeenth, eighteenth, and also a few of the present century have declared that they could see some faint markings upon the surface of Venus, and watching them from one evening to another, they have been enabled to determine the length of time required for the planet to turn on its axis. Nearly all have made the time of revolution a little less than twenty-four hours, though the results do not agree with each other exactly. Modern astronomers, with better instruments, have failed to discover any of those markings, and many of them have come to the conclusion that the older astronomers must have been wrong, and what they supposed to be spots were nothing more than some sort of optical illusion resulting perhaps from the impefections of their instruments; though one thing can be said in their favor and that is that most of the observations were made in Italy, where the atmosphere is much more clear, and permits much better views to be taken.

Schröter, a German astronomer, noticed that the horns of the crescent Venus were blunt, at certain times, and supposed this to be caused by the shadow of some high mountains near that part of the surface. In calculating their height, we reach the extravagant elevation of twenty-seven miles, or five times the height of Mount Everest, the most elevated peak on the surface of our earth. But this extravagant height is not likely to be true.

The axis of this planet is very much inclined to the plane of its orbit, if former observations, though very uncertain, be true. With our earth the inclination is twenty-three and a half degrees, but in Venus, it amounts to about fifty degrees, so that in our latitude on that planet the sun in midwinter, at noon, would just appear above the southern horizon and then set for the rest of the day, but in midsummer, at noon, instead of rising to a little south of the zenith or almost overhead as it does with us, the sun would be almost as far north of the zenith, as it is south of it here on the earth.

Many conjectures have been made in regard to the question as to whether Venus is inhabited or not. But from what has been shown already about its great heat, light and extremes of seasons it would be almost impossible for human beings, such as we are, to live there, though we can not tell what may be the circumstances surrounding them so as to enable them to endure the great heat, and also the extremes of seasons. It is known to be surrounded by an atmosphere, even denser than that of our earth, and in this atmosphere as supposed by some, there may be suspended a protecting mantle of clouds, but the most we can say on this subject is little more than conjecture.

Quebec.

Flattery is like Cologne water; to be smelled of, not swallowed.—*Billings.*

LEAVES FROM THE TREE OF LIFE.

EIGHTH LEAF.

ONE of the great difficulties in the way of inquiring minds, desirous of understanding gospel truth, is the apparent doom of the great bulk of the human family to perdition. The declaration is plainly and positively made in the scriptures that there is no other name given under heaven whereby man can be saved, but the name of Christ Jesus. It is also

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proclaimed that, "except a man be born of water and of the spirit he cannot enter into the Kingdom of God." (John iii, 5). Many millions of the earth's inhabitants have passed away without hearing the name of Jesus, or having any opportunity of the privilege of the second birth. And the query arises, must all these souls be lost in consequence? And if so can the God of the Bible be just? Further; the question comes up, if the world has been in error so long, and the Church of Latter-day Saints is the only true Church of Christ, what has become of the generations of professing Christians, who lived and died in the centuries between the loss of the gospel and the priesthood and their restoration in the present age?

The difficulty arises through lack of a correct understanding of the plan of salvation, and through the erroneous doctrines of unauthorized teachers. Orthodox "Christianity" affirms that the future state of man is fixed at death; that the departing spirit goes either to an eternal heaven or an everlasting hell; and that there is no possibility of change, but, to use a familiar saying, "as the tree falls, so it lies." The light of modern revelation rolls back the darkness of ages and unfolds the glorious plan of human redemption in its fulness, and the illuminated soul perceives the triumph of justice in union with mercy, through the extension of gospel privileges beyond the narrow sphere of this mortal life.

Why should the opportunity to learn and the power to obey the truths of the gospel be confined to dwellers in the flesh? Is it to be supposed that when the immortal spirit leaves its domicile of clay its powers of perception, of reason, of reception or rejection of truth or error, of submission or rebellion to the decrees of heaven, are buried with the decaying body? The idea is contrary to all the hopes of the life to come kindled in the heart by the promises of the gospel. It is also anti-scriptural. There is nothing in holy writ which establishes any such absurdity. Paul declares that all men shall be judged by the gospel which he preached. If this is true and God is just, must not all men *hear* that gospel and have the opportunity of receiving or rejecting it? And if this privilege has not been granted to them while in the body, must it not be afforded them when out of the body?

Peter states that the Lord shall "judge the quick and the dead," and explains that "For this cause was the gospel preached also to them that are dead; that they might be judged according to men in the flesh but live according to God in the spirit" (1 Peter, iv, 6). He mentions this in connection with his history of the mission and works of Jesus, who, he tells us, "being put to death in the flesh, but quickened by the spirit, by which also He went and preached unto the spirits in prison" (1 Peter, iii, 18, 19). This accounts for the whereabouts of the Savior during the interval between his death on the cross and His resurrection from the sepulchre in the rock. At His appearance to Mary in the garden, after He had risen, He said, "I am not yet ascended to my Father." During the three days of His body's sleep in the tomb He was continuing the work the Father had given Him to do. He was preaching deliverance to the captives, and the opening of the prison to them that are bound (Isaiah Lxi, 1). That these spirits in prison had been in the flesh, Peter makes clear by stating that they were "disobedient in the days of Noah, while the ark was preparing." The gospel was thus preached also to the dead, that they might have the same opportunities and be judged by the same gospel as the living.

The exercise of faith is an operation of the spirit and so is repentance. These lead to obedience and obedience to acceptance with God. The body without the spirit is dead and can neither believe, repent nor obey; but the spirit without the body is active, sentient and capable of exercising all its powers that are adapted to a spiritual sphere. It is only through the medium of the body, however, that the spirit can handle, experience and fully control or be subjected to corporeal things. That part of the gospel which pertains to earthly ordi-

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nances and observances is, therefore, unapproachable to the disembodied. But they can learn and submit to all its spiritual laws and influences and "live according to God in the spirit." They can hear the gospel, for Christ preached it to many of them; they can obey, for He not only proclaimed liberty to them but "He led captivity captive," and they must therefore have repented and become acceptable to God. As one of the early fathers of the Church said of the slain Redeemer, "He went into Hades alone, but he came forth with a multitude."

The Jews of Christ's day believed that there were two divisions of the spirit world—Paradise and Tartarus. The good went to the former, the bad to the latter. Jesus promised the repentant thief on the cross: "To-day thou shalt be with me in Paradise." This is not the abode of the Eternal Father but of departed spirits, where they wait until the resurrection. A place of instruction and preparation, of peace and rest, of joy and serenity, of progress towards perfection. And into this abode of the just, Christ led from Tartarus the spirits purified and chastened through their captivity, who were disobedient in the flesh in the days of Noah, but had suffered for their rebellion and in the spirit had gladly received the gospel through His ministrations. And thus, in the due time of the Lord all, who have dwelt upon the earth in any age; Jew, Gentile, Heathen, Christian, may hear the glad tidings of the everlasting gospel preached by those appointed and authorized, and have an opportunity of repentance, improvement and reconciliation. But the ordinances which belong to the sphere of mortality cannot be received in a spiritual estate; they belong to the flesh and must be attended to in the flesh. Consideration of the means provided by Infinite Goodness through which the benefits of those essential ordinances can be obtained by believing, repentant, disembodied persons, must be left till the unfolding of another leaf.

C. W. Penrose.

TRAVELS IN ITALY.

VIII.

ROMAN FORUM AND COLISEUM.

CONTRARY to our expectation, we found the Corso, the great thoroughfare of the ancient city, the most modern appearing street in Italy. It is lined on either side with the most beautiful shops, in the windows of which are displayed all kinds of wares for sale. The sidewalks were thronged with hurrying crowds of people, and the street with every description of vehicle. The consequent animation and bustle were a new revelation to us, while thinking of the "eternal city" as the home of the ancients, whose ruins we had come to see. The Corso leads from the Porta del Popolo, the northern entrance to the city, to the ancient Roman Forum.

Here, between the Palatine Hill, where Romulus founded his city, 753 B. C., and the Quirinal, upon whose slopes, the Sabines raised their rival town, was the common focus and place of assembly of the entire state. Not only in those earliest days when the population was insignificant, and the cause of quarrel or dispute amounted to little more than a family brawl, but the Forum, overlooked by the castle and temple of Jupiter on the Capitol Hill, was still the scene of controversy, when the rise or fall of nations was considered, and maintained this importance as the popular civic and political rendezvous, down to the latest period of ancient Rome. What is there about it remaining to revive the memory of those glorious days when its counsels ruled the world? Only ruins. The three Parian marble columns, so often represented in the popular pictures of Rome, is all that is left of the ancient temple of Castor and Pollux, erected nearly five hundred years B. C., as a temple of victory. The eight granite columns below are the remains of the Temple of Saturn. Then

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there is the colonnade of the "Twelve Gods," one of the principal relics of Roman paganism. The temples of Vespasian, Faustina and Concordia, the latter erected by Tiberius B. C. 7, to commemorate the peace which terminated the long struggle between the Patricians and Plebeians. Within it was the senatorial assembly hall, the entrance to which is still preserved. Near these ancient ruins is the triumphal arch of Septimus Severus, erected in honor of that emperor and his sons, Caracalla and Geta; Caracalla afterwards murdered his brother, and had his name obliterated from the arch. An old wall near by this arch is what is left of the imperial Rostrum or orator's tribune, where many of the soul-stirring orations that yet live, were delivered by the champions of the people in the clamorous days of the Tribunes. The Basilica of Julia, commenced by Cæsar and completed by Augustus, also occupies a place in the Forum. It contained courts of justice and commercial exchanges. The three colossal arches of the Basilica of Constantine are in good preservation, and have afforded modern architects models for some of the grandest church edifices. From the top of these arches the most commanding view of the city as it existed anciently may be obtained. The ruins being grouped about it more thickly than at any other point.

To the southeast rises, in ancient grandeur, the sublime Coliseum, the largest theatre in the world. It was founded by the Emperor Vespasian and completed by Titus in the year 80. It was constructed of blocks of travertine (limestone) originally held together by iron clamps. The external circumference of the building, which is in the form of an ellipse, measures nineteen hundred feet. The long diameter is six hundred and fifty-eight feet (the length of one block in Salt Lake City), and about one hundred feet less in width. The height is upwards of two hundred feet. Above the arena rise the tiers of seats, intersected by steps and passages, most of which are now in ruins. Although but one-third of the gigantic structure now remains, great portions having been quarried out to build other palaces, its ruins still produce an overwhelming effect. An indescribable impression is felt viewing it by moonlight, or when it is illuminated by torches or Bengal lights. The Coliseum has ever been a symbol of the greatness of Rome, and gave rise to a prophetic saying of Anglo-Saxon pilgrims of the eighth century, as follows:

"While stands the Coliseum, Rome shall stand;
When falls the Coliseum, Rome shall fall,
And when Rome falls—the World!"

America's great traveler and poet-statesman, Bayard Taylor, writes of the Coliseum in the following strain: "A majesty like that of nature clothes this wonderful edifice. Walls rise above walls, and arches above arches, from every side of the grand arena, like a sweep of craggy, pinnacled mountains around an oval lake. The two outer circles have almost entirely disappeared, torn away by the rapacious nobles of Rome during the middle ages, to build their palaces. When entire, and filled with its hundred thousand spectators, it must have exceeded any pageant which the world can now produce. * * * I have seen the flush of morn and eve rest on the Coliseum, I have seen the noonday sky framed in its broken loopholes like plates of polished sapphire; and last night, as the moon had grown into the zenith, I went to view it with her. Around the Forum all was silent and spectral—a sentinel challenged us at the Arch of Titus, under which we passed, and along the Cæsar's wall, which lay in black shadow. Dead stillness brooded around the Coliseum; the pale, silvery lustre streamed through its arches, and over the grassy walls, giving them a look of shadowy grandeur which day could not bestow. The scene will remain fresh in my memory forever."

The inauguration ceremonies of this wonderful building, which would seat eighty-seven thousand spectators, consisted of Gladiatorial combats, which continued for one hundred days, in which five thousand wild beasts were slain. They were followed by naval contests, the arena being filled with water, upon

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which was launched miniature men-of-war. In the year 248 the Emperor Philip celebrated the thousandth anniversary of the foundation of Rome within its walls, with magnificent games, among them the wild and barbarous gladiatorial contests. These were generally between slaves, prisoners or convicts, and were a very frequent source of entertainment and amusement to the Roman people. The games commenced with a prelude, in which the gladiators fought with wooden weapons, until a given signal, when they took up their swords and began in earnest to fight in couples. When the vanquished was not killed in the contest his fate was decided by the spectators, who, if they thought he had fought well and deserved to live, signified the same by pressing down their thumbs, but if they wished him to be dispatched, by turning them up. The victors were honored; being crowned with palm and rewarded with money. They sometimes purchased their liberty by fighting well, and received as a badge of freedom the wooden glave or sword. These games were abolished in the beginning of the fifth century by Honorius, who considered them too brutal for Christian spectators. *De Vallibus.*

What fates impose, that men must needs abide.—*Shakspeare.*

THE NEPHITES UNDER THE JUDGES.

IV.

THUS, year by year rolled on, the greater portion of the people remaining in pride and wickedness and gradually growing more hardened, and the lesser portion, walking more circumspectly before God, subject as usual, to the persecutions of those who worked iniquity.

Six hundred years had now passed away since Lehi left Jerusalem. Lachoneus was the Chief Judge and Governor of the land. The time had fully come for the promised signs to appear that should herald the birth of the Messiah, indeed the ungodly made a great uproar and claimed that the time had passed, the signs had not appeared, the prophecies had failed, the prophets were imposters and the Christians dupes. In their fiendish exultation they set a day to slay those who believed; but before that day came, the all important sign shone in the heavens and illumined the earth. At the going down of the sun there was no darkness, all the night long it was as light as midday, and a new and glorious star appeared in the heavens. Thus was the faith of the saints vindicated and great was their joy, whilst they who had been plotting murder against God's anointed ones were filled with dread and disappointment. Many were now added to the Church, but the reformation was not sufficiently strong to stem the torrent of deep-seated depravity; too many served God from the cowardly instinct of fear of his wrath and not from the heartfelt love of truth and righteousness. The Gadianton robbers still infested the land, making the mountains their strongholds, where the people could not overpower them (A. C. 2); in fact they were constantly strengthened by Nephite dissenters and outlaws who fled to them, as well as by numbers of wayward youths, who were led into iniquity by their flattering solicitations.

And so the story runs until the year A. C. 13, when the inspired historian relates that "there began to be wars and contentions throughout all the land; for the Gadianton robbers had become so numerous, and did slay so many of the people, and did lay waste so many cities, and did spread so much death and carnage throughout the land, that it became expedient that all the people, both the Nephites and the Lamanites, should take up arms against them; therefore all the Lamanites who had become converted unto the Lord, did unite with their brethren, the Nephites, and were compelled, for the safety of their lives, and their women and their children, to take

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up arms against those Gadianton robbers, yea, and also to maintain their rights, and the privileges of their Church, and of their worship, and their freedom and their liberty." In the fourteenth year the wars continued slightly to the disadvantage of the robbers, but in the fifteenth the Gadiantons gained many advantages, from which time they continued to grow in boldness and confidence as well as in numbers. At last the Nephite leaders (Lachoneus the Governor, and Gidgiddoni the Commander-in-Chief), determined upon the bold expedient of gathering in the people from all quarters of the continent, with their movable possessions, grain, provisions, beasts of burden, flocks, herds, &c., into one region, and by a Fabian policy of inaction, wear out the robbers, who were too lazy to work, but depended upon the game caught in the chase, and the spoils of their forays for their subsistance. No words can tell the terrible state of misery, fearful apprehension and unrest that must have existed in all parts of these vast continents, before such a gigantic experiment, for weal or woe, would have been thought of, much more, put into execution. No exodus of ancient or modern times equals it in vastness, or approaches it in the wide extent of its workings. It was not a tribe, or even "a nation on wheels," it was two continents converging, massing their offspring in the humiliation of defeat and the agony of a forlorn hope, either to starve out their enemies or in one vast sepulchre fall a prey to their savagery.

The Governor's proclamation was issued; the people in their extremity obeyed. Every thing that could afford help or sustenance to the robber bands was carried off or destroyed. The conjoint Nephites and Lamanites left behind them a desert and a desolation. By thousands and tens of thousands, aye, probably by millions, they gathered, the north gave up and the south held not back. From the frozen shores of the Northern Oceans, to the rocky promontory, that ends the southern continent they deserted homes and lands and all, and by slow, tedious, encumbered, and ever watchful marches they assembled at the appointed gathering place—the lands of Zarahemla and Bountiful. Here they fortified themselves and prepared for the onslaght of their barbarous, inhuman foes. Here also they humbled themselves before the Lord and in the misery of their humiliation sought His forgiveness and blessing.

Year by year they kept up their fearful watch, ever on the alert to repulse the exultant foe that had swept down upon their tenantless homes, and revelled in their deserted cities, and that were now hemming them in, and again and again pressing them to the combat. More than one desperate battle was fought with bloody loss on both sides. But the Nephites had supplies for seven years for themselves and their animals, whilst the robbers had none. Gradually the game in the wilderness was consumed and hunger began its direful work amongst their hosts. However, before this (A. C. 19) a great and terrible battle was fought, the most sanguinary that had ever occured to the children of Lehi since the day he left Jerusalem. In this fierce fight the Nephites were the victors, but it did not bring them freedom, it was not until hunger had done its work and enervated the robbers that the triumph of their arms was complete and the Gadianton robbers were annihilated (A. C. 21.) Then the people rejoiced with exceeding great joy and universally praised the name of the Lord of Hosts; all were brought to a knowledge of His holy laws, and all believed, nothing doubting, the inspired words of His prophets. Even the captured robbers were preached to and labored with, of whom all, who repented of their sins and entered into covenant to murder no more, were set at liberty, those who refused to make this covenant were punished according to their crimes.

The people did not return to their former habitations until the twenty-sixth year, when the decrease in their supplies of provisions warned them of the necessity of recommencing their agricultural labors. Each man then, with his family, his flocks, herds and other possessions, his

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gold, his precious things, &c., returned to his home, whether in the north or the south, and once more the laws were framed in equity and justice and administered without favor. For a few years their prosperity was great, many cities were built anew and many old cities repaired, many highways were cast up, "and many roads made, which led from city to city, and from land to land, and from place to place. And thus passed away the twenty-eighth year, and people had continual peace." This was the last year of peace under the Judges.

And now the old, old story has to be told for the last time. The wide spread and abundant prosperity brought great riches, the riches gave birth to all the old forms of folly and iniquity, and the Gadianton robbers or some nearly allied combinations controlled the nation. But the Nephites did not ignorantly fall into error and transgression, many prophets were sent by the Lord to admonish and warn them. Their voice was rejected and they were ofttimes persecuted unto death. It was one of the laws of the Republic that when any one had been adjudged worthy of death by the local authorites, that the sentence could not be carried out until the matter had been laid before the Chief Governor of all the land at Zarahemla, and he had signed the death warrant. But regardless of this wise provision the corrupt judges, the apostate high priests, the crime stained lawyers put the servants of God to death on their own responsibility. When complaint was made at the central seat of government with regard to these infamous usurpations of power, they openly rebelled and set the laws and the government at defiance. Gathering their relatives, friends and sympathizers around them, who as a rule were found amongst the richer and more influential classes, they determined to overthrow the Republic and establish a monarchy. In this they were only partly successful: the republic was overthrown but the monarchy was not established. The righteous Lachoneus was dead, his son, Lachoneus, the younger, had succeeded him and to better bring about their purpose the traitors murdered him (A. C 30). This crime brought anarchy, the people would not have a king, they preferred no government at all to a monarchy, they were too used to the sweets of an elective government by the citizens. The confusion was unbounded, the chaos universal. By and bye the people gathered in tribes, somewhat patriarchal in their formation, each petty leader or head of a powerful family gathering around him his descendants, and their associates and dependents, each tribe being governed by its own laws and regulations, whilst for mutual protection they entered into a species of confederation to prevent one tribe trespassing upon the rights of another, which happily prevented the outbreak of actual war

In the mean time, one audacious leader, named Jacob, a violent persecutor of the servants of God, gathered a strong party from the classes most responsible for the breaking up of the commonwealth. His adherents endeavored to make him king over the whole land, but the confederate tribes would not listen to his dictation. Jacob and his numerous followers therefore determined to establish his power in another region, and they made a sudden migration into the northernmost portions of the land, with the intention of there developing their strength, until they flattered themselves, by the aid of dissenters, they could crush out all opposition and make the sway of Jacob universal. So unexpected and speedy was their departure, that the other tribes could not prevent its accomplishment. On their arrival at their destination they built a magnificent city, which they named Jacobugath after their king, but which was destroyed a few years after in the terrible convulsions that marked the crucifixion of the King of Kings.

Regarding this city the voice of the Lord from heaven declared, "And behold, that great city Jacobugath, which was inhabited by the people of King Jacob, have I caused to be burned with fire, because of their sins and their wickedness, which was above all the wickedness of the whole earth, because of their secret murders and combina-

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tions; for it was they that did destroy the peace of my people and the government of the land: therefore I did cause them to be burned, to destroy them from before my face, that the blood of the prophets and the saints should not come up unto me any more against them."

Thus ended the rule of the Judges; an epoch in the history of God's favored people Israel, both glorious and shameful. Glorious in the devotion of so many noble lives to God and the truth, glorious in the willing sacrifice so many made of life and all earthly things for righteousness' sake; shameful in the frequent abuse of God's goodness, in the ever recurring violation of his laws, shameful in the triumph of iniquity over virtue, and at last in its violent end in murder, anarchy and national chaos.

George Reynolds.

ERRATA.—On page 172, first column, in the thirty-sixth and fifty-third lines, the word "Lamanites" should read "Zoramites."

CHRONICLES OF UTAH.

IV.

ON the fourth of July, 1850, the General Assembly met in the Bowery at 2 p. m., when the Nauvoo Legion was marched in under the command of their respective officers. An escort then waited upon Governor Brigham Young, to request his attendance. Previous to his arrival three cheers were proposed by General D. H. Wells, for the Governor, Lieut. Governor and State of Deseret, all of which were most heartily given. The Governor gave a very energetic speech, when the people were blessed and dismissed by the Lieut. Governor; after which the Senate and House went into joint session, transacting general business; heavy taxes were imposed on spirituous liquors, amounting to fifty per cent. upon the selling price, while iron, steel and useful wares were "exempted from all and any assessment and tax whatever;" including tea, coffee, sugar, and all other groceries, medicines, &c., &c. Such were the wise regulations, that thousands of emigrants passing through the city expressed the utmost satisfaction, in writing to their friends and through the medium of the public press.

An analysis of the water of the Warm Springs near this city, according to a letter from Dr. John Bernhisel, dated 21st March, 1850, to Governor Young, gives the following:

"Three fluid ounces of the water, on evaporation to dryness in a platina capsule, gave 8.25 grains of solid, dry, saline matter; carbonate of lime and magnesia, 0.240; peroxide of iron, 0.040; lime, 0.545; chlorine, 3.454; soda, 2.877; magnesia, 0.370; 0.703; total, 8.229.

"It is slightly charged with sulphuric acid gas and with carbonic acid gas, and is a pleasant, saline, mineral water, having valuable properties belonging to saline sulphur springs."

This analysis was by Dr. Charles T. Jackson, Chemist, Boston, Mass.

In the *Deseret News* of July 6, this year, Captain Howard Stansbury published a letter denying the truth of certain rumors on the eastern side of the Rocky Mountains, respecting his treatment in Great Salt Lake City by the authorities. He says, among other things: "We were received by the President, Brigham Young, and public authorities with the greatest courtesy, both officially and personally, and will remember with gratitude the many tokens of kindness and regard we have received from them and the citizens of the place. Every facility has been studiously afforded us for the prosecution of our duties; instruments of science frankly and gratuitously loaned, and the able and faithful assistance obtained, from their commencement here, of a gentleman well known as a fearless advocate of your doctrine, and a prominent and influential member of your community." (This alludes to the Hon. Albert Carrington, who was an assistant of the U. S. Geological Survey.) "I have deemed it not improper to say this

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much, to counteract an erroneous impression against a people already burthened with too much undeserved reproach."

[Signed.] "HOWARD STANSBURY. Captain Corps Topographical Engineers, in charge of Survey of Great Salt Lake."

On the 24th of July, this year, the anniversary of the entrance of the Pioneers into this valley was celebrated wirh great *éclat*. Besides the usual proceedings of firing of cannon at early dawn, &c., the Brass and Martial Bands, in three grand carriages fitted up for the occasion, enlivened the proceedings. The Brass band had a carriage nine feet wide and twenty-nine feet long, drawn by fourteen horses, which appeared for the first time. At 8 a. m. an escort was formed at the Bowery, under the direction of D. H. Wells, Samuel W. Richards, James A. Little, Dan. Jones and Horace S. Eldredge: 1, Martial Band. Flag, "Truth and Freedom." 2. Brass Band in costume. 3. Twenty-four young men in uniform. Banner, "The Lion of the Lord." In charge of James A. Little. 4. Twenty-four young ladies, in white, with blue scarfs, and wreaths of red and white roses. Banner, "Hail to our Chieftain." In charge of S. W. Richards. 5. Twenty-four aged fathers. Banner, Stars and Stripes. Motto, "Heroes of '76." In care of Dan. Jones. 6. Twenty-four Bishops with banners, preceded by Presiding Bishop Whitney. 7. The Commissioned Officers of the Nauvoo Legion, on foot, in uniform, wearing swords. In charge of General D. H. Wells. The escort thus arranged, led by the Marshal of State, on horse, marched to the Governor's house, where they received the following distinguished persons: John Smith, Captain Stansbury, Daniel Spencer, W. W. Phelps, W. I. Appleby, P. P. Pratt, George A. Smith, Heber C. Kimball, Governor B. Young, Isaac Morley, Lieut. Gunnison, Orson Spencer, Simeon Andrews, Hosea Stout, Ezra T. Benson, James Lewis, Williard Richards, Thomas Bullock. After which they proceeded to the Bowery, where a Liberty pole had been erected, on which the flag was unfurled amid great cheering, and music by the bands, accompanied by the firing of nine rounds of cannon, during which the procession passed into the Bowery, where the ranks were opened and faced inward, while the escorted party were conducted to the stand.

The occasion was a grand one, and President Young reminded the people thus assembled that "three years this day the camps came together and were located on City Creek." Comparatively few are left now, but those who are can remember this interesting gathering, and tell of the peaceful and glorious influences that were felt when the President addressed the people, telling them of their escape from "peril, want, suffering, mobocracy and desolation." Orations and addresses, interspersed with music and songs, throughout the day, enlivened the people. The utmost good humor prevailed. Toasts were proposed by Mr. James Lewis, all of which were of great local interest, after which some of the strangers present indulged in embodying the sentiments they entertained towards us in toasts sparkling with wit and good feeling; that of Lieutenant Gunnison, U. S. A., is worthy of re-reading: "The Eagle of the United States when plumed on the Deseret Mountains, will return to keep the brood together;" also that of Captain Stansbury: "Freedom of thought, freedom of the press, and the more inestimable freedom to worship our God just as we please." Humorous songs by Wm. Clayton, and facetious toasts were given by John Kay, as well as amusing toasts and sentiments, were brought to an end by the late President George A. Smith: "Champagne to our real friends, and real pain to our enemies."

In the evening a grand concert was given at the Bowery—"Comic pieces and songs, most of which will be entirely new in this valley, and some original, got up expressly for the occasion," as advertised and announced on handbills signed by Wm. Clayton.

The first notice of valley stone-ware, jars, pitchers, milkpans, &c., manufactured in this city, appears on August 1,

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1850, by E. Reece. Slates were quarried at "Slate Cañon," Provo City. Shingles were made and sent up from Sanpete for the State House (Council House) which was covered with the "best Sanpete shingles." The magic lantern was used in this city in astronomical lectures; heads were "phrenologized" for "a dollar a head;" bogus gold dust (copper gilt,) and a big potato, weighing three pounds, nine ounces, was presented by Mr. John Oakley to the editor of the *Deseret News*, it is graphically described among the "locals" as "a very good representation of a widowed mother with eight daughters and ten grandchildren." These, in the third year after settlement of the city, were among the novelties noticed by the press.

On Wednesday, 28th of Aug., Capt. Stansbury and suite left the city to return to Washington City, D. C. A grand entertainment was given the previous day, tendered to Captain Stansbury, Lieut. Gunnison and Mr. Albert Carrington, by Lieut. Governor Kimball at his dwelling. The resident merchants, Messrs. Livingston & Kinkead, Captain Hooper, of St. Louis, Col. I. Reese, of N. Y., and Elder Orson Hyde, of the *Frontier Guardsmen*, were present. The Governor, Brigham Young, and distinguished members of the Legislature, with their ladies, honored the company with their presence.

On Wednesday, 28th August, Presidents Brigham Young and Heber C. Kimball, President Orson Hyde and Quorum of the Twelve Apostles, Presiding Bishop Whitney, General D. H. Wells and others left this city for the purpose of visiting friends at Weber, and platting a city at that place. The corner stake was located and a plan given for the city of Ogden, in Weber County, and the party returned to this city Aug. 31.

On the 18th of Sept., General Eldredge, by direction of Gen. D. H. Wells, was at Ogden with a portion of Capt. Grant's Mounted Guards, and others of the Nauvoo Legion, to guard the inhabitants from the attacks of Shoshones and Utes.

The Seventies' "Hall of Science," in First East Street, was commenced and the Council House, south of Temple Block, was completed during this year, 1850. The "Deseret Dramatic Association" was re-organized, according to notes of Robert Campbell, Esq., the first President of that society. The "Parent School" was commenced in the Seventeenth Ward of this city, to "instruct and qualify teachers for District or Ward schools;" this important educational institution was under the direction of Professor Orson Spencer, of the Deseret University. The foundation of a new paper mill was commenced, under the direction of President Willard Richards. President Brigham Young was appointed to take the census of Deseret. Willard Richards was appointed Postmaster. Congress having established a Territorial government for Utah, the President of the United States appointed, and the Senate confirmed, as Governor of Utah, Brigham Young; Secretary, B. D. Harris, of Vermont; Chief Justice, Joseph Buffington, of Pennsylvania; Associate Justices, Perry E. Brocchus, of Alabama, and Zerubbabel Snow, of Ohio; U. S. Attorney, Seth M. Blair, of Utah; U. S. Marshal, Joseph L. Heywood, of Utah.

The price current of wood was at this time ten dollars a cord; lumber, five dollars a hundred; beef, ten cents per ℔; wheat, eight dollars a bushel; flour, (after harvest,) twenty-five dollars a hundred ℔s; there were then five mills running constantly; adobies (sun-dried bricks,) were one dollar and seventy-five cents per hundred; common laborers two dollars, mechanics three dollars per day. Industries of the most varied kind were commenced; large stores for merchants completed on South Temple and East Temple Streets; the "old" city had assumed quite a business aspect. In the arts, Marsena Cannon had commenced taking photographs and ambrotypes in the Old Fort; a likeness of the late President Brigham Young (daguerrotype) is still preserved in the Deseret Museum. A large business was done during this year in horses, harnesses, carriages, wagons, &c., &c., by reason

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of the influx of emigrants *en route* to the gold mines; a first rate wagon, that had cost in the States one hundred dollars, would sell for twenty; a carriage that had cost one hundred and fifty, would sell for thirty; other things in the same ratio. The public market house, which stood for many years in First South Street, was commenced; the Bath House had become a place of resort for the benefit of invalids, who drank as well as bathed in its medicinal waters. The Utah County and other Southern settlements were flourishing, and the general prosperity of Utah was assured to the community. *Beta.*

THE BRIGHAM YOUNG ACADEMY.

II.

THE plan of the present organization of the Brigham Young Academy is the subject now before us.

The general management of the institution is under the supervision of the Board of Trustees, the members of which assemble in annual sessions according to the bye-laws, and by the call of the President whenever occasion requires. A committee of three has been formed from among the members of the Board, which is known as the Executive Committee, and takes special charge of the financial management. In point of finances the Academy is poorly provided for, to say the least, as compared with other educational institutions. No source of income falls to it other than the tuition fees. And yet, in spite of this drawback, which has ever cast a gloomy foreshadowing along the path of the institution's career, prosperity has attended it. The paying attendance is increasing, constantly, both in grades and numbers, resulting, of course, in a corresponding increase of revenue. Even as yet besides attending to the regular remuneration of the instructors, the Executive Committee finds it possible to slowly but continually improve the facilities, by supplying furniture and implements, for the convenience and comfort of both teachers and students. During the fourth Academic year, the Musical Department was especially favored with the supply. of a piano, which item, judging by the keen interest manifested among the students in this branch of the Fine Arts, and demonstrated by the continual increase in the attendance of the Musical Department, has been highly appreciated.

The Scientific Department also, which has fallen somewhat behind in the notice of the Committee, has, of late, been especially favored. A small room has been fitted up as a laboratory, and but recently, a handsome consignment of physical and chemical apparatus and material has been ordered. A good foundation for a cabinet, especially mineralogical, has been laid, besides which preparations for an herbarium are being made.

Such has been the financial progress, which, all circumstances considered, is favorable, though yet some departments are lacking in implements necessary for their fuller prosperity and success. With the commencement of the second academic year J. E. Booth was engaged in the Mathematical Department, and Miss Teenie Smoot in the Intermediate Department. With the third academic year two additions to the number of teachers followed; J. M. Tanner being engaged as an assistant teacher and Miss Susa Young as the teacher of the Musical Department. The commencement of the fourth academic year chronicles still other changes, Jas. E. Talmage and Mrs. Z. Y. Williams accepting engagements as assistant teachers, the latter as department teacher of the Primary Department, in place of Miss Teenie Smoot, resigned, and Miss Nettie Southworth as Musical Department teacher, in place of Miss Susa Young, resigned. The corps of teachers is thus being, constantly strengthened as occasion is demanding.

At the head of the internal organiza-

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tion stands the Faculty, presided over by the Principal,and composed of the teachers. The members of this organization assemble weekly, at which meetings all current items of discipline and organization are disposed of, and instructions received from the Principal for the further and fuller carrying out of the plan of the institution. In addition to the regular teachers mentioned as members of the Faculty, classes in the lower departments are conducted by the most advanced of the Normal students under the special direction of the department teacher. In order that absolute control of the whole may be held and the Faculty have a constant insight into the whole organization, which without further demonstration is perceived to be somewhat complicated, a daily programme is arranged at the beginning of every term, according to which each department teacher labors. At the beginning of each school year the precise amount of work to be accomplished in each class during any term is mapped out and recorded in the "Register of Studies." In this record also the teachers register weekly the work performed in any respective class, and by this a constant oversight is obtained of the progress of any and all classes. The labors are distributed among the Faculty as follows: Principal Karl G. Maeser, conducts classes in Theology, Normal, Rhetoric, Latin, Greek, German, Logic and Drawing; M. H. Hardy, Intermediate Department teacher and instructor in Penmanship and Phonography; John E. Booth, teacher of the Mathematical Division; Jas. E. Talmage, teacher of Natural Sciences, and Academic Department teacher (Section A); J. M. Tanner, teacher of Elocution and Academic Department teacher (Section B); Nettie Southworth, Musical Department teacher; Mrs. Z. Y. Williams, teacher of Primary and Ladies' Work Department.

Among the students are representatives from nearly all counties in the Territory, besides a number from Idaho, Arizona and Nevada. In fact the number from distant counties almost always exceeds that from adjacent parts. It has been the aim of the Faculty to control the associations of these students, and for this purpose all who come from any place outside of Provo are organized into what is termed the Domestic Organization. They are regularly visited at their places of residence by senior students appointed by the Principal, and reports are received from the corps of visitors in regular meetings of the organization. To assist in providing beneficial and entertaining occupation outside of school hours the Polysophical Society is organized during the second and third terms of each year. The society is divided into four sections treating respectively on "Science," "Literature," "Fine Arts," and "Civil Government and Politics," and each meeting, on a specified evening of every week. The statistics for the fifth academic year's session, just closed, show a hearty interest in the organization and a keen appreciation of its labors.

The institution has been growing from the first. For the first term an attendance of sixty-three is recorded and these were nearly all of the Primary or Intermediate Grades. Students had to be educated for the Academic studies before such could be pursued, and this process has indeed been tedious and difficult, owing to the irregularity of attendance. Even during the fourth year, which is looked upon as one of the most prosperous, in no term was the attendance of the Academic Department (Section A) more than six, while the present term shows a total of forty-two registered in that department. This fact demonstrates better than words could that Education is rising in the estimation of the present generation, and our young people are beginning to take deeper interest in mental culture and in the educational institutions of Zion. We will treat subsequently more on the mode of pursuing the labors, the organization and distribution of which we have hastily sketched in this article.

Jas. E. Talmage.

Whoever envies another confesses his superiority.—*Addison.*

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THE SCHOOL QUESTION.

I THINK that I dare claim, that of all the agencies which conspire in the production of good citizenship, the purest, the best and most efficient in its sphere, next to the church, is the school. But the improvement of the school is a matter of the greatest importance. Society in general, is in a deplorable condition, and how can it be improved? I am not of those who think our school system a failure. I cannot allow the justice of the method which inventories all the ills from which the body politic suffers, and then charges them over to the common schools. The family, the associations, the church, the press, the court, the legislature, the stand, have each and all their share in the responsibility of developing good citizenship, the school coming in simply as one of many factors, in producing the result. Nor is the schoolroom more the parent than the child of the results deplored.

It is a fallacy to suppose that radical reform can be gotten in the school and from hence revolutionize the whole. The reform sought must be developed all along the line, in order that it be possible anywhere. With society superficial and false, the government corrupt, it is simply impossible that the school should be in wholesome condition. Let us understand, that, especially with our social and civil constitution, all departments sink or rise together. We cannot have a pure legislature, and a corrupt judiciary; we cannot have piety in pulpits and pews, and peculation and fraud in politics; we cannot have false ideas, and vicious practices characterizing society, and pure and lofty aims with wise and efficient methods in our schools. The organization of our society is not upon the principle of guild and caste. The legislator of to-day may be the judge or the preacher of to-morrow. The man who is on the political rostrum to-day may be at the teachers desk to-morrow. All grades, all classes, all occupations, are so intimately related, and so habitually interwoven, that virtue in one member is quickly felt in all the body, and corruption in one, speedily infects the whole.

If one of the most efficient agents for the production of good citizenship is the school, and society is not what it should be, then we must conclude that the school needs reform. I do not believe that the end desired can be attained without radical changes. The people must be aroused from their self-complacent lethargy. They have come to think that our system has reached perfection, and to rest satisfied in what we have attained. They must be jostled out of these ruts even if the road be found less comfortable both for team and passengers.

Such being the attitude of the question it is fortunate that the germinal ideas, having in them "the promise and potency" of the new life, have already been discovered; although as yet they have lain like many another most useful engine for a long time in the philosopher's laboratory awaiting the favorable concurrence of events to bring them into practical operation. I will call your attention to four of these ideas:

(1.) Hereafter let the elective franchise be granted to our youth upon coming to age only on condition of their passing a satisfactory examination before a properly constituted Board. Let this examination cover Reading, Writing, Arithmetic, Geography, the Constitution of our Government, and American History. Having passed such an examination and given evidence of good moral character, let the name be registered among the voters of the land. Such a requisition as this will at once give the school a new function, and so deepen the interest in it, that all needed improvements will be readily effected. We may not deprive any who have exercised the franchise from continuing to do so, but the imperative necessity of guarding this sacred trust in some such way, in the future, is too apparent to need argument; and well would it have been for some portions of our land if we had years ago entered upon the measure. The circum-

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stances making this a necessity to our political well-being, I do not propose to discuss at length, yet we shall do well to remember that already the great mass of illiterate, uncultured, un-Americanized voters are controlling the destinies of great cities in New England, of whole States in the South, and threatening other sections of the Union. This is pre-eminently the educators work. Politicians will never do it. What if this idea should emanate from a territory or ward of the government! So much to our credit. The movement must begin and be carried forward by the educators of the land. When we come to understand that our work in the school has such immediate and essential connection as this with the nation's political life, and begin to assert it in the ears of the people, we shall not lack for an audience, and people will not slumber under our preaching. Of course, we shall be stigmatized as meddling with politics; but who has a better right—who a more sacred obligation to meddle with politics than we? If now, the mere generally acknowledged connection which schools sustain to good order in society, to efficiency in business life, and position in social life, if these vaguely defined, and imperfectly apprehended functions of our schools give them the life and dignity they have, let them be put thus in immediate, organic connection with the very foundations of our political fabric—let them be acknowledged as the ligitimate and indispensable trainers of our citizen sovereignty, and what may we not hope for them? Parents will foster them as the only means of fitting their children for citizenship, pupils will seek and reverence them as the foundation of their correct political life, politicians will court them and be wonderfully complacent toward all measures which look to their development.

(2.) Having thus put the common school into its proper place in our political organism, we shall next need to provide the means by which to insure the performance of its functions. Here we are met at once by the axiom, "As is the teacher, so is the school." But, having recognized the responsibility of the school in preparing for citizenship and thus laying the foundation of the State, the reciprocal obligation of the State to provide the school with competent teachers, follows as a necessary corollary; and further, if the State is bound to afford the means for fitting teachers for their work, it has the unquestionable right to require them to use the means provided. Hence our second suggestion is that, allowing all who may fairly be said to have entered upon the business of teaching to continue to exercise their calling under proper restrictions and supervision, no new candidates be admitted to the ranks of the profession, who have not availed themselves of the means supplied by the State for qualifying themselves, and succeeded in attaining the necessary qualifications. By this I mean that our system of normal training be so modified or extended as to bring within reasonable reach of every common school teacher the means of adding to a good English education such a knowledge of the principles and methods of teaching as is requisite to good work in the school room.

(3.) But there still remains a most important consideration in the solution of our problem. We cannot hope to build up an important branch of the public service, and supply it with competent workmen, without providing adequate means for their support. At the wages which have hitherto been paid common school teachers in our country, a person can do nothing more than perpetuate existence during the time of service. This makes it absolutely impossible that any one should choose common school teaching as a life-work, unless he is willing to accept a home in the poorhouse in which to die. There are but two possible ways in which this evil can be remedied; one is to raise the wages of teachers until they shall bear some just ratio to the character of the service required, and afford an income from which it shall be possible to secure a home and a support for declining years. While these low wages are paid, and no other mode of relief is found, it is inevitable that our rural schools, and in large part the lower

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departments of our graded schools, will be in the hands of young women who teach simply because they must, until some more eligible or congenial method of subsistance presents itself; or by young men who make it a convenient stepping-stone to some more honorable or lucrative calling. But there is a most just and sensible method of relief; I mean the method of retiring on part pay, faithful teachers who have been a reasonable length of time in honorable service. That this is eminently just, and exactly in accordance with the practice of our government in reference to its military and naval officers, is apparent upon the mere statement. But we may not hope that because of its justice it will be readily acknowledged. The old ideas are too deeply rooted in the minds of the people to be easily eradicated. We shall need to be able to justify the claim by the soundest arguments, and urge it upon the people with the utmost persistence; and then, if in a score of years, we shall begin to see the method incorporated into our educational service system, we may count it a speedy triumph. We must show the utter impossibility of securing a corps of trained professional teachers, without such a scheme. We must show the fearful waste of money, time, character, and all that is valuable, which is entailed by a system in which our schools are simply theatres for successive companies of crude, uneducated, untrained young men and women to experiment in, while they earn a few dollars to carry them over from the period of childhood to that of intelligent and effective maturity. Far wiser would it be to entrust our sick to the care of a similar succession of uneducated boys and girls who want some employment by which to feed and clothe themselves till they attain sufficient knowledge, training, and maturity to be capable of useful service in society; with the assurance that whatever of experience and wisdom in the healing art they might obtain during this period of adolescence, would never be used to heal our sick when they might reasonably be supposed to have attained some fitness for the work.

It is inevitable that by our present system, our youth will come to maturity half educated, half trained, and quite unfitted for the duties of life. With our common schools in the hands of the uneducated and immature, whose characters are but half formed, what can we expect but that our youth will leave these schools in the same state. When the people see so much of incompetence in their public servants, and such frequent giving way of character under strain, let them be taught to find one of the producing causes in this system which commits the training of our youth so largely to untrained and undeveloped teachers, who cannot beget in others that which is not formed in themselves. Let it be clearly seen that the remedy lies only in securing for our common school teachers, men and women fitted, by knowledge acquired, by training received, by experience gained, by character established, who shall be able to impress the stamp of their own well developed, and symmetrical man and womanhood upon the youth they train. Let it be understood that such a body of teachers can never be secured until it is made practicable for our best men and women to make this their life work; that in order to do this they must be adequately paid during the time of service, or honorably pensioned when no longer capable of effective service. The value of the service which would be rendered the State by such a body of professional trainers of our youth, would be infinitely greater than all the military training and service secured by our war establishment, however great that may be; and those who rendered the service would be in every way as worthy of honorable retirement, as are the officers of our army and navy.

(4.) The fourth idea is, the importance of unification, and proper organic relation in our system of schools. Our Public School system should be an organized whole, from the lowest Primary, through the University course. The schools should be so organized, their curriculum so defined, the teachers so trained and certified to by proper au-

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thority, and the whole under such minute and competent supervision, that the certificate of any school might be recognized in any corresponding, or next advanced grade anywhere in the State or Territory. Once organized and equipped thus, the various parts of our public school system will become mutual supports of each other. There will be a common interest running through the whole, and a jealous care for the well being of each part characterizing every other part.

It may be, that what I have outlined in this article may appear like the impracticable dreams of a visionary, rather than like things to be striven for, with confident expectation of attaining them. But let me remind the reader of the power there is in an idea. Ideas rule the world. Start an idea which has in it useful, practical truth, and it sooner or later becomes an actualized fact. If the ideal public school system here so imperfectly sketched, has a foundation in recognized principles of our civilization; if they are the legitimate outcome of our present partly developed schemes of public education, let us seize upon them and hasten their realization.

O. H. Riggs.

Virtue may be assailed, but never hurt.—*Milton.*

OLD MILL OF SANS SOUCI.

AFTER the close of the second Silesian war, in 1745, Frederick the Great, of Prussia, "last of the Kings," having purchased a glorious peace, at enormous expense of blood and treasure, sat down to utilize it in reviving and restoring his exhausted kingdom.

As yet Frederick was known only as a successful general.

And now that the war was finished, and peace—dearly bought,—had come at last, he was about to appear before the world in a new character, to prove himself no less the great ruler and statesman, than the invincible leader of armies. With indomitable energy and perseverance, he sat about the herculean task before him. Not satisfied with merely restoring his kingdom to its former state of prosperity, he prepared to inaugurate a series of extensive reforms, in all branches of the Government; and to organize that wonderful administration, which afterwards proved strong enough to survive the battering of all Europe, for seven long, terrible years. But sweeping changes of this kind, are not to be made in a day. To reform the Constitution of a great Kingdom, is a task demanding infinite care and forethought, and deep and constant study, and to a king, who was his own cabinet, and personally superintended the smallest details, as well as the most important affairs of Government, the constant pressure of public business, added to the pomp and circumstance of court life at that period, seemed to preclude the possibility of obtaining leisure to devote to the projected reforms. Frederick, therefore, that he might have a haven of refuge from the turmoil of official life, where he could, undisturbed, reflect upon his great designs, or take counsel of the few friends and advisers whom he admitted to his confidence, determined to erect for himself a small chateau, in some retired locality, and dedicate it to quiet and ease.

The site selected, was the summit of a beautiful little knoll, about a mile distant from the royal palace at Potsdam. It was a very secluded and picturesque location. On every side, a rolling country stretched away, clad, here and there, with woods, and yielding to the delighted vision, bright and varied prospects of hill and dale, of green, waving foliage, and sparkling waters; while at the foot of the knoll, lay a little valley, down which murmured a lazy brook. In this lovely spot, Frederick caused a pretty little residence, in the Louis Quatorze style, to be built, and in it the

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greatest part of his subsequent life was spent.

A mere chance, gave the chateau the name by which it afterwards became famous. After its completion, the king, ever full of strange whims and fancies, had several tombs prepared, in the garden which surrounded it, where he intended that himself and certain members of his family should be laid. Walking there one day with his friend, the Marquis D'Argens, in reflective mood, he thougtfully surveyed his future narrow resting place, and said, with a sigh, "*Oui, alors je serai sans-souci!*" The words were taken up, and repeated on all sides, and, eventually, gave to the residence its name,—Sans-souci. A singularly appropriate one, which Carlyle characteristically translates: "No bother." This little palace, situated in the midst of delightful gardens and pleasant woods, the king naturally thought, would prove, in its calm retirement, a veritable "oasis of green joy," in the dull round of public duty.

But alas for his expectations,—the best laid schemes of kings, as well as of mice and men, "gang aft agley." Scarcely was he settled in the new residence, when he became uncomfortably conscious of a disturbing element in the vicinity. Directly opposite the chateau, and across the valley that lay below it, stood a venerable, and weather-beaten windmill. It was not unpicturesque; and while the chateau was building, had seemed, with its great sails sweeping around, rather a quaint adjunct to the landscape. But when Frederick came hither to enjoy the much-desired peace and quietness, his studies by day, and his repose by night, were alike broken into, and disturbed by the unceasing clattering, creaking, and jarring noises which arose from the old mill. Whenever the wind blew, the sails went round; and as long as they turned, the uproar continued, and as the location was a breezy one, there were but few interruptions.

Not many days had passed, therefore, before the miller, while pursuing his peaceful vocation, and grinding his neighbors' small grists of rye and barley, was surprised by the arrival of an officer of the king's household, who came to complain of the nuisance, and to negotiate for the purchase of the mill, for the land on which it was built, though adjoining the royal estate, was no part of it, but belonged in fee simple to the miller himself. The officer, however, found that the miller was entirely unwilling to part with his property—absolutely refusing either to sell it, or stop his mill. In vain did he offer him far more than the value of the mill—in vain did he threaten him with the king's displeasure. The miller remained immovably fixed in his determination; answering only, that in the old mill, his father, and before him, his grandfather, had earned their bread; and he, too, would live and die there, and leave it as an inheritance to his children, and with this reply, the officer was fain to return to the king. Frederick, though piqued at the failure of his mission, was not a little curious to see for himself this obstinate miller, who, though one of the humblest of his subjects, yet dared to brave his royal displeasure. He, therefore, in one of his morning walks, stopped at the mill, and entered into conversation with its owner. But the latter was quite as refractory with the king as he had been with his messenger. Frederick argued with him, remonstrated with him, and finally offered him another mill, in a better site, together with a handsome bonus, in exchange for his property. To all persuasion, to all offers, the miller made but one reply:—he would never leave the mill, which had descended to him from his forefathers. At last Frederick's supply of "the herb called patience," at best of times but a slender one, was exhausted. "You seem not to be aware," he exclaimed, "that I am the master, and that I can take by force what you refuse to give up to me!" "Oh!" said the miller, nothing daunted, "you cannot frighten me in that way; we have judges at Berlin!"

The judges referred to were those of the Kammer Gericht's Tribunal, the high Court of Appeals of the kingdom. This tribunal, Frederick had found, on ascending the throne, in common with the other courts of justice of the kingdom, in a sad

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state of neglect and demoralization; and, consequently, in great contempt among the people. He had devoted much care and attention to new modeling its constitution, and reviving its authority. Having appointed as justices men of undoubted integrity, he had placed in their hands, to be administered by them, the revised code of laws, known as the "Code Frederick," which was a great improvement upon the previous semi-barbarous laws of the kingdom. He had aided them by his countenance and authority, and had in every way striven to make the court worthy of popular esteem and trust. There could be no more striking commentary on the success of his endeavors, and the confidence of the people at large, in the court and its administration of justice, than this answer of the miller's. Viewed in this light, it was by no means ungrateful to the king; but it convinced him, at the same time, that there was no hope of overcoming the miller's obduracy by negotiation. Nor did he wish to carry out his threat and take the coveted mill by force. Partly, perhaps, that he was himself afraid that the courage and integrity of his judges would defeat his designs; and partly, that he realized that so flagrant a breach of the laws, on the part of the king, would not tend to elevate them in the estimation and respect of the country. He, therefore, concluded to resort to strategy; and cast about for a plan by which, with a show of, at least, *legal* right, he could compel the miller to surrender his patrimony. The royal estate bordered upon and nearly surrounded the scanty strip of ground on which the mill stood; so that it was but a few yards from its walls to the boundary of the park. Just inside this line, and on his own domain, the king caused to be built a strong and high wall, almost enclosing the mill. The solid masonry was carried daily higher and higher, until it effectually cut off the the wind from the sails, and the mill stood motionless and silent. The noise ceased, peace and quiet reigned supreme and the king's cause seemed to triumph.

But the miller was not a man to stand aside with his hands in his pockets, and quietly permit his mill to be thus hemmed up in stone walls and his occupation to be taken from him. He prepared to make a vigorous protest; and scarcely was the wall completed when he brought suit against the king, in the court at Berlin, before mentioned, for maliciously and unjustly depriving him of the wind of heaven, upon which his livelihood depended, and in which he claimed a prescriptive right by virtue of many years' unobstructed possession. The case was a knotty one, and was ably defended by the king's counsel; but the injustice was apparent. Moreover, Frederick, when he entrusted his revised code of laws to the judges, had given this explicit command: "If a suit arises between me and one of my subjects, and the case is a doubtful one, you should always decide against me." Under these instructions, the case was decided in favor of the plaintiff, with the decree, "The king shall give the miller back his wind."

To oppose the decree was to destroy at one blow all that respect for the courts and the administration of law, which he had labored so earnestly to establish among the people. There seemed nothing left for him to do but to submit to the judgment, and acknowledge himself defeated. Such a course, however, was very remote from Frederick's character. For it is a remarkable fact in the history of his career that, although, in the many contests of greater or less importance in which he was engaged, he was not always able to gain the desired advantage himself, yet he very rarely failed to prevent his adversary from doing so, naturally regarding a drawn battle as greatly preferable to a defeat. Setting his great wits, so apt for treason's stratagems and spoils, to work upon this small matter, he hit upon an exceedingly unique and original plan by means of which he thought to carry out, if not the spirit, at least the letter of the decree, and at the same time revenge himself upon the miller for his stubbornness.

The latter worthy was one morning enjoying a peaceful pipe before his silent mill in the shade of the king's wall; and wondering, perhaps, when its demolition

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would be commenced. From his repose and pleasant reflections he was aroused by the irruption of an army of masons, carpenters and laborers sent by the king's command, not to tear the wall down, but to raise the mill above it. Prayers, protestations and menaces were equally vain. It was the king's will that the mill should go up, and up it went. The workmen were many and willing and their hands were skillful; so that it was not long before it was perched on a massive substructure high above the surrounding wall. And the idle sails catching again the "antient and accustomed wind," as it blew up the valley, wheeled merrily round as of yore. The miller, finding further appeals and remonstrances utterly fruitless, was at last obliged to resign himself to the unalterable, and ascended to his mill to pursue his calling as best he could in its new and elevated position. But as he was a man well up in years, of portly habit of body and long used to a quiet and sedentary life, he soon succumbed to the unwonted exertion of ascending and descending so many steps, and was laid beside those ancestors to whose memory he had been so stubbornly loyal. Besides the notoriety which he gained by his suit and its strange consequences, he deserves the remembrance of his brethren of the craft as the first miller to introduce "high grinding."

After his death the old mill fell into neglect and was sold by his heirs to the king, who left it standing and planted a grove of trees to conceal the unsightly wall. And it is to this day preserved by the Prussian government with the greatest care, just as it was when the miller died, more than a century ago. There it stands, its ancient and crumbling sides partly overrun with ivy, and its gaunt sails standing out sharply against the sky; while the surrounding wall, over which it towers, is completely hidden by climbing vines and creepers, and embowered in the foliage of trees and shrubbery, forming altogether, a most striking and picturesque monument to the eccentricity of a great king and the sturdy independence of his subject.

The traveler who finds himself in Potsdam, on taking a pleasant ride of a mile southwardly from that military town, will be amply rewarded for his trouble by a visit to the famous little chateau of Sans-souci, fairly redolent of associations of the great Frederick, and the wonderful Voltaire. He will be shown the suits of three rooms occupied by the king, the iron bedstead on which he slept and the old soft felt hat which served him for a night cap. A walk of a few rods from the palace, through the beautiful gardens which surround it, will bring him to the old mill; and, for a small douceur to the crusty old Prussian janitor in charge, he may be shown through it, climb up to the very roof and hear the story which has just been narrated.—*Selected.*

An amusing incident occured in Ghent, while the American and British plenipotentiaries were forming a treaty of peace between the two countries. A looker-on might have seized it to quote against the Americans, Shakspeare's lines, beginning:

"The man that hath no music in himself."

The authorities of the city, anxious to honor the representatives of the two nations, proposed to give a grand musical entertainment. The leader of the band called upon the Americans to get their national air. The question was immediately raised by the ministers—Adams, Clay and Bayard—as to whether "Hail Columbia" or "Yankee Doodle" was our national air. Having settled that to the latter belonged that honor, the gentlemen were requested by the band-master to give him the air.

Mr. Adams, looking at Mr. Clay, said, "I can't do it; I never sung or whistled a tune in my life."

"Nor I," said Mr. Clay.

"Nor I," repeated Mr. Bayard.

"Call John!" exclaimed Mr. Clay, referring to his negro servant.

John entered. "John, whistle Yankee Doodle for this gentleman!"

John whistled it accurately; the leader wrote down the music, and the next day the Ghent band played Yankee Doodle as the national air of the United States.

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THE CONTRIBUTOR.

A MONTHLY MAGAZINE.

JUNIUS F. WELLS,
EDITOR AND PUBLISHER.

TERMS:
Two Dollars a Year, - In Advance.
Single Copy, Twenty Cents.

SALT LAKE CITY, MAY, 1881.

EARL OF BEACONSFIELD.

BENJAMIN DISRAELI, Earl of Beaconsfield, Knight of the Garter, and ex-Prime Minister of Great Britain, died in London, on the morning of April 19th. He was seventy-five years of age, and his death closed the earthly career of the most remarkable political genius of the nineteenth century.

The story of his life is a continual example of courage, endurance, patience and pluck. He commenced his career with the world against him, and rose in the face of opposition, from the novel-writing fop of the time of George the Fourth, to the loftiest height to which a British subject can attain—the dignity of Premier. This, however, was his life's ambition, to realize which he ventured everything; and, trusting in God and his own indomitable will, was confident of winning it from the moment he entered the lists in the political arena, where he has been so distinguished for nearly half a century.

On one occasion, when he was a young man, about entering Parliament, Disraeli was introduced to Lord Melbourne, then Prime Minister. That genial statesman was struck with his appearance and deigned to chat with him familiarly. He, in the course of conversation, turned to him with a smile and said: "Well, Mr. Disraeli, what is your idea in entering Parliament? What is your ambition?" The latter immediately and earnestly replied: "To be Prime Minister of England, my lord." Such an announcement, coming from a young man, then known only as a dandy and fashionable novelist, was the sublimest audacity, but it was meant, and the lofty goal which he had thus set for himself, he kept in sight and struggled toward with a grit and perseverance that never were surpassed by any hero of history, until at last he attained it.

As a son of the Jewish race, he had enormous obstacles to encounter, there existing a universal abhorrence of that people in the traditions of the English nobility. Besides the prejudice of his birth, the obstacles in his way were increased by his singular personal characteristics. His manner, speech and dress were often alluded to as most conspicuous for violating the prevailing fashion, or so outrageously overdoing it, as to amount to the same thing. He was not unconscious of the difficulties his birth and peculiar traits made for him, but with his wonderful pluck, he resolved to live down and overcome them; and by patience, perseverance and good temper, he at last succeeded.

When he entered Parliament, 1837, being elected as member from Maidstone, after having failed of election on four previous occasions, he was extremely jubilant and confident, looking upon his position as a sure stepping-stone to fame and power. He then commenced his political life, at the same time that Victoria ascended the throne. The Queen, by the way, has ever highly honored and esteemed him as her favorite statesman in power, and always her most valuable friend. On the occasion of Disraeli's first speech, in Parliament, he encountered a reception that doubtless left its impression on his after life. He followed Daniel O' Connell, the Irish statesman, known as the "Thunderer of the House," and was greeted with perfect silence, until he commenced to deliver his prepared speech. In the delivery, he became so grandiloquent, employing such profuse and, it is said, ridiculous gestures, that he brought down upon him the scoffs and ridicule of the assembly. As he proceeded, the laughter and hisses of his opponents completely overcame the cheering of his friends. He, however, persisted to the end of his

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speech. At its conclusion, becoming very excited and speaking in loud tones, above the laughter and cheers, the cries of "Question, question!" "Hear, hear!" etc., he was heard to utter these prophetic words, since so remarkably fulfilled: "I am not at all surprised, Mr. Speaker, at the reception which I have received. (Hear, hear!) I have begun several times, many things (question), and I have succeeded at last. (Loud laughter.) Ay, sir, and though I sit down now, the time will come when you will hear me!" The failure of his maiden effort was considered absolute and complete. It, however, never daunted him. He was in earnest when he made his prediction that the House would hear him, and cared very little for failure. In one of his books written shortly after, he says: "A failure is nothing. It may be deserved or it may be remedied. In the first instance, it brings self-knowledge; in the second, it develops a new combination, which may be triumphant."

Deriving, therefore, all the benefit of "self-knowledge," which his signal failure may have taught him, Disraeli continued his active and bold course without abatement and against every species of embarrassment that his opponents, sectarian and potitical, could prepare for him.

"People were amazed to see him, a novel-writing Jew, striding steadily and surely up the political ladder; achieving constantly new triumphs of eloquence, and party tact and leadership; imposing himself as a chief upon the proud Tories, and upon nobles of ancient and haughty lineage. When England awoke, one day, to find Disraeli the actual ruler of its Empire, the people could scarcely believe their ears or eyes, it seemed so strange a political miracle.

"As Prime Minister, his great as well as peculiar qualities shone with increased lustre. He was showy and dramatic; he liked to produce sudden effects and startling surprises; he brought a vivid and oriental imagination into statesmanship, and brought about, by its inspiration, many brilliant and striking political events. Among the most conspicuous of these, during the tenure of his premiership, were the purchase of the Suez Canal shares—which have since doubled in value; the conferring upon the Queen of the title of Empress of India; the occupation of the Dardanelles by the British fleet, thereby preventing the victorious Russian army from capturing Constantinople; and the negotiation of the Treaty of Berlin, by which a general European war was averted and the Eastern question, for the time being, settled." He also extended the political suffrage at home, by giving to every householder the right to vote, and his admiration of the political and literary genius of woman, has, without doubt, done much to break down the prejudices of the British to woman suffrage, which is being extended in that country.

Disraeli, with all his love for pomp and sensation, had many pleasant and lovable qualities. His temper was perfect; he was never seen in an irritable or angry mood. His moral character was never tinged by a stain. His fidelity to his friends was strong and constant. He was noted for the deep interest he took in the progress of young men in politics. He was always suave and affable, and easily approached by those who had business with him. In conversation he was witty, sprightly, and always entertaining. He was an effective orator, whether in the House of Parliament or in the open air at Blackheath, where he would address twenty thousand, while standing in an open carriage. He was an able writer. His works of fiction have been widely read on both continents and will long survive him.

Disraeli married, late in life, a lady fourteen years his senior. As long as she lived, he was a most devoted and affectionate husband. His whole married life was spoken of as one of the happiest of those which are recorded of public men. He had no children, and his estate and name are to be perpetuated by other relatives, who are provided for in his will, the bequests of which are limited, for he died, with all his opportunities, a man of moderate wealth.

No one in English politics can ever

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take the place of Beaconsfield. His was a character not often met, and never duplicated in one generation. He was among men one of the greatest, as a statesman, diplomatist and man. When Gladstone was asked whom he thought the greatest genius of the age, he promptly replied: "Disraeli."

LAKESIDE MUSINGS.

I stood on Erie's foam-washed strand,
And watched the ripples beat
Upon the bed of golden sand
That glistened at my feet.

Ripe autumn's yellow-burning sun,
Blazed o'er the sea-girt west,
But lingered, ere his race was run,
To gild each snowy crest

With liquid fire, in crescents bright,
And dancing on the sea,
Like airy sylph or water sprite
In mirthful revelry.

No cloud was there, the bending sky,
So clear and purely blue,
Appeared reflected from on high,
To lend the wave its hue;

Which, answering the ardent god
That kissed it with his beams,
As down the west in fire he rode,
Threw back a million gleams.

The breeze, sweet Nature's telephone,
Swept by in low refrain,
Like leaves in trembling monotone
Responding to the rain.

And sweeter notes, to listening ear,
Though in an unknown tongue,
Than came to me in accents clear,
I ween were never sung—

Unknown? Nay, most familiar song
Dame Nature's music is,
To all whose thoughts in tuneful throng
Blend with her melodies;

Aeolian tidings from afar,
Of other lands and skies,
Of friends, of home and kindred dear,
Of all that true hearts prize.

Upon the wings of memory
The pictures come and go,
Like fallen snowflakes, covered by
Fresh coming falls of snow;

Or stranded waves that others chase,
Each bearing on its breast
A shell or treasure to its place,
Forever sinks to rest.

How tenderly the pensive mind
Awakes the slumbering past,
In bygone shadow scenes to find
The joys which could not last!

And like our waking memories
Of pictures viewed in dreams,
Though near the faded vision is,
How far away it seems!

How ever is life's history
Evolving constant change!
How rife with new-born mystery,
As fickle-lived as strange!

Each fleeting day has its to-morrow,
Each pleasure has a sister sorrow,
And hours of future peace remain
To heal the wounded heart again.

As time rolls on, in swift routine
Each phase alternately is seen,
And yet it seems as if distress
Were longer-lived than happiness;

For while our sorrows lingering stay,
Like clouds that hover o'er the day,
Our "happy moments" soon are past,
"Too beautiful," indeed, "to last."

But thoughts like these must buried be,
Their sadness has no claim on me,
Away, amid some bygone scene,
Their epitaph—"It might have been."

For time has taught my yielding heart,
From themes like these to still depart,
Nor after fruit forbidden may we yearn,
For all we have, is all we truly earn.

Old Erie! On thy golden sanded shore,
Where wavelets speak, or sullen breakers roar,
Where hurricanes rush by in furious tone,
Or evening zephyrs breathe in gentle moan;
Beneath the bending verdure of the woods,
High tossing heads bedecked in sylvan hoods,
Far from the crowded streets of busy town,
I find a spirit answering my own;
I hear a voice of moving eloquence,
I hold with Nature mutual confidence,
I live where all her changing beauties dwell,
And feel the things that language cannot tell.

Cleveland, O., Nov. 1877. *O. F. Whitney.*

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HOME AND WOMAN.

"Mightier far
Than strength of nerve or sinew, or the sway
Of magic, potent over sun and star,
Is love, though oft to agony distrest,
And though his favorite seat be feeble woman's breast."—*Wordsworth.*

"Happy—happier far than thou,
With the laurel on thy brow,
She that makes the humblest hearth
Lovely but to one on earth."—*Hemans.*

MANY things have been written and spoken upon the requirements of home and the duties of woman; many things will yet be said, for the subject is almost inexhaustible. It is not, however, my intention to endeavor to present new ideas before the public. I only wish to reiterate what is known to all, with the hope of recalling the subject to the minds of at least a few of the readers of our valuable magazine, and of rousing them, if possible, to reflect upon the necessity of making their homes places of the truest happiness.

Lamartine says: "There seem to be ideas floating in the air, a species of intellectual miasma, which thousands of men, without concert, breathe at once." Thus will it be, and is even at present, with the Saints in striving to make their homes such places as God intended them to be. The days of parental tyranny and filial servility have almost vanished and are supplanted by pure, fervent love and affectionate obedience.

There was a time when "too much of duty and too little love" existed because it is inherent in human nature to involuntarily love what gives us joy, and to hate whatever causes us misery or pain; and it is said in books, and by older people, that it was a custom in the countries of England, Germany, Scandinavia and, in short, in all the European countries, for parents to be very domineering, and to exact the severest obedience even to the most absurd commands, by virtue of the fourth commandment. I do not mean to contest the righteousness of this implicit obedience; neither will I maintain that those parents acted wisely in thus tyranizing over their children, because the Bible says, sixth chapter, fourth verse of Ephesians: "Ye fathers provoke not your children to anger," and St. Paul might have added "ye mothers." But, as before stated, those days have almost disappeared, at least we cannot perceive much of this strange tyranny among the Latter-day Saints, though too much of it is still existing. This intellectual miasma has revolutionized, to a great extent, domestic as well as civil government and it will continue to work until it has accomplished a complete revolution and instituted the family government of love and reason. Parents are learning to regard their children, even from their infancy as human beings, possessing human judgment and human feelings, and are shaping their domestic government in accordance with their enlightened views.

And who will deny that in this, woman takes an active if not the principal part? Home is her realm and therein she should reign as queen, in perfect unison with him, whom, as a counterpart of the noble title, we must designate her king. But she should be a queen of gentleness and love, ever eager to retain peace and harmony, and to set aside all that could possibly cause discord or estrangement. She should endeavor to dispel all clouds, and to let the warm golden sunlight of love brighten and gladden the lives of all who surround her, or have any claim upon her attention. Let her not be harsh in a single act. Josephine said, "Our glory—the glory of woman—lies in submission. And if it be permitted us to reign, our empire should rest on gentleness and goodness." Let her be careful not to discourage her children in their mental pursuits. Nothing is so disheartening as discouragement at home; nothing so invigorating and stimulating as the appreciation and interested assistance of a mother. Wherein is the joy of the "praise of nations afar of," when mother or father or sister or brother, at home, are incapable of appreciating the work of the laborer! "Quench not the spirit." It is well to endeavor to accomplish all that is possible in the way of physical

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labor. An untidy, uncleanly home does little toward producing happiness, and when a woman neglects her house, she neglects a great portion of her duty if she be blest with health and strength. "God's house is a house of order." The house of every Latter-day Saint should be fit for the abode of His spirit. Let all our homes be "houses of God;" let them be orderly, cleanly and beautiful as far as it is possible to make them, but let not work, the results of which can only benefit us in this life, quench our thirst and search after knowledge and wisdom which, when acquired, will accompany us into eternity. Housework, or any other work, should be systematized that a portion of woman's time might be devoted to reading and studying. It pays well! Do not permit work to overcome you at the expense of the cultivation of the mind. If you are in poor health better try to procure assistance, even though you may be poor. That, too, will pay you. Remember

> "Ignorance is the curse of God,
> Knowledge the wing wherewith we fly to heaven."

"He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting."

Children are born into the world utterly ignorant of everything; but as they advance in days and months and years, they learn more and more of what the world contains; they constantly make discoveries, from the day of their birth to the day of their death; discoveries which may be old to the world but new to them; we call it experience. How carefully should guardians protect them from being surrounded by evil in their childhood, while their minds are pure and pliable, that these discoveries may be only good. Children are beings of imitation and observation, and God has planted within them such faculties as are intended for their benefit and the benefit of mankind, but they are as flowers planted in virgin soil, the weeds can easily grow up and choke them. These very faculties, if not carefully trained, may become their destruction, and with themselves they may drag others down.

If they saw only gentleness and affection, heard only chaste and elevated language and conversation, felt no spirit but the spirit of cheerfulness and love and charity, which is the spirit of God, were treated only with the same spirit, and with justice; if they were thoroughly trained by example and judicious precept to love virtue and to loathe vice in its simplest form; if they were taught from their cradles to restrain passion, to act with justice, reason and mercy, to be benevolent towards all mankind, to direct their aims toward a high, noble mark, would they not walk in the very path marked out for them? What other path were it possible for them to choose than that wherein every cord of their nature vibrated with glad, eloquent harmony—for habit and perpetual training become nature.

Ye parents who mourn over a recreant child, cannot you find something in your own natures, or in your own examples or indulgences, which has caused your child's waywardness? Did you not permit him, while still almost an infant, to associate with such companions as must have wielded an evil influence upon his mind? Did you never scold or accuse him wrongfully, thus pouring bitterness into his soul? Did you not sometimes dispute among yourselves, thus sowing the seeds of discord and strife? Did you never give way to wrath in his presence? Did you always "pour oil upon the troubled waters" when his soul was lashed into fury or anguish? Or did you meet the storm of his mind with a storm of anger in yourself? And did you find the tempest stilled when the two storms met? Canvass yourselves thoroughly and say, if you can, that you have not in some way sown the seeds of evil yourselves—you may have sown only tiny seeds, but the acorn becomes a mighty oak—then be careful how you judge your child! "Whatsoever a man soweth, that shall he also reap."

The best form of government ever devised upon the earth, and the ruling government of heaven, is love. If a mother or wife infuses love into every action of

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her life, she will find her own burden lightened and her own life made happier, and she will find a sweet reward in the reciprocity of that tenderness in her loved ones. "Like begets like." Love and obey those who possess authority over you, and you will be loved and obeyed by those whom you have a right to command. Compel your children by tenderness, virtue, prudence and constant endeavor in a thousand little ways, to love you. Pray constantly for wisdom and strength to gain and retain their hearts; be firm; do not surrender, for a moment, the reins of government; do not permit them to disobey you in the smallest degree, but be careful to command nothing but what is perfectly right and consistent, all things being said and done lovingly and kindly. If they do wrong, as all children must do, permit not yourself to become angry, but let them comprehend your sorrow, and exhibit boundless love and forgiveness; teach them charity by your own infinite benevolence; teach them firmness in adversity by your own firmness in controlling yourself; teach them judgment by kindly setting their faults clearly before them; teach them politeness because it is right, not merely because it looks well in company; have them behave politely at all times to enforce this doctrine, and while you teach them to be ladies and gentlemen, be ladies and gentlemen yourselves; respect yourselves too much ever to be guilty of a low or vulgar act or word, be noble and great yet meek in mind; thus force your children to love and esteem you and you need never doubt that they will obey you. Tune the strings of the heart correctly, and they will produce heavenly harmony, as the master hand of life and nature touch its cords; but permit one string to break, sow the seeds of discord, and the instrument will only produce harsh, discordant jars.

Woman's mission is a great and noble one, if she learn to know and keep her place. Let her become educated, for how can she otherwise know or do what is required of her? Who can help admiring such women as Josephine, Vittoria Colonna, Felicia Hemans, Joan of Arc and Queen Isabella? Yet who would love them if their intellectual gifts and courage had overcome the womanly nature within them? We love Josephine for her gentleness and grace; we love the two poetesses because, amid all their laurels, home and religion were their preference and comfort; we love Joan of Arc because we know that her woman's nature shrank from the blood she felt it her duty to shed, and wept over the slain after her victorious battles; we love Queen Isabella for her faithful, heroic, womanly friendship for Columbus, and we admire all for their courage and greatness of mind.

Tuckerman has said, truly and beautifully: "It is not the attainments or the literary talents that men would have women abjure. They only pray that through and above these may appear the woman. They desire that the harmony of nature may not be disturbed; that the essential foundations of love may not be invaded; that the sensibility, delicacy and quiet enthusiasm of the female heart may continue to awaken in man the tender reverence which is the most elevating of his sentiments. The triumphs of mind always command respect, but their style and trophies have divers complexions in the two sexes. It is only when these distinctions are lost that they fail to interest. It matters not how erudite or mentally gifted woman may be, so that she remains in manner and feeling a woman."

Before closing we cannot resist the temptation of giving George Eliot's idea of what childhood's home should be: "A human life, I think, should be well rooted in some spot of a native land, where it may get the love of tender kinship for the face of earth, for the labors men go forth to, for the sounds and accents that haunt it, for whatever will give that early home a familiar, unmistakable difference amid the future widening of knowledge; a spot where the definiteness of early memories may be inwrought with affection and kindly acquaintance with all neighbors, even to the dogs and donkeys, may spread, not by sentimental effort and reflection, but as a sweet habit of the blood."

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Let love of literature, art, music, science, religion and all that serve to cultivate, refine and educate the mind, be cultivated and promoted in our homes; let love, justice and generosity be cultivated in our minds; let all be done that can be done to make home a place of happy attraction, and there will be but little danger of any of the household members wandering away into the darker paths of life.

Maria M. Miller.

ASSOCIATION INTELLIGENCE.

THE Semi-annual Conference of the Young Men's Mutual Improvement Associations, was held in the Salt Lake Assembly Hall, April 4th, 1881, at 7 o'clock p. m.

President Woodruff called meeting to order. Prayer by Rodney C. Badger.

Opening remarks were made by Junius F. Wells, who announced that the reports were not generally returned in time, and therefore, no general report would be presented.

Sisters Freeze and Louie Felt, of the Young Ladies Associations, were invited to address the meeting, which they did in a few interesting remarks.

President Woodruff wanted to say to the young men and women of Israel that it was too late in the day for them to turn their minds to the leaven of the Gentiles. These Associations are calculated to prepare the young to bear off the Kingdom of God. He rejoiced in the work they are doing. The Apostles and leaders are getting old and passing away, and he wished to remind the young men that they had no time to idle away, for it would require it all to qualify them for the duties that await them.

President Joseph F. Smith was pleased to meet with the young people. Believed the Associations had done a good work in correcting the habits of the young. The minds of the children of Zion are bright and active, and unless we find something to employ them in doing right, they are very apt to be employed in doing wrong. An idle mind is the devil's workshop, and if the youth are not carefully started in the right direction, there is great danger of them going in the way that leads to evil. He dwelt on the importance of getting a testimony of the Truth, saying that it was impossible for us to acknowledge the hand of God in all things, without we have a knowledge of His will concerning us, and that the greatest and most valuable foundation for knowledge that we can have, is the testimony that Joseph Smith was a prophet of God, that John the Baptist ordained him to the Aaronic Priesthood, and that Peter, James and John visited the earth and conferred upon him the Melchisedec Priesthood. He testified that the Associations were doing a good work, and were helps to the Priesthood.

President John Taylor spoke very interestingly upon the subject of proper education, saying that many of the books we use are full of teachings that lead away from God, and that the greatest endeavor should be to teach the things of God. If we can find true knowledge any place, it is in the works of God. Seek for the inspiration of God. Let men of small minds talk of the wisdom of the world, but give me the knowledge of God, and I ask no odds of men. He said scientific men were bringing forth their theories of geology and of the solar worlds, etc., but that God had revealed before them the mysteries of the heavens to Joseph Smith, showing that solar systems like ours, revolved upon systems through space, and that there were among them, planets that it took a thousand years to make one revolution, hence upon them a thousand years was as a day.

President Joseph F. Smith presented the general officers of the Associations as they were last October, with the addition of Junius F. Wells and Rodney C. Badger to the Library Committee. They were unanimously sustained and the Conference was adjourned. Prayer by President George Q. Cannon.

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THE CONTRIBUTOR.

The Glory of God is Intelligence.

VOL. II. JUNE, 1881. NO. 9.

DIVINE ORIGIN OF THE BOOK OF MORMON.

III.

HISTORICAL EVIDENCES CONSIDERED.—PEREGRINATIONS.

DESIRING in this number to trace the migrations of the aboriginal inhabitants, or first colonists of America, we will here briefly consider the reasons which induced the descendants of Noah to build the Tower of Babel, from which God dispersed them. In the fourth chapter of the first book of the "Antiquities of the Jews," by Flavius Josephus, we find the following: "Now, the sons of Noah were three—Shem, Japheth and Ham, born one hundred years before the deluge. These, first of all, descended from the mountains into the plains, and fixed their habitations there; and persuaded others who were greatly afraid of the lower grounds on account of the flood, and so were very loth to come down from the higher places, to venture to follow their examples. Now, the plain in which they first dwelt was called Shinar. God also commanded them to send colonies abroad, for the thorough peopling of the earth, that they might not raise seditions among themselves, but might cultivate the great part of the earth, and enjoy its fruits in a plentiful manner; but they were so ill instructed, that they did not obey God; for which reason they fell into calamities, and were made sensible, by experience, of what sin they had been guilty; for when they flourished with a numerous youth, God admonished them again to send out colonies; but they, imagining the prosperity they enjoyed was not derived from the favor of God, but supposing that their own power was the proper cause of the plentiful condition they were in, did not obey Him. Nay, they added to this, their disobedience to the divine will, the suspicion that they were therefore ordered to send out separate colonies, that, being divided asunder, they might the more easily be oppressed. Now, it was Nimrod who excited them to such an affront and contempt of God. He was the grandson of Ham, the son of Noah—a bold man, and of great strength of hand. He persuaded them not to ascribe it to God, as if it was through His means they were happy, but to believe that it was their own courage which procured that happiness. He also gradually changed the government into tyranny—seeing no other way of turning men from the fear of God, but to bring them into a constant dependence upon his power. He also said he would be revenged on God, if He should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach; and that he would avenge himself on God for destroying their forefathers!

"Now, the multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God; and they built a tower, neither sparing any pains, nor being in any degree negligent about the work, and, by reason of the multitude of hands employed in it, it grew very high, sooner than any one could expect; but the thickness of it was so great, and it was so strongly built, that thereby its great height seemed, upon the view, to be less

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than it really was. It was built of burnt brick, cemented together with mortar, made of bitumen, that it might not be liable to admit water. When God saw that they acted so madly, He did not resolve to destroy them utterly, since they were not grown wiser by the destruction of the former sinners; but He caused a tumult among them, by producing in them divers languages; and causing that, through the multitude of those languages, they should not be able to understand one another. The place wherein they built the tower is now called *Babylon;* because of the confusion of that language which they really understood before; for the Hebrews mean by the word *Babel*, confusion."

This lengthy extract from Josephus, is inserted here to show the will of God, regarding the re-peopling of the earth as it was previous to the deluge. We learn from it, that His command, positive and explicit, to send out colonies, was twice unheeded by the disobedient descendants of those whom God had saved, by means of the Ark from the flood, and these commands were not only disobeyed and the Almighty defied, but that Nimrod (upon whom, no doubt, the curse of Noah rested, he being the grandson of Ham, whom, Josephus says, Noah cursed not, because of his nearness of kinship, but his children after him), sought to defeat the plans of God in re-inhabiting the whole earth, by gathering the people under a self-constituted tyrannical government of his own, by means of which he turned them from God, and made them dependent upon his personal rule and power. But God defeated the ends of this wicked man, and those who listened to and obeyed his treasonable counsels. And, as we find recorded in the fifth chapter of the work from which we have quoted, that: "After this, they were dispersed abroad on account of their languages, and went out by colonies *everywhere;* and each colony took possession of that land which they lighted upon, and into which God *led* them; so that the whole continent was filled with them, both the inland and maritime countries. There were some also who *passed over the sea in ships* and inhabited the islands."

The great Jewish historian explains in his excellent work, the location, as far as he was able to do so, of these different tribes, or peoples, and shows from whom they were descended. In speaking of those who passed over the sea by means of ships, he evidently possessed sources of information not now generally known. He further informs us that the Greeks had changed the names of the various nations, founded by the colonies which were led out by the Almighty, and also the names of countries, rivers and cities, "that they might be better understood among themselves, and setting agreeable forms of government over them, as if they were a people derived from themselves." This the Greeks did after they became potent, and acquired a desire for the glory of antiquity. We will now turn our attention to, and follow the wanderings of the colony whom God led to America.

From the eighth volume, pages twenty-five and twenty-seven, of Kingsborough's Mexican Antiquities, we quote the following: "Don Francisco Munoz de la Vega, the Bishop of that diocese (Chiapa), certifies in the prologue to his 'Diocesan Constitutions,' declaring that an ancient manuscript of the primitive Indians of that province, who had learned the art of writing, was in his record office, who retained the constant tradition that the father and founder of their nation was named Teponahuale, which signifies the lord of the hollow piece of wood, and that he was present at the building of the Great Wall, for so they named the Tower of Babel, and beheld with his own eyes the confusion of language; after which event, God, the Creator, commanded him to come to these extensive regions, and to divide them amongst mankind." "They affirm that at the time of the confusion of tongues, there were seven families who spoke the same language, which was Nahuatl, that which is still spoken by the Mexicans (Aztecs), and since they understood each other, they united, and, forming a single company, proceeded on

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their journey, through divers lands and countries as chance directed them, and without any particular destination, in search of a convenient habitation; and having traveled during a century (which amongst them was a period of time amounting to one hundred and four years), passing in the interval, mountains, rivers and arms of the sea, which they noted down in their paintings, they arrived at the place where they made their first settlement, in the northern part of this kingdom, which they named Tlapalan, which signifies the red country, on account of the soil being of that color; and even still, in all modern maps (picture writings), they gave the name of the Red Sea to the gulf which is situated between the eastern coast of the province of New Mexico and Sonora; and the river (Colorado) which flows into the northern part of the gulf is named the Red River."

To my mind there is something remarkable in this name "Tlapalan" as signifying *red country*, for the "Hue hue Tlapalan," appears to be the original land from whence came the different colonies that inhabited and peopled America in the early ages, "Hue hue," meaning "old." Thus we would say, "Hue hue Tlapalan"—old, or original, red country. Now, we may reasonably suppose that the country, at least, in the vicinity of the Red Sea, is of a similar color, and, Josephus says: "This man was called Adam, which, in the Hebrew tongue, signifies *one that is red;* because he was formed out of the earth, compounded together; for of that kind is virgin true earth."—Chap. i, 2 Antiq. of the Jews. According to this authority, then, we learn that virgin true earth was originally red, hence, as I view the matter, we have a very natural foundation for the word "Tlapalan"—red country—as applied to that land in the vicinity of the Gulf of California, and for "Hue hue Tlapalan," as applied to the original land beyond the seas, from whence came the primitive inhabitants of America.

The historian Clavigero, as quoted by Prof. Short, on p. 204, says: The Chiapanese have been the first peoplers of the New World, if we give credit to their traditions. They say that Votan, the grandson of that respectable old man who built the great ark to save himself and family from the deluge, and one of those who undertook the building of that lofty edifice, which was to reach up to heaven, went by express command of the Lord to people that land. They say also that the first people came from the quarter of the north, and that when they arrived at Soconusco, they separated, some going to inhabit the country of Nicaragua and others remaining at Chiapas." Prof. Short, on same page, commenting upon this and other writings of Clavigero, says: "According to this tradition, Votan came from the East, from Valum Chivim, by way of Valum Votan, from across the sea, by divine command, to apportion the land of the new continent to seven families which he brought with him." Regarding this colony coming in from the east, and not from the west, we may have something to say hereafter. It appears to be a matter about which authors differ greatly; and, in tracing the arrival of subsequent colonies, we may have occasion to give some views upon the subject.

We shall now turn our attention to the Book of Mormon for testimony confirming the historic quotations made in this article, and tending to establish the divine origin of that sacred book:

"Which Jared came forth with his brother and their families, with some others, and their families, from the great Tower, at the time the Lord confounded the language of the people, and sware in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered. And the brother of Jared being a large and mighty man, and being a man highly favored of the Lord; for Jared his brother said unto him, cry unto the Lord, that he will not confound us that we may not understand our words. And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon Jared; therefore He did not confound the language of Jared; and Jared and

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his brother were not confounded. * * And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon their friends, and their families also, that they were not confounded. * * * And it came to pass that the Lord did hear the brother of Jared, and had compassion upon him, and said unto him: go to and gather together thy flocks, both male and female, of every kind; and also of the seed of the earth of every kind, and thy families; and also Jared thy brother and his family; and also thy friends, and their families, and the friends of Jared and their families."—Book of Ether, chap. i, 33, 34, 35, 37, 40 and 41.

"And it came to pass that Jared, and his brother, and their families, and also the friends of Jared and his brother and their families went down into the valley which was northward, (and the name of the valley was Nimrod, being called after the mighty hunter,) with their flocks which they had gathered together, male and female, of every kind. And they did also lay snares and catch fowls of the air, and they did also prepare a vessel, in which they did carry with them the fish of the waters; and they did also carry with them Deseret, which, by interpretation, is a honey bee; and thus did they carry with them swarms of bees, and all manner of that which was upon the face of the land, seeds of every kind. And it came to pass that when they had come down into the valley of Nimrod, the Lord came down and talked with the brother of Jared; and He was in a cloud, and the brother of Jared saw him not. And it came to pass that the Lord commanded them that they should go forth into the wilderness, yea, into that quarter where never had man been. And it came to pass that the Lord did go before them, and did talk with them as He stood in a cloud, and gave directions whither they should travel. And it came to pass that they did travel in the wilderness, and did build barges, in which they did cross many waters, being directed continually by the hand of the Lord. And the Lord would not suffer that they should stop beyond the sea in the wilderness, but He would that they should come forth even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people."—Book of Ether, chap. ii, 1—7.

In the third chapter and third verse of same book, we find this language: "Behold, O Lord, thou hast smitten us because of our iniquity, and hath driven us forth, and for this many years we have been in the wilderness; nevertheless thou hast been merciful unto us." The first verse of the same chapter mentions *eight* as being the number of vessels built by divine command, and in which this colony crossed the great deep. The sixth chapter gives a detailed account of their entering these barges, which were the length of a tree, with their families, animals, fowls, food, seeds, etc., and the Lord caused a furious wind to blow unceasingly towards the promised land. "And thus they were driven forth, three hundred and forty and four days upon the waters; and they did land upon the shore of the promised land."

Thus we have traced the migrations of this small colony from the Tower to America, as they journeyed under the direction of the Almighty; and will conclude this article with a brief comparison of the two accounts. Josephus says that Nimrod was a mighty man, the grandson of Ham; the Book of Mormon speaks of the brother of Jared and his companions going down into a valley of that name called after the mighty hunter. Josephus speaks of ships in which some crossed over the sea, when God scattered the people everywhere from the Tower, and led them whithersoever He willed. We have seen that the colony of Jared's brother used eight barges or vessels in which to cross the great deep. Most writers on American antiquities say seven, but the historian, Francisco Espinosa, states the number as being eight. The Book of Mormon quotations made in this article, refer to animals, fowls, fishes, bees, etc., and to seeds of every kind being gathered together by command of the Lord. Boturini, on page one hundred and twenty-six, states

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that the seven families wandered a long time in Asia, carrying with them, seeds, corn, beans, peppers, etc., and that their families increased in numbers during their journeyings. Book of Ether (chap. vi, 16) says: "And the friends of Jared and his brother, were in number about twenty and two souls; and they also begat sons and daughters before they came to the promised land; and therefore they began to be many." The extract, from Kingsborough, states that the manuscript of the primitive Indians refers to the Tower as the "Great Wall," which the lord of the "hollow piece of wood" saw, when it was being built, and beheld with his own eyes the confusion of the language of the people. Votan, it is stated, was a grandson of Noah, and came by express command of the Lord to the people of this land. The brother of Jared did the same; pleading with the Lord not to confound the language of Jared, or their friends and families. The seven families, being the same, doubtless, whom Votan led, maintained one language, being not confounded. They formed one company and traveled together many years (104), over rivers, mountains and arms of the sea. So did the colony led by Jared's brother, who was in the wilderness many years and built barges to cross many waters. If the records of the Indians, which survived the vandalism of the Roman Catholic clergy, who followed in the wake of the Spanish conquerors, are reliable, and form, when combined with the traditions of the primitive inhabitants of the land, a chain of facts like those produced even thus far in this series of articles, then who can consistently deny the divine origin of the Book of Mormon. *Moses Thatcher.*

FIRST LAW OF MOTION.

THE first law of motion as explained in our text books on philosophy may be thus stated: An isolated material point can not change its state of repose or movement; so that if it is at rest it will always remain at rest; if in motion it will continue indefinitely in motion, with the same velocity and in the same direction.

It is impossible to give absolute proof of this law, but whenever we make any attempts in that direction, we always encounter some resistance, and the more we overcome this resistance, the more nearly do we demonstrate the law, so that if all hindrance could be overcome, we would naturally conclude the law to be demonstrated.

The first part of the law, namely, that in reference to a body in a state of rest, needs no demonstration or illustration, as it is evident to all. The term inertia is very frequently used when referring to bodies in a state of rest or motion, but with a meaning rather indefinite. Thus we are accustomed to say that it requires a certain amount of force, when we push against a boat, to overcome its inertia, or tendency to remain at rest. From this it would seem that there is a certain will power in the object, which makes it refuse to move until a sufficient force is applied. The greater the weight of the body, the greater will be the force required to move it, as we plainly see in attempting to move a small boat and a large one.

We can do away with the term inertia here, and explain how these bodies are set in motion to much better satisfaction by noting this one fact, that any force used in moving a body is simply transferred from a body already in motion to the one at rest, and hence, instead of overcoming inertia, it is simply a transfer of motion, as we can plainly see when one marble is made to strike another fairly in the centre, if they are both of the same weight, the one at rest will move forward, and the one in motion will come to rest and so remain.

There are many examples of inertia of rest which may prove of some interest, and may help us to understand better

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the law we have under consideration. Here is a very simple experiment any one may try: Place a card on the finger, and on this a coin, then strike the card sharply on the edge, the card will fly away, but the coin will be left on the end of the finger. In this case the motion is communicated to the card, but the slight amount of friction between the coin and the card has communicated but little of the motion to the coin, so little that it is scarcely moved from its position, and hence, when the card disappears, it falls on the finger. If instead of striking sharply so as to remove the card quickly, the blow were a weak one, then there would be time to communicate the motion to the coin, which would then be carried away with the card.

A very common illustration of this we have all noticed, when a carriage or railway train starts, we are thrown back, or more properly, a part of the body is carried forward, and the head and shoulders left behind. Here also the motion is so sudden that there is not time to communicate it to the whole body unless it is connected rigidly with the seat. We have many other common illustrations, as when we move a glass of wine, a cup of tea or a basin of water quickly, the liquid being composed of particles that are not firmly attached to each other, free to move among themselves, is left behind, and falls out on one side of the cup. Another illustration is afforded in the beating of a carpet: here, instead of beating the dust out of the carpet, we might more properly say that we beat the carpet out of the dust, for in striking the carpet we move a large portion of it, as its parts are firmly attached to each other, but the dust particles between the threads not being firmly attached to each other nor to the fibres, are left behind before much of the motion is communicated to them. A heavy weight, suspended by means of a spring or elastic cord, on the deck of a vessel, seems to rise and fall with a motion opposite to the heaving and sinking of the vessel on the waves. In this case, this apparent motion of the weight is produced by its tendency to remain at rest, and instead of rising and falling, it is really the deck of the ship that rises and falls, thus making the weight appear to recede from and approach the deck. This apparent rise and fall of a heavy weight has at times been put to a good use in working the pumps of the vessel.

One of the principles stated in the law of motion is that a body set in motion will continue to move at a uniform speed. We have no means of demonstrating this portion of the law either, for if we did, we should then solve the problem of perpetual motion, which has been occupying the minds of so many for such a long period of time, but without success. Nor is there any hope whatever that they will be successful in the future, and even if they were, we would have a machine that could be applied to no practical use, for as soon as we should attempt to apply this perpetual motion, an expenditure of force would be required, and this would soon destroy the motion altogether. But even if applicable to no practical purpose, it can not be realized, as there will always be some resistance to overcome, and no matter how small this may be, it will be sufficient in time to put a stop to the motion.

A rock thrown into the air soon comes to rest, both by the attractive force of gravitation which draws it down to the earth and the resistance it encounters in passing through the air. So when we spin a top on the rough ground, it soon stops because of the friction of the peg against the gravel or sand, but if we spin it on a smooth floor or the glazed surface of a plate, it remains standing a very long time, but even here there is considerable friction, no matter how smooth the surface may be, and besides this there is friction of the air, which, although it may seem insignificant, still amounts to considerable, as we may readily see by spinning a top in a vacuum, when it will continue to turn for hours at a time.

Of perpetual motion, or nearly so, we have illustrations in the motions of the heavenly bodies, as the moon around the

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earth, the earth on its axis, the earth around the sun or the satellites, as of Jupiter and other planets. These motions, as long as accurate observations have been made upon them, have been found unvarying, and they are therefore used as the great standards by which we measure time.

In all the common motions that take place here upon the earth, the tendency to a constant motion only is seen, of which there are many common examples, as in the case of inertia of rest. Thus, when a horse running rapidly, suddenly stops for some cause or other, the rider, unless he is very careful, will be thrown forward over the horse's head. Here the rider has acquired the forward motion of the horse, and the tendency is to continue in that motion forever, unless some cause interferes to put a stop to it. So, when a person leaps from a carriage or a train of cars in motion, his feet become firmly fixed to the ground, but the upper part of the body moves forward, still withthe same velocity as the carriage or cars, and hence, may be thrown to the ground with great violence. To avoid this, a person so leaping, always starts out running immediatiely on touching the ground, in the direction in which the train is going, and continues to run until he can regain his equilibrium. A hare pursued by a grayhound dodges from one side to the other, but its body being so much smaller, it can easily exercise control over it; the greyhound, on the contrary, having a much larger body, can not stop itself as readily, so as to turn from one side to the other, and hence, in dodging with the hare, he describes larger curves, and thus gives the hare an opportunity to gain time on him. A ship, though moving at a very slow rate, must have an immense amount of motion in it, so when it comes in contact with a rock, resistance is offered only on a very small portion of its surface, the rest moves forward, and thus crushes in the vessel.

A person sailing in a balloon is not sensible of any motion, and considers himself in a state of rest, unless he observes the objects below him on the surface of the earth. So the motion of the earth upon its axis, is so steady, and carries the air and all objects upon the surface with it, that we think the earth to be in a state of rest, and the sun and stars to be in motion from east to west. If by any means the earth should be suddenly stopped in its revolution on its axis, everything in the shape of buildings, trees, animals, and perhaps mountains, would be hurled eastward with tremendous force, and jumbled together indiscriminately.

The third part of the law of motion says that it will continue in a straight line. This, of course, like the former, can not be demonstrated absolutely, but the tendency can be seen everywhere.

When a carriage in rapid motion turns a corner suddenly, it is very liable to be tipped over from the tendency it has acquired to move forward in a straight line. The same is seen in a railroad train when moving on a curve of the track. In order to prevent any accidents, either the train moves very slowly or the track is raised on the outside, and thus throws the centre of gravity of the train nearer to the inner rail of the curve, and hence, a much 'greater force than otherwise, would be required to tip the train over or throw it off the track.

Even in a body whirling around a centre, there is a tendency to move in a straight line, but owing to some force drawing toward the centre, the object is made to take a circular path. Here the force that holds the body toward the centre is called a centripetal, that is a centre seeking force, while the one that would cause the body to move in a straight line is the centrifugal force, that is the one that flies from the centre.

When a boy swings his sling around his head, he becomes sensible of the force necessary to overcome the one that draws away from the centre, and if the string breaks, as it might do if he whirls the sling too rapidly, the rock in it flies off in a straight line with great force.

In a flour mill, when the grain falls from the hopper down between the stones, it is the centrifugal force that carries the pulverized grain to the outer margin of the large and swiftly whirling

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millstones. Sometimes the large fly-wheels in factories, when they are made to turn very rapidly, fly in pieces, as the attractive force of cohesion of the particles in the wheel is not great enough to overcome the centrifugal force produced by the rapid revolution.

In a circus, the rider and horse always lean toward the inside of the ring, and the more rapidly they go, the more they lean, in order to overcome the force that would otherwise throw them outside the ring.

The diameter of the earth, from pole to pole, is about twenty-six miles shorter than the one through the equator; thus we see that at the equator the earth must be very much bulged out, and this can be explained on the supposition that it was at one time in a molten state, and by revolving upon its axis, the centrifugal force generated, caused it to flatten at the poles and swell out at the equator.

Plateau, a Frenchman, performed a very interesting experiment that illustrates this principle. By mixing alcohol and water, he formed a mixture of the same density as oil, and then, by introducing oil into the centre of the liquid, where it would remain without either rising or sinking, and placing a small disk in the large drop of oil in the centre, and then revolving it, at first gently, and then more rapidly, the drop begins at first to flatten out, and then a ring separates from the main body, and afterwards divides into globules, all revolving around the common centre, and as the speed increases, other rings are thrown off and separated into globules as before, thus forming in miniature, a system something like that around our sun. *Quebec.*

Before honor is humility.—*Proverbs, xv,* 33.

Heaven, though slow to wrath, is never with impunity defied.—*Cowper.*

LEAVES FROM THE TREE OF LIFE.

NINTH LEAF.

THE divine fiat has gone forth that, "Except a man be born of the water and of the spirit he cannot enter into the Kingdom of God." This is a fixed law. The same certainty that is exhibited in the government of the material universe obtains in the spiritual domain, and is as much a necessity in one as in the other. As man cannot change the revolutions of the planets nor alter the principles that underlie all motion and regulate all matter, so he cannot turn aside the decrees of Jehovah, nor modify, in the least degree, any rule or commandment pertaining to the everlasting Gospel. Neither will He, who reigns in the unseen world, as well as in the sphere perceived by the senses, swerve from His established laws in the former any more than in the latter.

Baptism, or the birth of water in the form and mode already described, is an essential ordinance. There are others equally necessary in their time and place in the divine plan of human redemption. They must be rightly received and administered, or the blessings that spring from them, as their natural fruit, cannot be enjoyed. As aliens cannot be admitted to the rights and privileges of citizenship in an earthly government, without complying with the naturalization laws in such case made and provided, so aliens from the heavenly kingdom cannot be received into its dominion, nor be adopted into the family of the Eternal King, without obeying the laws set as the conditions of admission.

These laws and ordinances will be made known to the inhabitants of this planet, either in the flesh or in the disembodied condition. They will have the opportunity of receiving or rejecting them on the agency given to man, that a just judgment may be rendered in the great day of accounts. But ordinances, such as baptism, the laying on of hands for confirmation, ordination, marriage, etc., belong

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to the corporeal sphere. They are set for the state of probation. Water is an earthly element, or compound of elements, and the blessings ordained to flow from the death, burial and new birth, typified by authorized baptism therein, cannot be secured in any other way. Millions of earth's sons and daughters have passed out of the body without obeying the law of baptism. Many of them will gladly accept the word and law of the Lord when it is proclaimed to them in the spirit world. But they cannot there attend to ordinances that belong to the sphere which they have left. Can nothing be done in their case? Must they forever be shut out of the kingdom of heaven? Both justice and mercy join in answering "yes" to the first and "no" to the last question. What, then, is the way of their deliverance?

The living may be baptized for the dead. Other essential ordinances may be attended to vicariously. This glorious truth, hid from human knowledge for centuries, has been made known in this greatest of all divine dispensations. It is indeed light in the midst of darkness. It shines into the depths of the shrouded past, illuminates the mystic future, and reveals the infinite love of God and His tender mercy over all His works. It explains the meaning of Scripture texts long considered difficult and obscure. It links by loving ties the living with their dead. It shows why "the fathers without us cannot be made perfect." It opens the way of redemption for the hosts of departed heathens. It brings together in one all who are in Christ, even though parted by the veil that is drawn between the physical and spiritual spheres. It gives men and women the power to become "Saviors on Mount Zion," Jesus being the great Captain in the army of redeemers.

In God's house all things are done in order. There is a right way and a proper place for the administration of ordinances for the dead. The living relatives of those who have departed without an opportunity of obeying the earthly requirements of the plan of salvation, if they have themselves been born of the water and of the spirit, stand in the name and place of the departed and receive the ordinances to be placed to the credit of the dead. Either sex represents its own. Men are not baptized for women, nor women for men. The first-born son in each family has rights of priority connected with this vicarious work if he has proven himself worthy. The ordinances must be administered by those having authority, being set apart for the work, and must be duly witnessed and properly recorded. The books on earth must tally with the records in heaven. The place for these administrations is in a Temple built to the Most High God, after the pattern revealed. The baptismal font, like the brazen sea in the Temple of Solomon, is placed in the basement, under the place where the living are wont to assemble, typifying the place for the dead, all things spiritual having their correspondence with things natural. That which is done on earth, according to the divine instructions, is acknowledged in heaven, and is of force and effect in the world to come. Herein is manifest the power of the Holy Priesthood, loosing or binding on earth, and it is loosed or bound in heaven, all according to the commandments and revelations of the Most High through Jesus the Anointed.

This principle of proxy runs like a thread of gold throughout the entire robe of salvation. Christ is the proxy of blood for the whole race of sinners. The Spotless One died in the place of the impure. He is the offering for the deadly sin of Adam, He is the propitiation for the evil deeds of a world. The lamb on the smoking altar, the scapegoat turned into the wilderness, the sprinkling of atonement, all the sacrifices of the old covenant, as well as the infinite one of the new, are based on the doctrine of vicarious action and the divine acceptance of authorized substitutes.

The manifestation of this truth in the last dispensation came from the Prophet Elijah in the Temple built to the Almighty by the Latter-day Saints in Kirtland, Ohio. On the third of April, 1836,

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he who was caught up to heaven without death, appeared to Joseph Smith and Oliver Cowdery, and committed the keys of the power to "turn the hearts of the fathers to the children and the children to the fathers," that the earth might be saved from a curse. The living are thus authorized, under prescribed conditions, to act for the dead, and the fathers in the spirit world look to the children in the flesh to perform for them the works which they were unable to attend to while in the flesh. Here is the peculiar blessing upon the heads of the Saints in the grand, culminating and completing dispensation of the fulness of times. To labor for the redemption of their progenitors until every lost link in the line of their ancestry, back to the Abrahamic stock from which they originally sprang, shall be taken up and welded into the perfect family chain. Herein is seen one of the blessings attending the perpetuation of a man's name in the earth; to die leaving no seed being considered in olden times, among the people of God, one of the greatest of calamities. Indeed the glory and dominion and joy and rapture of the future state will be found to have intimate relation to the family condition, and the promise to Abraham of a numerous posterity, was not merely of earthly portent, but reached into the exaltation and beatitudes of eternal existence.

This glorious doctrine bears the key to the sphere within the veil. It regulates the communion of the living with the dead. It saves those who receive it from improper and deceptive spirit communications. Tidings to the living from their friends who have passed away do not come in disorder and confusion, nor by the will of men or women, whether corrupt or pure. Order is maintained in all the works and ways of God. Knowledge that is needful concerning the spirit sphere will come through an appointed channel and in the appointed place. The Temple where the ordinances can be administered for the dead, is the place to hear from the dead. The Priesthood in the flesh, when it is necessary, will receive communications from the Priesthood behind the veil. Most holy conversations on all things pertaining to the redemption of the race, belong in the places prepared in the Temples. The Saints in the flesh are required to use all due diligence in obtaining their genealogies by the means at command, and a spirit has moved upon men in the world to collect and perfect and publish the records of their ancestors, by which, thousands upon thousands of acceptable names have been obtained, and the work of vicarious baptism already done, is immense. But that which remains to be accomplished is so vast, that no mind, unless illuminated by the light of God, can see how it can ever be performed and perfected. Yet it will be done, and blessed are they who aid in the heavenly labor! With what joy will they be greeted by the spirits of their progenitors when they meet them in Paradise! What honor will crown their brows in the day of reward and compensation! They will stand among the Saviors, and shine among their kindred who are redeemed, like glorious suns in the heavenly constellations!

This divine plan of vicarious action, is one of the broadest, brightest and loveliest leaves in the blessed tree of life. It bears a healing balm for millions upon millions of earth's sons and daughters who have passed away without hearing the only name whereby man can be saved, or who, having heard, were never taught the way of salvation as ordained through Jesus Christ. It is redolent of the love and mercy of the Eternal Father, and bears the sweet perfume of charity and gratitude of the children reaching out after the fathers, of the fathers blest in the works of the children, and of kindred affection enlarged, cemented and perpetuated for ever and ever. It parts the veil between the physical and the spiritual, it softens the heart, and brings the living and the dead nearer to God, and it sanctifies the soul to obedience, worship and devotion, filling it with reverence and adoration of Him, who has devised this broad and universal plan for the redemption of the human race. *C. W. Penrose.*

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TRAVELS IN ITALY.

IV.

ST. PETER'S AND THE VATICAN.

On a bright morning the day after our arrival in Rome, we started at an early hour, to see the Cathedral of St. Peter. We were told that from the St. Angelo bridge across the Tiber we would get our first glimpse of the great structure, but the view was insignificant, and we obtained none that was satisfactory until we stood in the open space before the mighty edifice. This square, with the elliptical space enclosed by the grand colonnades of Bernini, in front of it, extends a third of a mile from the church, and is inlaid with a costly mosaic pavement. From its outward extremity men appear like children as they ascend the steps of the portico before the entrance of the church. Within the ellipse formed by the colonnades, and in the centre of the piazza, stands the Egyptian obelisk brought to Rome by the Emperor Caligula. This huge monolithic monument, estimated to weigh nearly a million pounds, was placed in its present position in 1586, under the direction of Fontana. It is related that the architect, in the construction of his machines for this difficult undertaking, had omitted to make allowance for the stretching of the ropes, produced by the enormous weight. At the critical moment, although the bystanders were prohibited, under pain of death, from shouting, one of the eight hundred workmen loudly exclaimed, "*Aqua alle funi!*" (water on the ropes,) thus solving the difficulty. As a reward, he and his descendants ever since have been commissioned to supply St. Peter's with palm branches for the decorations on Palm-Sunday, and the family is said to have become very wealthy from this source of revenue. On each side of the obelisk is a fountain, and about its base the cardinal points of the compass are indicated.

St. Peter's, the largest church in the world, is built upon the site of the circus of Nero, where the Apostle Peter is supposed to have suffered martyrdom. The church, as it now appears, was consecrated by Pope Urban VIII, November 18, 1626, on the thirteen-hundredth anniversary of the day on which the original St. Peter's was dedicated. The cost at the end of the seventeenth century had exceeded forty-five million dollars, while the annual cost of maintenance is thirty thousand dollars.

We cross the portico and push aside the leathern screen at the entrance, when lo! we find ourselves within the noblest structure of the world; a pigmy in the midst of giants. The thought would be debasing, but that we remember the grandeur all about us is the expression of genius in our fellow-man. To contemplate the gigantic intellect that planned such an edifice, gives one an exalted opinion of his race, and if he believes that what has been done by man may be done again, life at once presents new possibilities to him, and seems a more inestimable gift than ever before. It is vain for us to attempt a description of St. Peter's. We will give the dimensions. Stand in the middle of one of our streets in Salt Lake City, and imagine a row of columns one block long, one hundred and fifty feet high, and twenty feet in diameter, rising on either side of the street, and connected at the top with a Roman arch, studded with golden stars, and you have the nave of St. Peter's. On each side of this is an aisle thirty-five feet wide, of the same height as the nave, and arched over from the solid wall to the magnificent columns referred to.

The pavement of marble mosaic stretches out before us, a plain, the length of a block and one-third its width. The ray of light penetrating the colored glass window near the top, over the entrance, falls upon the altar at the other end of the church, lighting our path as we proceed down the majestic aisle the distance of a furlong. When we reach the transept, and stand beneath the wonderful dome, gazing above upon the mosaic portraits of the evangelists, who wrote the four gospels, they appear life size. But the distance has deceived us;

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the quill pen held in the hand of St. Luke is alone seven feet long, and appears to be in proportion to the figure. It is four hundred and thirty feet from where we stand to the top of this unparalleled dome, and if we ascend to that point, we have yet to go an additional height of forty feet to reach the cross, which surmounts it on the outside.

The interior of St. Peter's is not as lavishly decorated as many smaller churches of Rome. But there is about it an air of cleanliness, simplicity, and withal of incomparable grandeur that no other church edifice possesses. Its pre-eminence among the cathedrals of the world is modestly indicated by stones set in the pavement of the floor at appropriate distances, to mark the length of St. Paul's at London, the Milan Cathedral, etc. A porphyry slab set in the floor near the central door, marks the spot were the emperors were formerly crowned. Near the fourth great pillar to the right, as we approach the rotunda, is a sitting statue of St. Peter, in bronze, on a throne of white marble, with a canopy above. The toes of the right foot of this statue are almost worn away by frequent contact with the lips of devotees. While we stood before this statue, not less than half a dozen worshipers entered, each reverently bowing and kissing the foot of the Apostle, before passing on.

In the four huge buttresses which support the dome, are niches containing statues seventeen feet high. Above them are cabinets in which, on high festivals, the most sacred relics are exhibited to certain orders of priests and privileged members.

Beneath the dome is a canopy a hundred feet high, borne by four richly gilded spiral columns. Under it is the high altar where the pope only reads mass on the most solemn and important church fêtes. Below the altar is the tomb of St. Peter, said to contain the relics of the Apostle. It is lighted by ninety never expiring lamps that burn perfumed oil and the richest spices. The descent to the tomb is by a double marble stair, at the bottom of which, doors of gilded bronze screen the sarcophagus of the tomb from the view of the unsanctified.

The aisles and transepts are occupied by chapels and altars, and are decorated with tombs and monuments, with some fine paintings and mosaics, confessionals and pulpits. The church contains two hundred and ninety painted or stained glass windows, three hundred and ninety statues, fifty altars and seven hundred and fifty columns.

There is a passage way that leads from St. Peter's to the Vatican palace, the home of the popes. The Vatican is the most extensive palace in the world. It comprises twenty open courts, in many of which are sumptuous gardens, and upwards of eleven thousand halls, chapels, saloons and private apartments. It is said that if the halls of the Vatican were placed side by side, they would extend a distance of two miles. We may imagine, then, what their combined length would be. The most renowned and beautiful apartment of this glorious palace is the Sixtine Chapel, erected under Sixtus IV, in 1473. It is one hundred and thirty feet long, and forty-five wide, with sixteen painted windows, through which a mellow light falls upon the most magnificent pictorial decorations ever produced by the painter's art. The ceiling, which was painted by Michael Angelo, in twenty-two months, represent Bible scenes from the Creation, and are designed, in the lesson they portray, to prepare the world for the advent of the Savior. In the centre of the arched ceiling are seen the Creation, Fall, Deluge, with the sacrifice of Noah, etc. Around these are the figures of prophets and sibyls, and the ancestors of Christ who looked for His coming.

The sections representing these events are divided as follows: 1. God separating light from darkness; 2. Creation of the sun and moon; 3. Separation of the land from the sea; 4. Adam inspired with life; 5. Creation of Eve; 6. The fall and banishment from Eden; 7. Noah's thank offering after the Deluge; 8. The Deluge; 9. Noah's intoxication and the derision of his sons. Of the prophets represented are the following:

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Jeremiah, in a profound reverie; Ezekiel, with a half opened scroll; Joel, reading a scroll; Zacharias, turning the leaves of a book; Isaiah, his arm resting on a book, absorbed by divine inspiration; Daniel, writing; and Jonah, sitting beneath the gourd. About thirty years after painting the ceiling and other portions of this wonderful chapel, Michael Angelo was engaged to paint on the altar wall, the wonderful composition known as the "Last Judgment." It is sixty-four feet in width, and was completed in 1541. "Careful and protracted study alone will enable the spectator to appreciate the details of this vast composition, which is unfortunately blackened by the smoke of centuries, unfavorably lighted and partially concealed. To penetrate into the religious views and artistic designs of the talented master is a still more arduous task. On the right of the figure of Christ, represented in judgment, hover the saints, drawn back by devils and supported by angels; on His left, the sinners in vain strive to ascend; above are two groups of angels, with the cross, the column at which Christ was scourged, and the other instruments of His sufferings; in the centre, the Savior and the Virgin Mary, surrounded by Apostles and saints; beneath the rising dead is represented hell, according to Dante's conception, with the boatman Charon and the judge Minos. The latter's face is a portrait of the master of ceremonies of Paul III, who had censured the picture on account of the nudity of the figures. Paul IV, who contemplated the destruction of the painting because of this feature in it, was prevailed upon to leave it and instead to cause some of the figures to be partially draped by other artists." These draperies are supposed to greatly mar the effect of the original as it left the great master's hands.

Most of the ceremonies at which the pope officiates are performed in the Sixtine Chapel. We have not space in this number to refer to the art galleries of the Vatican, which will form the subject of our next. *De Vallibus.*

CHRONICLES OF UTAH.

v.

ALTHOUGH great efforts were made at Washington to obtain the name of Deseret for this Territory, it was of no avail, and the name of Utah was retained. The General Assembly of Deseret however, retained that designation, and met on Monday, December 2d, 1850, in the Representatives Hall and organized, and received the message of Governor Brigham Young. After sitting four days, the House adjourned to the first Monday in January. The Governor's message made known to the Senate and House of Representatives that "Congress had established the Territory of Utah," although no official communication had been then received, as a consequence of which the government of Deseret, with all its departments, would be continued, until superceded by an organization under the Act of Congress. There were two features of much interest in the Governor's speech, there had been "not a solitary case reported for trial before the regular sessions of either the County or Supreme Courts during the past year" (1850), and "In this State, no expense had been incurred by any of the departments of government for services rendered." The entire document is worthy of the occasion, and redounds to the honor of the man who framed it. No quotation can do justice to it in its entirety, but the allusion to the past history of our people should be noted to be read by the youth of Israel: "The oppressed became the oppressor, and the oppressed again go forth to form new communities, new settlements, and new governments. Hence we are here, amid the vast mountains and solitary plains; hence are we here, assembled in solemn council, to frame laws for the organization and rule of communities; and, what gives zest to the picture,

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devise such laws and regulations as shall perpetuate, guarantee, and sustain, in time to come, our free and glorious institutions to the latest generation." This is the language of a statesman who has departed from our midst, but the impress of his fiat is stamped upon our every institution!

On Thursday, January 9th, 1851, a petition was presented to the General Assembly, praying for an ordinance to incorporate Great Salt Lake City, and the city was incorporated. Mayor, Jedediah M. Grant; Aldermen, Nathaniel H. Felt, William Snow, Jesse P. Harman and Nathaniel V. Jones; Councillors, Vincent Shurtliff, Benjamin L. Clapp, Zera Pulsipher, William G. Perkins, Lewis Robinson, Harrison Burgess, Jeter Clinton, John L. Dunyon and Samuel Richards. The foregoing Aldermen and Councilors-elect, were ordered to assemble at the State House, on Saturday, January 11th, at 10 a.m. for organization and further duties. Robert Campbell, Thomas Rhodes and Elam Luddington were requested to attend at that time and place. On that day the officers-elect received the oath of office from Mr. T. Bullock, Clerk of the County Court, and Robert Campbell was elected Recorder, Thomas Rhodes, Treasurer, and Elam Luddington, Marshall.

An important meeting of the Seventies' commenced Saturday, January 18th, in the Bowery. There were found to be about eighty Presidents of Seventies in the valley; one hundred and twenty-four Elders, Priests and members were ordained Seventies; and the building of the Seventies' Hall of Science was largely contributed to.

The Sessions branch of the Church was organized on Monday, January 20, at the house of Peregrine G. Sessions; John Stoker ordained Bishop; Moses Dailey and P. G. Sessions, his Counselors. Sunday, 26th, Lorin Farr was chosen President of Weber Stake; Charles R. Dana and David B. Dille his Counselors; the High Council was organized, and the members thereof ordained under the direction of the Presidency.

During the month of January the settlement of Parowan was enclosed as a fort; the foundation of the council house was laid. A view of the fort was painted by W. Majors, representing the settlement, and Little Salt Lake in the distance; this painting was presented in 1870 by President Brigham Young to the Deseret Museum. The Deseret Almanac for 1851 was published by W. W. Phelps. The Deseret Pottery was established in this city. The Council of Health published statistical records of the number of deaths since the entrance of the Pioneers (See *Deseret News*, March 8, 1851); 1847, none; 1848, two; 1849, twenty-three; 1850, fifty-seven; this list is brought up to January 1st, 1851.

An appropriation of $5,000 was made by Congress for a library of Utah Territory, and Dr. Bernhisel, our delegate, was authorized to make a selection of books. A railway was made from this city to the Red Butte Cañon to bring rock down to the Temple Block; this road was afterwards used in 1869-70 to make a water ditch for the Twentieth Ward bench land and the Cemetery. During March of this year, Provo City was organized as a Stake of Zion. Great Salt Lake City was fenced in, and shade trees were planted out on the sidewalks; school houses were built in many of the wards; the wall around the Temple Block was commenced; the Church of Jesus Christ of Latter-day Saints was incorporated according to law. On the fifth of April a concert was given in the Bowery, which was very largely attended and a complete success, William Pitt, captain of the band. On the sixth of April the conference opened, President Kimball presiding in the absence of President Young; during this conference it was decided to build a Temple in this city, and a committee of one appointed (Daniel H. Wells) to superintend the building of the Temple and the public works; Truman O. Angel was appointed architect. The State House in this city was given up to the Church of Jesus Christ of Latter-day Saints, by whom it had been built for a council

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house; it had been used by the provisional government of the State of Deseret as an assembly room; on the fifth of April that organization was dissolved. The foundation of the Seventies Hall of Science was completed on the thirteenth of May.

From the private notes of Philip Margetts, Sen., of this city, who at that time was a prominent member of the dramatic company, and played a leading instrument in the Nauvoo Brass Band, it may be seen that during May, 1851, there was a theatrical performance in the Bowery in Great Salt Lake City, by the Nauvoo Brass Band and others. The evening's performance commenced with the second act of "Robert Macaire, or The Two Murderers," a melodrama by Charles Selby, with the following named ladies and gentlemen in the cast of characters: Gomeril, Wm. Glover; Dumont, E. Martin; Robert Macaire, John M. Kay; Jacques, H. B. Clawson; Pierre, Phil. Margetts; Charles, E. Ellsworth; Sergeant Lumpy, H. K. Whitney; Louis, H. Margetts; Gend'armes, R. T. Burton and G. D. Grant; Marie, Miss Orem; Clementine, Miss M. Judd. Song, Mrs. M. Gratricks. The performance concluded with the laughable farce of "The Dead Shot," characters by the company.

In June the foundations of the Tabernacle were laid in this city, on the Temple Block. Several theatrical entertainments were given during the month by the Deseret Amateur Choir, Wm. Pitt captain and manager. On the sixteenth of May, Wm. H. Dame was elected Mayor of Parowan City, and the municipal authorities chosen. The sale of spirituous liquors was prohibited in Great Salt Lake City, except by physicians appointed by the City Council, by an ordinance passed June 16, 1851.

On the fourth of July of this year a grand procession was formed in Great Salt Lake City, to go to Black Rock, on the Great Salt Lake. While they were away the city was guarded by a body of fifty mounted men, with watchmen and guards in each of the wards. Horace S. Eldredge, Esq., as marshal of the day, organized the procession at 8. a.m.; the committee of arrangements were: S. M. Blair, Jeter Clinton, Joseph Cain, Samuel W. Richards, Alonzo H. Raleigh and L. W. Hardy. First, a military escort, commanded by Gen. D. H. Wells; second: the band carriage, with Capt. Pitt's Nauvoo Brass Band. This carriage was drawn by sixteen mules, four abreast, and attended by six mounted guards. Third: the First Presidency, Brigham Young and suite, Heber C. Kimball and suite. Fourth: the Twelve Apostles, Wilford Woodruff and family, Ezra T. Benson and family, and the family of Elder John Taylor, who was on a mission. Fifth: Strangers and invited guests. Sixth: Presidents of High Priests quorum of the Stake and of the Seventies. Seventh: The committee of arrangements. Eighth: The Bishops, with their respective wards. Then followed about one hundred and thirty carriages and wagons. In four hours the cavalcade reached the liberty pole which had been erected at the lake. A new flag, forty-five feet long, prepared for the occasion, was waving in the breeze. The day was spent in festivity, speeches, orations, toasts, music and singing. Not until 2 o'clock of the following day (the fifth) did the procession reach the Bowery in this city, having left the lake at 10 a.m. Nothing occurred to mar the happiness of any who participated in the enjoyment of the glorious fourth of July, 1851. The entire proceedings were reported by Mr. Robert Campbell and published in the *Deseret News*. *Beta.*

'Tis great, 'tis manly to disdain disguise.—*Young.*

Why is the earth like a blackboard? Because the children of men multiply upon the face of it.

The difficulty of attaining perfection is understood best by those nearest unto it.

Man is not born to solve the problem of the universe, but to find out what he has to do, and to restrain himself within the limits of his comprehension.—*Goethe.*

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THE BRIGHAM YOUNG ACADEMY.

III.

WE aim to proceed with the mode of conducting the internal affairs of the Brigham Young Academy, by the plan sketced in our last article.

The fundamental department, and consequently the first to claim our attention, is the Theological organization. All students, upon entering the Academy, are tabulated upon the records of the Theological Department, either as a member of the priesthood, the office being specified, as a lay member of the church, or as a non-member.

Since the first academic year the nature of the Theological organization, and the exercises therein embraced, have been continually rising. From being merely one exercise among many others, Theology has become the leading branch in the Academy, and its treatment, a separate and complete organization in itself. The daily exercises are conducted in three separate classes, a Primary, an Intermediate and an Academic, and consist, in the lower departments, of Biblical subjects, together with oral instruction from the standard works of the Church; and in the more advanced grades, regular exercises are taken from the Bible and all Church works. Exercises from the Book of Mormon are accompanied by illustrations from the "Suggestive map of the Book of Mormon," as compiled by Professor Karl G. Maeser. Once per week the exercises are varied by requirements being made upon the students to express their own sentiments, in place of the teachers regular instruction. From this none are exempt; the members of the Church bear their testimonies, or with the others speak upon some leading principle, or read some selection illustrative of their own ideas upon some particular point. Weekly too, is held the General Theological Class, at which all departments of the Academy are called together, and a definite programme is carried through, according to previous appointments, usually consisting of exercises on Bible and Book of Mormon subjects, reading of essays, select readings in poetry and prose, addresses by both ladies and gentlemen, and answers to questions propounded by members of the class. This meeting is conducted by the students, the gentlemen who hold the Priesthood officiating in turns in the office of chairman, and the ladies consecutively occupying the position of secretary. The monitor of the Theological department, and two others of the leading students appointed by the Principal, form the central committee of this department; and in their hands are placed the rolls of the several departments of the Academy at the beginning of each term, from which the appointments for exercises are made.

The various Theological classes are divided into repetition quorums, each being presided over by a gentleman student holding the Priesthood, or a faithful lady student. The quorums assemble weekly, at which meetings the points disposed of during the week are discussed, and further explanation given if required. Through the medium of these repetitors the teacher is brought into closer communication with the students of his class, and the special wants of each are ascertained.

The main item of our whole Theological organization, however, is the Priesthood meeting. This is composed of all members of the Academy holding any office of the Priesthood, and the ladies who are called from time to time to assist the teachers as repititors in their respective Theological classes. To this meeting are assigned all questions pertaining to the arrangement and order of the Priesthood, and all advanced principles of the gospel, which are not deemed advisable to speak of in the promiscuous Theological classes. Such is our Theological organization, by which it is aimed to carry out as closely as possible the wishes of the donor, under the continued direction of the Priesthood in general.

The "Emulatory Method" is the plan upon which all disciplinary enactments

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are made. The aim of the faculty is to place before the students all requirements, and expect of them self-government. Every department teacher selects from among his students a monitor, whose duty it is to control the order and discipline of that department, referring to the teacher only such points as may require discretionary powers to settle. In like manner the teacher of every class appoints at the organization of that respective class a senior, who is held responsible by the teacher for the order and arrangement of the class. If the class be very large, the senior is supplied with requisite sub-seniors, and thus the responsibility is distributed. By these means scarcely a student can be found who has not some appointment, some trust he is made responsible for outside of his own work. Each student's standard in his several classes is regulated and ascertained by his "Daily Record." At the end of the week the senior takes the totals of each one in that class, and hands the list to the teacher, who examines the figures at leisure, thus obtaining an insight into the record of each of his students, which he compares with his own estimate of the student's standing, and adjusts the figures accordingly. These totals are consolidated at the end of each term on the "Term Record," thus bringing within the scope of a few figures the relative standing of every pupil.

Though probably the discipline adopted appears to be complicated and difficult, any plan less complete than the one employed would prove inadequate, with an organization so extensive on the whole.

The Academy is thoroughly graded, three general standards being recognized, the Primary, the Intermediate, and the Academic. Each of these again is divided into two sections: Primary section B, comprising the Primer and First Reader grade; Primary section A, the Second Reader grade; Intermediate section B, the Third Reader; Intermediate section A, the Fourth Reader; Academic section B, the Fifth Reader grade, and Academic section A, comprising the academic and collegiate courses. The last named department includes three distinct courses of study; the Scientific, the Philological, and the Mathematical course.

The Faculty aims to supply the wants of the students as nearly as possible, organizing at the beginning of each term such classes as the grade of students of that term chances to demand, so that few students will enter who will not find somewhere a grade suited to their own level.

Thus ends our hasty sketch of the arrangement and development of the Brigham Young Academy. In it we have attempted to designate in plain language and clear data the true position of the institution, the prosperity of its past, and the outlook for its future career, leaving to each reader the right and opportunity of drawing his own conclusions and forming his own opinions regarding our Latter-day Saint school.

We feel that with such a successful career behind us, the future must open as it has continually done. So surely is the institution growing that it must soon change in some respects, for already necessity is compelling opinions to be discussed regarding the discontinuance of the lower departments, that the upper and more advanced grades may be better provided for. We feel and know that the institution is being sustained by the faith and prayers of the people of God, and as it is gaining firmer foothold year by year, we think none, whose opinions or wishes could prove of any avail, will refrain from saying with us, "God bless the Brigham Young Academy."

Jas. E. Talmage.

Faith is the soul, and works the body of religion.

Great minds are not only ready to take opportunities, but to make them.

Envy ought, in strict truth, to have no place allowed it in the heart of man; for the goods of this present world are so vile and low that they are beneath it; and those of the future world are so vast and exalted that they are above it.—*Chesterfield.*

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THE CHILDREN'S CRUSADE.

ABOUT the year 1210, over a century after the preaching of the first crusade, the southern part of France was startled by the advent of the young boy Stephen, in the role of Peter the Hermit.

Stephen was a shepherd's boy, living in an old province on the banks of the Loire. It appears that he possessed an exceedingly active imagination and was greatly enraptured with the stories of the palmers and the songs of the troubadours, who told the wonderful tales of Palestine and the East. He was of a dreamy, visionary temperament, and the accounts he heard of the trials and sufferings of the cavaliers in their crusades to recover the holy sepulchre, sank deep into his memory, and caused his heart to throb with sympathy, and his soul to be filled with an absorbing longing to emulate the examples of those hardy, fearless knights and warriors, whose fame the palmers spread through Europe, and the troubadours sang for generations after.

About the time of Stephen's birth, Richard the lion-hearted, king of England, returned from Palestine, where he had achieved a romantic fame by his daring exploits, that filled Europe with admiration for his courage and valor. The story of his conflicts with Saladin, whom he fought at Acre and Jaffa; of his capture of Cyprus and romantic marriage there; and of how he refused to look upon Jerusalem, whose capture and possession he had so long fought for, saying he would not look upon a city he could not conquer; all these and many similar accounts afforded the favorite theme of every catholic land. Stephen had heard them in his childhood and dreamed of them day and night among the flocks on his native hills. He was impatient of the time when he should be a man, and be able to join the Christian forces in some new campaign, for the recovery of the holy relics of Jerusalem, which were still held by the unsanctified infidel, since the capture of the city by the Sultan in 1187.

During this time many wild schemes were planned by which to overthrow the Arabian hosts and drive them from the sacred land. On the other hand the failure of past attempts discouraged the statesmen and warriors of the European nations; though they keenly felt that the cause was the most noble and that it ought to have the support and favor of God, according to the enthusiastic promises of the priests. Yet there was some cause for the repeated failures and dire disaster that had prevented former crusaders from accomplishing their object. The ingenuity of the monks soon discovered what this cause of failure had been, and when the boy Stephen appeared with his remarkable story, they were not slow to encourage him and announce it. They declared that the crusaders had been unsuccessful because the warriors who had gone to Palestine had been sinful men, and that God would display His power in the recovery of Jerusalem, through the agency of babes and sucklings, whose innocence would cower even the unbridled passions of the infidel.

Stephen's pretentions were founded upon a dream or vision which he said had been given to him while he was asleep. It was as follows: He dreamt there came to him a weary pilgrim, with a sorrowful face and with garments tattered and torn. Stephen's heart was touched with pity at the sight, and he asked the stranger what he could do to relieve his distress. The pilgrim replied that he must preach a crusade to the young; that Providence had decreed that children should recover the sepulchre of the Lord, and that through his efforts they would rally in multitudes for the divine undertaking. Stephen afterwards said he thought that the pilgrim, who came to him, was the Savior himself. When he awoke from his remarkable dream, his soul was filled with joy, and he fancied that he had already unfurled the banner of the cross, and had gathered to his standard the children of every Christian land.

He began at once to tell his companions, the shepherd boys, his dream,

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and asked them if they would go with him, taking the cross as the emblem of their mission, and fight beyond the seas for the sake of the Holy Pilgrim that had appeared to him. The boys were delighted at the prospect of so wonderful an undertaking, and readily promised to follow him wherever he should lead them.

Stephen, elated with the encouragement thus received, left his flocks, and announced himself as a prophet, commissioned by Heaven to recover the holy sepulchre. His preaching at first attracted a small band of children, who followed him wherever he went, praying continually: "Lord Jesus, restore Thy cross to us." He pictured his mission in such glowing colors, showing what glory and renown would fall upon those who enlisted with him, that soon the number of his followers began to increase, first to hundreds, then to thousands, and finally tens of thousands throughout France, listening to the eloquence of his appeal, and to hundreds of other boy-preachers who had become identified with him, were enrolled in the cause. The spirit of the crusade exerted such a powerful influence on the youth of the cities and towns, that parents were utterly unable to control their children; many ran away from home. "No bolts nor bars," says a historian of the young enthusiasts, "No fear of fathers nor love of mothers could hold them back. Girls as well as boys joined the ranks and swelled the procession that followed Stephen. Whole villages were depopulated of children."

The cry of the young crusaders filled all southern France. The alarm was taken up from city to city, attracting the attention of all Christendom. The authorities of government and church in France were divided in opinion respecting the movement. The wiser and more intelligent, of course, discountenanced it, and were in favor of crushing it, before serious consequences should ensue. But the superstition of the time, aided by the lower orders of priests and laity, was such that it carried every popular undertaking, no matter how absurd to reason it might appear. Those who expected gain from the enterprise, and we shall see they were the worst of men, encouraged the preaching of Stephen and the parading of the hosts that followed him. Philip Augustus, the king, a wise and sagacious monarch, issued a proclamation, ordering the children to return to their homes, but even this changed the purpose of comparatively few.

By the time that the preaching of Stephen, who now professed to work miracles, and was almost worshiped by his companions, had reached its height, it is estimated that he had thirty thousand followers, with whom he marched to the great seaport town of Marseilles.

The harbor was crowded with vessels, and though in the zealous preaching of the crusade it was said they would not be needed, for God would cause the water to disappear and enable them to go over dry shod to Syria, yet the leaders, among them many priests and monks, proceeded to make arrangements for embarking the army of children. The ships were easily procured, their owners even offering to carry them to Palestine free of charge. This fact alone should have revealed the wicked designs they had in view, and doubtless would, had not the priests and monks of the valiant band of crusaders been in league with them. When the vessels were ready they were filled one after another, and set sail, leaving the dark towers of the grand old commercial city in the distance. At first the weather was fair, and the children's hearts were full of hope, delighted alike by the novelty of the enterprise, and in the beauty of the sky, the air and the sea.

"But one day the sky was overcast. The wind arose. The vessels were crowded, and when night settled upon the deep the boys began to be afraid. The wind increased in power until it became a gale. The ships were driven before it, all their precious cargo of living, terrified children, were huddled together in the extreme of distress and alarm. The fleet was scattered. A number of the vessels were driven on the rocks and breakers off the island of

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Sardinia, and were wrecked, all on board perishing in the waves."

The surviving vessels directed their course, not to Syria, but to Egypt. Here the vile plot of the ship owners and the equally criminal leaders of the children, became known. The vessels belonged to slave dealers, whose profession of piety and interest in the crusade was a deception practiced to decoy the innocent children, and to secure them for the slave markets of Egypt and Persia. Four hundred young monks were bought by the Caliph of Bagdad, and over a thousand boys were sold to the governor of Alexandria. All who escaped death by the sea were doomed to the more awful fate of slavery to the heathen, who purchased them.

Thus ended one of the most astonishing events of the middle ages. An undertaking of great magnitude, certainly. But resulting in no political changes in the world, being characterized by no bloody battles, having no renowned names of nobles connected with it as leaders, it was not as fully recorded as other crusades, and has passed almost from the memory of man. It is, however, and will ever be, one of the darkest, saddest pages in the history of those times, calling up the sympathies of all readers, who can but lament the awful, horrible fate superstition and folly prepared for the poor innocents of the Children's Crusade. *Amalric.*

When articles rise, the consumer is the first that suffers; and when they fall, he is the last that gains.

JEHOVAH'S PURPOSES.

WHEN, in the year 1820, the eternal Father drew aside the vail, and opened the long-closed heavens, revealing Himself and His beloved Son Jesus to the prophet youth Joseph Smith, thus taking initial steps to establish His government on this sin-cursed earth, where the Adversary had long usurped authority, it was not any part of His programme that He should be foiled or frustrated, or finally defeated—He commenced to continue, He worked to succeed, He "stooped" from heaven to earth "to conquer" Satan and redeem a fallen world, and He will never relax His efforts till His righteous and eternal purposes are fully accomplished.

He knew that He would have to encounter Lucifer and his hosts—He had met and vanquished them before, and they had fallen, fallen! But, like the devils which were cast out of Mary Magdalene, and which entered a herd of swine, ran them into the sea, and destroyed them, so when the fallen hosts were cast out of heaven, they must have some place of abode; therefore they came upon this earth, and, like the devils who destroyed the swine, they have been and still are laboring incessantly to destroy the teeming millions of the earth, as far as they can gain possession of the bodies of men. Though conquered, Satan would not yield, for, in the language of Milton, he says:

> "What though the field be lost?
> All is not lost: the unconquerable will,
> And study of revenge, immortal hate,
> And courage never to submit or yield."

But this "unconquerable will," this "study of revenge," this "immortal hate," and this "courage never to submit or yield," though they will subserve Jehovah's purposes in the grand system of salvation, yet they will not suffice to gain the final victory, for the great Commander, our Eternal Father, through the instrumentality of His Son Jesus, King of Saints, and other nobles of the same honorable family, will again be victor of the field, and the earth will eventually be cleansed from sin and freed from him who first planted its seed in Eden's beautiful garden.

This work of opposition still goes bravely on, and the inquiry may be consistently made: "How is it that you Latter-day Saints endure opposition,

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persecution, and oppression so patiently? How is it that you do not rise up in rebellion against the government under which the most of you live, and which treats you so unconstitutionally? We answer, the Latter-day Saint is

"Patient of constituted control,
He bears it with meek manliness of soul;
But if authority grows wanton, woe
To him who treads upon his freeborn toe:
One step beyond the boundary of the laws
Fires him, at once, in freedom's glorious cause."

He is mortal, but he is not a serf—he is a MAN. He senses insults. He feels oppression. He groans under tyranny. But he is taught from on high: "Vengeance is mine, and I will repay, saith the Lord." "I, the Lord, will fight your battles." "Be still," said Moses, "and see the salvation of God." He has faith in God. He has proven Him in the past, and he trusts Him for the future. His creed is truth—all truth—"the truth, the whole truth, and nothing but the truth." He loves the truth. He enjoys it. He strives to live it. He knows it. And he knows that he can be saved by it. Hence his meekness, his peaceableness, his patience, and his endurance in the persecutions to which he is subject in his mortal career. In the language of the Savior, "He knows the truth, and the truth shall make him free."

"But," says the skeptical objector, "why suffer this opposition from the Evil Powers to continue through the entire period of the earth's mortal history? If God is the all-powerful being He is represented to be, why does He not muster His forces, and at once and forever crush out their rebellion against His authority, and give peace to earth?" Because He does not wish to defeat His own purposes. He purposed to allow a regulated measure of evil to exist, that His children may become acquainted with it by experimental contrast with the good, that knowing good and evil, and good from evil, and exercising their volition in battling and overcoming evil, they may reach perfection.

"But," says the objector, "I do not believe there is a God at all." Then you are in a most deplorable condition, and your statement shows how successful the Adversary has been in accomplishing his purposes in you, for thus far you have become "captive to his will." It is not our purpose here to argue this point, but we will merely insert for your consideration an anecdote of that honored philosopher, Sir Isaac Newton. He was once examining a new globe, which was a splendid piece of workmanship, when a gentleman, who did not believe in God, and who believed that the beautiful earth upon which we live came by chance, entered his study. His attention was immediately attracted by the handsome globe, and he quickly asked, "Who made it?" "Nobody; it happened here," readily answered Sir Isaac, knowing the creed of his questioner. The gentleman was astounded at the answer, but acknowledged the rebuke.

Now, we bear testimony that there is a God. He has purposed to redeem this earth and the law-abiding portion of His children from the power and thralldom of the Evil One, and who can prevent it? Who shall stay His hand? "For the Lord of hosts hath purposed, and who shall disannul it? And His hand is stretched out, and who shall turn it back?" (Isaiah, xiv, 27.) When He purposed delivering Israel from Egyptian oppression, could Pharaoh and his mighty host prevent it? When the Lord decreed to deliver the three Hebrew children, could all the power of the Babylonish king change that decree? When, in the time of Noah, He determined to destroy the antediluvians by a flood, did all the power of opposition manifested by the Adversary, through that rebellious generation, avail in the least degree to prevent the rains descending, and the fountains of the great deep being broken up, to destroy the disobedient? Or did it avail to frustrate God's purpose in saving the obedient Noah, and those who were with him in the ark of safety? The Devil could not stop the flood, nor the consequent destruction; neither could he sink the ship and destroy the seed that should re-people the world. Other pertinent questions might be asked concerning

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ancient times, but let these suffice, and let us refer to the present and future.

The Lord has sworn to gather scattered Israel. He declared, through the Prophet Daniel, that in the latter days He would establish His kingdom, which should no more be thrown down or given to another people. He has decreed to destroy the wicked, to save the righteous, to bind Satan for a thousand years, to have a millennial reign for that period, to resurrect the slumbering millions of father Adam's numerous race, and, finally, to "make all things new." Now, will He accomplish these purposes? He most certainly will. The Lord works through mortal agents to accomplish His eternal purposes—the Adversary does the same. Which power will be victorious? Which *has* gained the victory in the past? Man, inspired by the spirit of evil, will continue to oppose—continue to measure arms with Omnipotence; but what will it avail? The Lord will "make the wrath of man to praise Him," and subserve His purposes. "But His work will increase the more it is opposed," as declared by the Angel of God, at the Hill Cumorah, September 22, 1823, to the Prophet Joseph Smith, concerning the work which God was about to establish on the earth through the instrumentality of the young Prophet. And has not this hitherto been fully verified? Did the opposition to the Prophet, to his brethren, and to the work of God, prevent the establishment and growth of the work of the Almighty on the earth? No; the Lord overruled to make it an auxiliary. Did the assassination of the Prophet and his brother, and the attempted assassination of others, accomplish anything? It injured the murderers and gave them

"A taint of infamy,
Which, like Iscariot's, through all time shall last,
Reeking and fresh forever."

But did it stop the spread of truth—the extension of the kingdom of God on the earth? From the existing state of things in Utah and adjoining States and Territories, and from the trumpet-tongues of a quarter of a million of Latter-day Saints, who reside there and in other parts of the earth, let the answer come in thunder-tone—No! verily no!

Will any future opposition frustrate the designs of Jehovah? Will the Territorial Governor's giving an election certificate to an enemy who has no shadow of a right to it; or the passage of laws by Congress, disfranchising and oppressing the inhabitants of Utah; or the opposition of the whole United States; or the combined opposition and hatred of all the nations of the earth; or the confiscation of property; or would the massacre of ninety-nine hundredths of the Latter-day Saints—would *all* these frustrate the purposes of the Great Eternal? Never, no, never! They will roll on majestically, till all are fully accomplished, and none shall stay His powerful hand.

Therefore beware, O puny man! Cease fighting against God! Stop your opposition to Jehovah's decrees! Repent of wrong, and fight for right! Help to subdue evil, and establish peace on the earth! Help the Latter-day Saints! Be a Saint yourself! Prepare for the glorious coming of Christ in the clouds of heaven! So shall you escape the hot displeasure of the Almighty, and gain a title to a crown in His celestial kingdom.

Jehovah speaks! Let mortal man give heed,
And serve the Lord in thought and word and deed;
For judgments dire will spread o'er sea and land—
The Savior's glorious coming is at hand.

—Wm. Jefferies, in Millennial Star.

TRUE SUCCESS.—In business, in home-life, in social intercourse, in politics, there is a success worth striving for, which is the attainment of the immediate object in view; but there is something far higher, far more valuable, far nobler. It is the purity of character, the elevation of purpose, the fidelity to principle, the faith in God, and the perseverance of effort which are of themselves the real success of life, that will shine through all the clouds of temporary failures.

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APHORISMS.

None can serve both God and mammon.—*Matt. 6: 24.*

Sacred things can be communicated only through the Holy Spirit.

The same language or words can be used to express both the sacred and the profane.

The sacred is indeed a secret to the profane. The price of obtaining that secret is sacrifice.

To be born from the profane into a sacred life, is indeed a new birth.

A profane world takes offence at sacred efforts.

What sacredly is reason, is profanely irrational.

What is sacred to the Saint, is mystery and offence to the profane.

The sacred premises in the approach to God, is sacrifice; without the continuation of which, there is no possible abiding in the sacred.

Sacrifice is an exchange of earthly for eternal values, of profane for sacred things.

The Lord does not inaugurate sacred measures by profane means.

Between the sacred and the profane, there is an unbridgeable chasm; nothing can be carried over. It is to go out of the profane, to be admitted into the sacred.

Sacredness has a profound character of its own, absolutely different to profane (common) characteristics; it has its own utterance, its own inner mode, form and content, and in all, a life of its own.

The effect of sin was that Holiness was hidden.

The germ of godliness, photographed in the soul of man, even if deeply erased by sin and evil, by affinity, grasps the introductory inducements to the sacred:

> "Yet oft-times a secret something
> Whispered, You're a stranger here;
> And I felt that I had wandered
> From a more exalted sphere."

Inducements to the sacred are not in profane curiosity or inquisitiveness, but in the given foretaste, by anointment with the oil of gladness in the first estate.

It is a marked fact, that demons are often keen in discriminating between what is sacred and what is profane, manifesting a foreknowledge of the sacred. Evidently, they once did know a better state.

A profane secret can be betrayed; but a holy secret can not; because the latter has no utterance only through holiness, in which there can be no treason.

Sacred gifts provide for their own additions, in the order of sacred advancement. Hence sacred gifts are oracular, their additions prophetically expected and intelligently provided for. It is a course of training in the school of exaltation.

Apostacy, is to retract from sacred to profane; can not make ends meet, hence it is certain ruin.

Profane reasoning against the sacred, is like the blind criticising color.

The constant characteristics of profane warfare against the sacred, are mainly envy and hatred, expressed by means of prejudice and misrepresentation.

Infidelity is either inability to discover any difference between sacred and profane, or it is self-worship, ignoring the sacred, and fraternizing with the profane.

Profane philosophy is a labyrinth of tempting phantoms, in which its victims finally get lost.

Sacred philosophy is the analysis of things as they are.

Expert profane philosophy, old and new, culminates in dialectic uncertainty, which to profound energy is a dire condition, debasing and ruinous; but, out of which all sectarian dogmas have been compounded.

The object of profane philosophy is to hide, or raise prejudice against, sacred truth.

The object of sacred philosophy is to expound sacred truth.

The profane can in no degree be mixed with the sacred. As death was inevitable to the profane by touching the sacred rod, so the profane can not battle successfully against the sacred. It is like grasping in a struggle the blade

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of a two-edged sword, or, as the Lord said to Saul, "to kick against the pricks."

Sacred and profane have absolutely nothing in common, but absolutely the contrary. The Lord said that new wine should not be put in old leather flasks, because it would burst them. So, when sacred power touches the profane world, it grinds the latter to dust. When Enoch spake by sacred power, to the profane, they were seized with fear, they fled, and stood afar off and trembled.

Victor Eremita.

READING.

To read well is one of the fine arts, it is the sister art to music. Like the latter, it has its scale, its rhythm, its swell and cadence, and when thoughtfully done is ever in sympathy with the subject read.

Reading varies in style, in tone, in manner, as it enters into the thing read; address, dialogue, anecdote, narrative, are all different. A newspaper should never be read in the same tone as would be a psalm of the Scriptures. Poetry should never be read in the same manner as a treatise on philosophy. The stately periods of the historian call forth a certain something, which is essentially different from the reading of Mark Twain, Dickens, or Longfellow.

There are but few good general readers, and not many who are good in any one line of reading, not many good comic readers, not many good readers of pathetic literature, few, very few who can give reality to the dramatist or interpret the pen or the words of Shakspeare. Here or there is a good reciter of some single production with which there is more or less personal sympathy, but good reading is hardly considered a prerequisite of a finished education. We look for it only on the stage, or in the pulpit; it is considered a professional accomplishment, yet it is far from being universal in even its assumed or chosen home. As for the stage, Shakspeare's advice to the players in Hamlet is just as necessary now, as then. Few are Montgomerys, or Irvings, or Booths, and as much of their reputation probably rests on facial expression and stage accessories, as upon real ability to read; this one mouths, that one rants, another fails in emphasis, another in those more exquisite modulations of voice, which tell the master's art. It may be that the pulpit is less worthily represented in this direction than the stage; a long experience with many churches compels the conclusion that but few, very few, of the clergy or ministers of our day are entitled to be called readers; they often run into monotone, or affect a sametonious tone, a sing-song manner if you please; with the stage, the pulpit is negligent, indifferent or untrained; some two or three exceptional instances alone occur to memory during the experience of many years. In our schools and educational institutions good reading is almost unknown; the teachers and professors being unaccomplished, but little can be expected from the pupils; so there are many silent readers, but few who can read to others as readers should read. Books, magazines and newspapers are being multiplied, but to secure reading, that is, the ability to read in an accomplished or correct manner, there is needed a vast amount of judicious and faithful training.

Many of our youth, and some of our teachers, have been taking lessons from a famed reader of this country; his public displays have given evidence of intense study in this grand art, but for the masses he soars too high. Ordinary readers want to master ordinary reading matter, that which belongs to our sacred books, to current literature, to the daily press. They do not expect to become professionals, or to make the stage, the platform, or the bar even, their avocations in life, but in quiet, modest hours, in the Sabbath school, now and again on the stand, they expect to read, and in these positions the masses should be able

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to read, that even familiar words might glow again with new beauty and come with new force upon every repetition.

Much of our reading is strained and unnatural, consequently becomes distasteful, but as a good conversationalist never tires the listener, so a good reader being natural, becomes so absorbed in and identified with his topic or reading, that individuality is most dormant when most active, and the words or thoughts of others meet their best and warmest interpretation.

Who would not like that good readers should be increased in number? Who is there that is not fascinated by the well rendered music of our mother tongue? Who would not like so fine an accomplishment, as a permanent feature of the domestic circle? Would not every hearthstone, every home, have one more satisfying and enjoyable attraction if those who gather, who dwell there, were thus able to aid in that communion of soul with soul, which consists in the reproduction of the best thoughts of the gifted and master minds of all the ages of the past? And would not love for thought, for literature, for art, for poetry, for science, for history, for revelation and inspiration, be wonderfully increased and be better appreciated by a faithful rendering of the spirit of the great original.

Let, then, our young men, our young ladies, learn to read, to read aright, to read well, to read intelligently, to read aloud—to others. So shall all these minds absorb of the influence which was ever gathered around the written thought; then reading will not be among the lost or unknown arts, but it will be as good eternally, "a thing of beauty and a joy for ever!" *H. W. Naisbitt.*

SUMMER.

Bright summer comes along the sky,
And paints the glowing year;
Where'er we turn the raptured eye,
Her splendid tints appear.

Thus when so fit to lift the song
To gratitude and heaven,
To whom her purple charms belong,
From whom those charms are given?

Thee, Thee, Almighty King of kings,
Man worships not alone;
Each budding flower its incense brings,
And wafts it to Thy throne.

The fields with verdant mantle gay,
The groves' sequestered walks,
All, all around Thy praise display,
And dumb creation talks.

When Morn, with rosy fingers fair,
Her golden journey takes;
When freshening zephyrs fan the air,
And animation wakes;

Man starts from emblematic death,
And bends the grateful knee,
To welcome, with transported breath,
New light, and life, and Thee!

When Noon averts his radiant face,
And shoots his piercing eye;

And Eve, with modest, measured pace,
Steps up the western sky,

Reposed beneath Thy guardian wings,
The pious mortal rests;
Nor knows one watchful care that springs
Within unholy breasts.

What, then, if pealing thunders roll,
If lightnings flash afar;
Undaunted hears his sainted soul
The elemental war.

'Tis but to him a parent's voice,
That blesses while it blames;
That bids unburdened air rejoice,
And life and health proclaims.

Night's deepest gloom is but a calm
That soothes the wearied mind;
The labored day's restoring balm,
The comfort of mankind.

O, thus may heaven and holy peace
Smooth soft the rocks of age;
Till Thou shalt bid existence cease,
And tear its blotted page:

Till storms no more or tempests rage,
And death's dark vale I see;
That vale which, through the shadowy grave,
But leads to heaven and Thee! *Hunt.*

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THE CONTRIBUTOR.

A MONTHLY MAGAZINE.

JUNIUS F. WELLS,
EDITOR AND PUBLISHER.

TERMS:
Two Dollars a Year, - In Advance.
Single Copy, Twenty Cents.

SALT LAKE CITY, JUNE, 1881.

WRITING LETTERS.

THE following interesting article on the above subject was first published in the *Evening and Morning Star* in 1832. It was incorporated in the history of the Prophet Joseph Smith, and if not written by him, at least had his endorsement and approval. It is deserving the attention of readers of the CONTRIBUTOR, who should remember that this magazine is published expressly to encourage them in the art of writing, and that its mission is to develop the literary talent of the rising generation of Latter-day Saints.—[EDITOR.]

The art of writing is one of the greatest blessings we enjoy. To cultivate it is our duty and to use it is our privilege. By it the thoughts of the heart can act without the body, and the mind can speak without the head, while thousands of miles apart, and for ages after the flesh has mouldered back to its mother dust. Beloved reader, have you ever reflected on this simple, this useful, this heavenly blessing? It is one of the best gifts of God to man, and it is his privilege to enjoy it. By writing, the word of the Lord has been handed down to the inhabitants of the earth from generation to generation. By writing, the inventions and knowledge of men have been received, age after age, for the benefit of the world. By writing, the transactions of life, like the skies over the ocean, are spread out upon the current of time, for the eyes of the rising multitudes to look upon. And while we are thus summing up some of the blessings and enjoyments which result from this noble art, let us not forget to view a few of the curses and mischiefs which follow an abuse of it.

Let us not forget to set a better example, when we see the slanderer dip his raven's quill in gall to blot the fair fame of some innocent person. Let us weep, for so will the heavens do, when the great men of the earth write their glory in the tears of the fatherless and the widow. Let us mourn while this world's vanity is written for deception, in letters of gold. But enough, for the wicked are writing their own death-warrant, and the hail of the Lord shall sweep away the refuge of lies. We, as the disciples of the blessed Jesus, are bound by every consideration that makes religion a blessing to the inhabitants of the earth, while we see this exalted privilege abused, to set a more noble example: to do our business in a more sacred way, and, as servants of the Lord, that would be approved in all things, hide no fault of our own, nor cover any imperfection in others; neither offend lest we bring reproach upon the great cause of our Eternal Father.

It is pleasing to God to see men use the blessings which He gives them and not abuse them. For this reason if the Saints abide in the faith wherewith they have been called, the earth shall yield her increase, and the blessings of heaven shall attend them, and the Lord will turn to them a pure language, and the glory of God will again be among the righteous on earth. All things are for men, not men for all things. Beloved brethren, before we can teach the world how to do right, we must be able to do so ourselves. Therefore, in the love of Him who is altogether lovely, whose yoke is easy and whose burden is light, who spake as never man spake, let us offer a few ideas on this subject for the consideration of such as mean to love their neighbors as themselves, for the sake of righteousness and eternal life.

Never write a letter to a friend or foe, unless you have business, which cannot be done as well in some other way; or, unless you have news to communicate, that is worth time and money. In this way you will increase confidence and save postage.

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Never write anything to a friend or foe that you are afraid to read to friend or foe, for letters from a distance, especially one or two thousand miles, are sought for with great anxiety; and as no one is a perfect judge of men and things, you are liable to misrepresent yourself, your country, your friends and your enemies, and put in the mouths of the honest, as well as the dishonest, a lie, which truth, in her gradual but virtuous way, may not contradict till your head is under the silent clods of the valley.

Never write anything but truth, for truth is heavenly, and like the sun, is always bright, and proves itself without logic, without reasons, without witnesses, and never fails. Truth is of the Lord and will prevail.

Never reprove a friend or foe for faults in a letter, except by revelation; for, in the first place, your private intentions, be they ever so good are liable to become public, because all letters may be broken open, and your opinion only on one side of the question, can be scattered to the four winds; and he to whom you meant good receives evil; and you are not benefitted. Again we can hardly find language, written or spoken on earth, at this time, that will convey the true meaning of the heart to the understanding of another; being thus liable to be misunderstood you may cause pain, and, to use an old simile, bleed an old sore by probing it for proud flesh, when it only needed a little oil, from the hand of the good Samaritan, in person, to heal it. No matter how pure your intentions may be; no matter how high your standing is, you cannot touch man's heart when absent as when present. Truly you do not cast your pearls before swine, but you throw your gold before man, and he robs you for your folly. Instead of reproof give good advice; and when face to face, rebuke a wise man and he will love you; or do so to your friend, that, should he become your enemy, he cannot reproach you; thus you may live, not only unspotted, but unsuspected.

Never write what you would be ashamed to have printed; or what might offend the chastest ear or hurt the softest heart. If you write what you are ashamed to have printed, you are partial; if you write what would offend virtue, you have not the spirit of the Lord; and if you write what would wound the weakhearted, you are not feeding the Lord's lambs, and thus you are not doing to others what you would have them do to you.

The only rule we would give to regulate writting letters is this: Write what you are willing should be published in this world, and in the world to come. Would to God that not only the disciples of Christ, but the whole world were willing to follow this rule. Then the commandments would be kept, and no one would write a word against the Lord his God. No one would write a word against his father or mother. No one would write against his neighbor. No one would write a word against the creatures of God. No one would need write a word against anything but sin; and then the world would be worth living in, for there would be none to offend.

LABOR.—A certain degree of labor and exertion seems to have been allotted us by Providence, as the condition of humanity. "In the sweat of thy brow shalt thou eat thy bread:" this is a curse which has proved a blessing in disguise. And those favored few who, by their rank or their riches, are exempted from all exertion, have no reason to be thankful for the privilege. It was the observation of this necessity that led the ancients to say, "the gods sold us everything, but gave us nothing." Water, however, which is one of the great necessaries of life, may, in general, be gratuitously procured; but it has been well observed, that if bread, the other great necessary of human life, could be procured on terms equally cheap and easy, there would be much more reason to fear that men would become brutes for the want of something to do, rather than philosophers from the possession of leisure. And the facts seem to bear out the theory. It all countries where nature does the most, man does the least; and where she does but little, there we shall find the utmost acme of human exertion.—*Colton.*

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JUNE.

"The month of roses and of love."

DELIGHTFUL, indeed, is this beautiful month. The fragrance of roses fills the air and the breath of summer sweetness pervades hill and dale, grove and woodland. It is the time of singing birds. The nests are built, and in happy restfulness they make sweet melody. All day long the larks in the meadows peal forth glad notes and around the dwelling places of men the swallows twitter dreamily. The whippoorwill at this season of the year, chants his mournful lay; but of all the songsters of forest or field, the nightingale possesses the most potent charm. All night long she sings melodiously, perched upon some slender bough, swayed by the passing breeze, then she sits and warbles a marvelous variety of notes in weird and tender cadences, telling, as it were, her "love tales to the moon." A consciousness of the poetry of music is awakened in the heart as one listens to this famous songstress, and emotions of sympathy, such as one can comprehend but can never express, emanate from the soul of the listener, as this night bird pours forth her sweet minstrelsy of magnificent eloquence. Much has been written by the finest authors of the exquisite music of the nightingale. The emotional song of this bird breathes the very spirit of poesy and love, and one listens, breathlessly entranced, as it were, to the wonderful quavers and roundelays, just as the lover listens to the vows of his inamorata. The balmy summertime is laden with a complete fulness of ineffable delights. Nature seems to have burst forth in myriad graces, an effusion of beauty, which bespeaks love throughout the universe; especially is the summer night adapted to sweet interchange of thought and feeling. Byron says:

"It is the hour when from the boughs
The nightingale's high note is heard;
It is the hour when lovers' vows
Seem sweet in every whispered word."

There is a pretty legend of the nightingale among the peasantry in the south of France: "They say and believe that long ago the nightingale sang in the day time, like other birds, but, that once in a warm night of May, when the vine was growing quickly, a bird of this species went to rest upon a vine and fell asleep there; and while he slept, the tendrils grew very fast, and as they grew, they twined about his tiny legs and held them, so that when the morning came he could not get away, though his comrades came to help him. The poor bird died in this miserable situation, and his comrades were so impressed by what they had seen, that they dared no longer to go to sleep at night, but watched in fear of the same fate, and sang to keep each other awake." This is a sort of innocent superstition, and yet the peasants, it is said, speak of it to one another in low tones as though it were a secret. There are a number of traditions among the peasantry of different countries concerning the nightingale. One oriental tradition is that there is a bird language which is understood by some persons, that there is a peculiar mysticism in it, and that they who understand bird-lore, must not communicate it until they are about to die, and then to only one member of their own family, as a sort of entailed legacy. It is possible these traditions are a relic of heathen mythology, but "there are more things in heaven and earth" than can be actually demonstrated by positive knowledge.

The music of the waters is another charm of nature which heightens the keen sense of enjoyment. The running brooks babble and laugh, the voices frequently dying away in prolonged silvery ripples of joyous echoes. In fact, nature, at this season, has put on her fairest garments, and the whole earth is garlanded in beauty. Everywhere the eye can penetrate, the landscape stretches out before us in magnificent splendor.

"Go abroad,
Upon the paths of nature, and, when all
Its voices whisper, and its silent things
Are breathing the deep beauty of the world,
Kneel at its simple altar."

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These lines by N. P. Willis are touchingly beautiful. God seems nearer to us at such times and in such places, and our hearts instinctively reach out after the infinite, and seek to grasp the unknown, and faith like an intuitive inspiration whispers to us of God. A morning in the woods or fields, a talk with nature, joining in the general chorus of birds and waterfall, or silently communing with trees and flowers, listening between the brief pauses of insects humming, or the lowing of herds and flocks, to catch the key of symphony, is calculated to give us a deeper note of intense sympathy with nature, connecting the elements of the globe on which we live, and all the creatures which dwell thereon, by some mysterious link, to the soul of man, and rendering him nobler from the inter-dependence.

The language of flowers has always been associated in the human mind with the sentiments of love and friendship, in brief, with affairs of the heart. There is such an endless variety of flowers that it is an inexhaustible subject to touch upon. And, in fact, we know so little really about flowers, except as "a thing of beauty and a joy forever," that one hesitates to speak individual thoughts. Pansies for thoughts! "The fair Ophelia" said, "There's rosemary, that's for remembrance; pray you, love, remember; and there is pansies, that's for thoughts." Pansy is the French word *pensée*, and in France, *pensée* or pansy as we term it, "is associated only with tender thoughts." The association of flowers with love is as old as love itself. "Perhaps I began to love thee," the Cyclops says to Galatea, "when first thou camest with my mother to gather hyacinths upon the hill." How many precious flowers of sweet fragrance, wild or cultivated, are carefully hidden away in some old book, whose leaves are seldom turned, except in remembrance of these tender mementoes. O, this impassioned human feeling which fancifully clings to us in all conditions of life, finding silent expression in a simple flower, or an exquisite leaf, thrilling our hearts involuntarily as by a magic charm, opening up avenues of tenderness where all seemed cold, and hard, and barren of emotion! The most acceptable of all offerings from the lover to his sweetheart is a flower, a vine, or plant; these seem to convey more depth of sentiment than aught else. Every person, or every lover of nature, has preferences, and the ancient Greeks "believed the gods must have them also." Thus "that the vine was especially beloved by Bacchus, the poplar by Hercules, the myrtle by beautiful Venus, and the laurel by Phœbus. But *Phyllis amat corylos*—Phillis loves hazels—and so long as Phyllis shall love hazels, neither the myrtle nor Apollo's laurel shall surpass them." The Roman poet had a love for sylvan nature, we are told, and from the writings of Virgil and others, we are ourselves convinced. But this is an inexhaustible subject, and as the summer has come, the lover of nature may go forth upon the hills, and in some shady nook or pleasant retreat, enjoy to his heart's content, the real, full bloom of leafy June. There is beauty in nature outside of human needs, which finds that it is too deep for any expression, save silence.

I have sometimes thought that flowers were a heritage bequeathed to Eve when she was shut out from Paradise, to compensate some little for the loss of all the perfection of bloom that existed in the "Garden of Eden." There is certainly a fascination, an atmosphere about them that brings remembrance of happier things, and who knows but in permitting us to come here and forget our first estate, flowers are the souvenirs heaven vouchsafed to us—the symbol of love. *Amethyst.*

God is on the side of virtue; for whoever dreads punishment, suffers it; and whoever deserves it, dreads it.

We should always do the best we can in the circumstances in which we are placed, not idly dreaming of the great things we would do if they were different. Those who would do much elsewhere accomplish little anywhere.

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KNIGHTING OF THE BLACK PRINCE.

EDWARD III., pursued by Philip of France, knew that when once he had crossed the River Somme, the cavalry would be sent forward to harass his march; so he stopped at a place called Cressy. He selected a good position, a gently sloping hill, topped by a thick wood; there he drew up his men. The wood covered their rear, and on the flanks he dug deep ditches. The ground he stood on had been part of his mother's dowry; he let his men know that, and thereby stimulated their determination to hold it. The Prince of Wales, called the Black Prince, from the color of his mail, the flower of European chivalry as long as he lived, who was now only in his seventeenth year, commanded the first line, having two old earls to help him; this was his first battle. Two other earls commanded the second line, and the King himself commanded the reserve. Each of the three lines contained about the same relative proportions of bill-men, men-at-arms and archers; the latter arm constituted nearly half of the whole force.

The French came on eagerly, secure of their victory. Philip was only afraid that Edward would escape him. He winded his whole army in his hurry to overtake the English; and they were so excited that, when the front was ordered to halt, and stood still, it was pushed forward by the rear right up to the English front. Philip galloped about madly, and at last got a sort of half order established; he, too, divided his army into three lines.

The English had been sitting down in the ranks, quietly eating their dinners, and watching the surging sea of perspiring Frenchmen down below; but their practiced eyes saw the gradual restoration of order, and they jumped up and handled their weapons. Philip put foremost fifteen thousand of his Genoese bowmen. They had a taste of English fighting before, and at first they confined themselves, as a weapon of attack, to yelling discordantly. Then, when they came near enough, they commenced in good earnest to discharge their bolts. The English archers waited their time; then, when the signal was given, after their wont, each one stepped forward one pace, and drew his bow to his ear. From this moment cloth-yard shafts snowed upon the Genoese. Their cumbrous and ill-jointed armor was pierced. They flung down their crossbows and fled precipitately. Philip was enraged; he cried: "Kill me the scoundrels, for they stop up our road without any reason!" The French knights did this, and cut down the Genoese as they came back.

Meanwhile the English were pressing forward, and began to pick off the French knights as they struggled up the hill, over the down-trodden Genoese. A perfect confusion ensued, the wounded horses plunging madly amid the crowds of Genoese; and Welsh and Cornish men, armed with dirks, skulked into the *mêlée*, and stabbed the dismounted knights. The tumult was at last in some degree abated. A blind man, the king of Bohemia, commanded in the front of Philip's army; he requested his squires to lead him into the thickest of the fight. They ranged themselves thickly around him, and he had knights on both hands. Those next him attached hand-reins to the bit of his charger, and then they all charged abreast upon the Black Prince and his men. Their second line supported them close behind, and the prince was very hard pressed. The Earl of Warwick sent off a knight at full gallop to beseech the king to bring forward the reserve. He was standing at the top of a windmill, studying the progress of the battle. When the messenger came up he said: "Is my son dead, unhorsed, or so badly wounded that he cannot support himself?" "Nothing of the sort," was the reply; "but he is in so hot a fight that he has great need of your help." "Tell him, then," answered the king, "to expect no aid from me. Let the boy win his spurs; for I am determined that, if it please God, all the

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glory and honor of this day shall be given to him, and to those into whose care I have entrusted him." The prince did win his spurs; he held his ground against the fresh men of the French second line, under the Duke d'Alencon, and taking up the offensive, beat them right back on their reserve. That part of the French army, as yet unengaged—for its efforts to pass over the choked and narrow ground had been fruitless—was now attacked by the heroic boy. They were broken and dispersed. Philip was pitched from his horse, and fled with only sixty companions; thus the battle of Cressy was gained. The French lost in it, one king, the blind monarch, twelve hundred knights, and English historians say, about thirty thousand soldiers. After the battle the king embraced his boy, and said: "Sweet son, you have this day shown yourself worthy of your spurs, and the crown for which you have so nobly fought. God grant you good perseverance!" Never did knight more royally receive the accolade.—*Selected.*

LAUGHTER.

Frequent and loud laughter is the characteristic of folly and ill-manners; it is the manner in which the mob express their silly joy at silly things; and they call it being merry. In my mind, there is nothing so illiberal and so illbred, as audible laughter. True wit or sense never yet made any body laugh; they are above it; they please the mind, and give a cheerfulness to the countenance. But it is low buffoonery, or silly accidents, that always excite laughter; and that is what people of sense and breeding should show themselves above. A man's going to sit down in the supposition that he has a chair behind him, and falling down upon his breech for want of one, sets a whole company laughing, when all the wit in the world would not do it; a plain proof, in my mind, how low and unbecoming a thing laughter is; not to mention the disagreeable noise that it makes, and the shocking distortion of the face that it occasions.

Many people, at first from awkwardness, have got a very disagreeable and silly trick of laughing whenever they speak; and I know men of very good parts who cannot say the commonest things without laughing, which makes those who do not know them take them at first for natural fools.—*Chesterfield.*

Small talk—a baby's prattle.

If you want knowledge, you must toil for it; if food, you must toil for it; and, if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When a man gets to love work, his life is a happy and contented one.

As we cannot judge of the motion of the earth by anything within the earth, but by some celestial point that is beyond it; so the wicked, by comparing themselves with the wicked, perceive not how far they are advanced in their iniquity; to know precisely what lengths they have gone, they must fix their attention on some bright and exalted character that is not of them, but above them. When all moves equally, says Pascal, nothing seems to move, as in a vessel under sail; and when all run by common consent into vice, none appear to do so. He that stops first, views as from a fixed point the horrible extravagance that transports the rest.—*Colton.*

ASSOCIATION INTELLIGENCE.

QUARTERLY CONFERENCE.

A Quarterly Conference of the Young Men's Mutual Improvement Associations was held in the Tabernacle, Ogden, on Sunday evening, April 17, 1881. The house was crowded. There were present on the stand, President Jos. F. Smith, C. W. Penrose and the Presidents of the

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most of the societies in the Stake. Superintendent Joseph A. West presiding. After singing and prayer, reports were given of the condition of the Associations, which indicated a favorable growth and a season of prosperity among the young.

An interesting statistical report was read by the Secretary. There are twenty-one Associations in the county, with a membership of eight hundred and thirty; eight libraries, with a value of three hundred and sixty-four dollars, and eight manuscript papers. During the past year, sixty-six thousand one hundred and twenty-eight chapters have been read, seven hundred and eighty-three lectures given, and six hundred and thirty-five testimonies borne.

Elder C. W. Penrose addressed the audience, giving choice instructions to the young on the efficacy of prayer and the existence of God.

He was followed by Prest. Jos. F. Smith, who, relating anecdotes of Job, Abraham, Daniel, and the Hebrew Children, beautifully illustrated how implicit faith in God ends in blessings, welfare and prosperity.

The Stake Association officers were sustained as formerly. The choir sang an anthem, and conference adjourned for three months. *E. H. Anderson,*
Secretary Weber Stake Y. M. M. I. A.

PUBLICATIONS RECEIVED.

"AUTOBIOGRAPHY AND POEMS," by Hannah Cornaby. For sale at Spanish Fork, Utah Co., and at the *Exponent* Office. Price $1.00.

This new literary home production is one deserving public recognition. The Autobiography is quite interesting, presenting familiar scenes in the journeying of the Saints from abroad, and their experience as pioneers, in the unmurmuring spirit of patience and devotion that God gives His people in their hours of trial. The Poems breathe the same kind feeling, and though mostly of a personal nature, intended for the comfort of individual friends, are meritorious, and may be read with pleasure by all.

"A STRING OF PEARLS," and "LEAVES FROM MY JOURNAL," published at the *Juvenile Instructor* Office.

These are the second and third books of the Faith Promoting Series, and are full of interesting and profitable matter for young readers. Price 25 cents each.

The Youth's Companion comes regularly from the publishers, Mason, Perry & Co., Boston. It is altogether the finest weekly juvenile journal published in America. We have never yet seen an article in its pages with an objectionable moral.

"HOW WE FED THE BABY," is the title to a small work by Dr. Page, of New York.

It is one containing very many valuable suggestions to parents on dieting their children and feeding them regularly and properly, from the earliest hours of infancy until grown. Its arguments are apparently based on the belief that "more deaths occur from over feeding than from starvation;" a statement in which we have undoubting confidence. Published by Fowler & Wells, New York. Price 50 cents.

"A CENTURY OF DISHONOR," by H. H., is a sketch of the United States Government's dealings with some of the Indian tribes.

It is a work of very great interest to the sympathizers with the poor aborigines, whose unjust and inhuman treatment at the hands of Government and modern civilization calls for the liveliest interest from humanitarians and philanthropists. We hope the book will exert the influence it is designed to, and lead those in power to modify their methods in the management of Indian matters. The people of Utah, who understand the Indians, will be much interested in this book. Published by Harper Brothers, New York, and for sale at Jos. H. Parry's book store, Salt Lake City.

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THE CONTRIBUTOR.

The Glory of God is Intelligence.

VOL. II. JULY, 1881. NO. 10.

DIVINE ORIGIN OF THE BOOK OF MORMON.

IV.

HISTORICAL EVIDENCES CONSIDERED.

IN the preceding number we traced the historic migrations, from the old to the new world, of Votan and the seven families whom he led by divine command to this continent. We likewise made brief extracts from the Book of Mormon, showing that a similar commandment had been given by the Lord to the brother of Jared, who led, under divine instruction, a small colony to America. The two accounts evidently refer to the same persons and circumstances; the account of the peregrinations of the one colony being almost, if not entirely, identical with the other. In this number we desire to make further comparisons, and to briefly note the historical account of this remarkable character and founder of the Votanic dynasty, under which the first peopling of America was accomplished.

"The achievements of Votan in the new world were as great as any of the heroes of antiquity. His great city, named Nachan (city of the serpents), from his own race, which was named Chan, a serpent. This Nachan is unquestionably identified with Palenque." De Bourbourg fixes the founding of this city shortly after the journeyings of Votan, 1000 B. C.; while Garcia Pelaez states that Votan founded Culhuacan, or Palenque, in the year 3000 of the world.

"The kingdom of the serpents flourished so rapidly that Votan founded three tributary monarchies, whose capitals were Tulan, Mayapan, and Chiquimula. The former is supposed to have been situated about two leagues east of the town of Ococingo; Mayapan is well known to have been the capital of Yucatan, and Chiquimula is thought to have been Copan, in Honduras. * * Votan deposited a great treasure at Huehuetan, in Soconusco, which he left under the vigilant care of a guard directed by one of the most honorable women of the land. Finally, he wrote a book in which he recorded his deeds and offered proof of his being a Chane (or serpent.) This ancient document, which is claimed to have been written by one of Votan's descendants, of the eighth or ninth generation, and not by himself, was in the Tzendal language, a dialect or branch of the Maya, spoken in Chiapas and around Palenque. Its history is, however, quite checkered, and the information which it contained comes very indirectly. For generations the Votanic document was scrupulously guarded by the people of Tacoalya, in Soconusco, but was finally discovered by Francisco Nuñez de la Vega, bishop of Chiapas. In the preamble of his *Constituciones*, sec. xxx, he claims to have read this document, but it is probable that only a copy, still in the Tzendal language but written in Latin characters, had come into his possession. He fails to give any definite information from the document except the most general statements with reference to Votan's place in the calendar, and his having seen the Tower of Babel, at which each people was given a new language. He states that he could have made more revelations of the history of Votan from this document but for bringing up the old

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idolatry of the people and perpetuating it. With the zeal of a true Vandal, the bishop committed the dangerous documents, together with the treasure which he claims Votan to have buried in the dark-house, to the flames in 1691. There seems to have been other copies, however, of this remarkable manuscript, for about the close of the eighteenth century, Dr. Paul Felix Cabrera was shown a document in the possession of Don Ramon de Ordoñez y Aguiar, a resident of Ciudad Real in Chiapas, which purported to be the Votanic memoir."—Short, pp. 205–7.

In connection with this brief extract there are several important points which demand the careful attention of the reader. First, let us consider the evident ruling desire of Votan to perpetuate, in his own name, and in that of the capital city of the extensive empire founded by him, the greatness and glory typified by a serpent; which, throughout the entire history of the Quichés, Olemecs, Toltecs or Nahua races, is found to be an emblem of power. The vivifying force in nature, "the god of the harvest and of the air," "the vapor clouds and vernal showers with their refreshing and fructifying influences," giving life, light and being—a deity as personified by Quetzalcoatl among the Nahuas, Gucumatz among the Quichés, and Cukulcan among the Mayas, each meaning, when translated, identically the same thing, namely, "feathered," or "plumed," or "winged" serpent.

When Moses led the children of Israel from bondage into the wilderness, we learn that they were on a certain occasion grievously afflicted by fiery serpents, whose bite inflicted death. God, however, commanded Moses to make a serpent of brass, and to lift it up upon a pole, in the midst of the people, so that all who had been bitten might be healed through the exercise of faith prompting obedience to the commandment requiring them to look upon the brazen serpent which was lifted up, that they might not perish. In this we find represented the death wrought by Satan in the Garden of Eden, when our parents yielded to the temptation of the serpent; and we also have typified the lifting up, or crucifixion of the Savior. So that, as in the wilderness, those who were bitten unto death had life again, by looking up to the emblem which was raised in their midst to secure their temporal salvation; so, in like manner, all who die from the effects of the bite inflicted by the serpent upon Adam shall live again through the atoning blood and redeeming power of Jesus.

With this view, it would hardly seem reasonable to suppose that Votan, who had led a colony from Babel to this land, had written a book to prove that he was the descendant, or the representative of the powers or excellencies of an ordinary serpent, or common reptile. He, having acted under divine command, is it not far more reasonable and consistent, and more in harmony with the leading idea of the primitive inhabitants of the continent, that he sought to perpetuate, in his own name, and in the name of his great capital, the healing, redeeming, revivifying, characteristic powers of Christ Jesus our Lord?

Recent explorations, by Charnay, at Palenque go far to prove that it was built, if not entirely, almost wholly as a city of worship—a place for the performance of religious ordinances and ceremonies. When we consider this fact in connection with the testimony already herein given of the bishop of Chiapas, "that he could have made more revelations of the history of Votan from this document but for bringing up the old idolatry of the people and perpetuating it," we can readily understand that Votan was not only a hero, an empire founder, a great leader, but was more than all these—a deeply religious character. As to what the early Catholic bishops and clergy were pleased to consider the *idolatry* of the Indians at the time of the Spanish conquest of Mexico and Peru, we need only mention how they endeavored to account for the remarkable knowledge, with which they found the primitive inhabitants familiar, pertaining to Jewish laws, customs and ceremonies, and pertaining to the Gospel plan of human redemption, namely, "that the devil, seeing the effects of these

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things on the inhabitants of the old world, sought to, and had *counterfeited* them in the new." Men who could manifest such a high order of inventive credulity, would not be likely to prove slow in pronouncing the belief and practice of others idolatrous, though they might, in every particular, agree with that enjoined by the law and the Gospel. Be this, however, as it may, we find no reason for believing that De la Vega ever had in his possession either the treasure of Votan or the book written by him; though he may have had, and undoubtedly did have one written by some of the primitive historians many centuries later; which doubtless contained a transcript of some of the truths contained in the original Votanic document. The value of the treasure and writings of this great follower of the Divine voice is evidenced by the fact of their having been so carefully guarded for so many generations.

We will now turn to the Book of Mormon in search of clearer light upon this interesting subject; after which we shall leave the reader to draw his own conclusions as to whether or not Votan and the brother of Jared were identical. We have already seen, as shown in a previous article, that the former led, by divine command, a small colony, whose language was not confounded, from the great Tower to America, and that the brother of Jared, being favored of the Lord, and a man of mighty faith, did likewise. The third chapter, verses 21—25, Book of Ether, contain the following:

"And it came to pass that the Lord said unto the brother of Jared, Behold, thou shalt not suffer these things which ye have seen and heard, to go forth unto the world, until the time cometh that I shall glorify my name in the flesh: wherefore, ye shall treasure up the things which ye have seen and heard, and shew it to no man. And behold, when ye shall come unto me, ye shall write them and seal them up that no one can interpret them: for ye shall write them in a language that they cannot be read. And behold, these two stones will I give unto thee, and ye shall seal them up also, with the things which ye shall write. For behold, the language which ye shall write I have confounded, wherefore I will cause in my own due time that these stones shall magnify to the eyes of men these things which ye shall write. And when the Lord had said these words, He shewed unto the brother of Jared all the inhabitants of the earth which had been, and also all that would be: and he withheld them not from his sight unto the end of the earth."

"And the Lord commanded the brother of Jared to go down out of the mount from the presence of the Lord, and write the things which he had seen; and they were forbidden to come unto the children of men, until after that He should be lifted up upon the cross; and for this cause did king Mosiah keep them, that they should not come unto the world until after Christ should shew Himself unto His people. And after Christ truly had shewed Himself unto His people, He commanded that they should be made manifest. And now, after that, they have all dwindled in unbelief, and there is none, save it be the Lamanites, and they have rejected the Gospel of Christ; therefore I am commanded that I should hide them up again in the earth."—Ether, iv, 1—3.

Now, if the brother of Jared, of whom the Book of Mormon bears this record, and Votan, of whom the *Popol Vuh* and other historic ancient American writings, as we have seen, speak, are one and the same, then we can readily understand why he should write a book recording his genealogy and deeds, and giving an account of the wonderful things which Jesus, before He appeared in the flesh, had shown him, and why, also, he and his generations after him should guard the same and the *treasure* (the stones of interpretation) with such sacred care, for a period of perhaps not less than two thousand four hundred years.

Ether, who wrote his book about 600 B. C., being a great Prophet of God, was familiar with the writings and history of the brother of Jared, and it was

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doubtless through his record that it became understood that one of the descendants of Votan, and not Votan himself, had written the book; when the facts are, that they each wrote, but one many centuries previous to the other.

Moroni having again, about A. D. 420, hidden, by divine command, these books and the treasure in the earth, where they remained until brought forth by the great modern Prophet, Joseph Smith, it is clear that the bishop of Chiapas failed to destroy them.

Moses Thatcher.

CRIME AND EDUCATION.

THE zealous advocates of the increase of education among the masses, in their arguments in its favor as a preventive of crime, are apt to confound knowledge with wisdom; wisdom, if we mistake not, being the right use of knowledge. Many of the ideas these persons advance apply more directly to the moral powers of mankind than to their intellectuality; and the true reason why certain crimes are less frequent among some classes of society than among others, is to be attributed more to the fact that their moral training has not been neglected, than that they are learned in letters or in art.

There are certain crimes upon which the education of the common school, under the systems now most popular, has no apparent, and to the mind of the writer, can have no conceivable effect. For instance, crimes against chastity. No one who has any regard for the truth will argue that in the midst of the nations where grades of education exist, or, in other words, where the people are not all barbarous and totally uneducated, that adultery and its kindred infamies are especially and distinctively the sins of the uneducated. Rather, as it is generally admitted, these are the crimes of the rich, and consequently of the better educated. We here use the word education in its common acceptance, as the knowledge acquired at school, and in this sense desire it to be understood when hereafter used in this article.

Again, there are crimes wholly impossible to the utterly uneducated, forgery, peculation in office, falsification of accounts, and in a less degree, coining and counterfeiting. These evils will never be eradicated by simply filling the minds of men with book knowledge. The religious and moral nature of men must be trained, and the heart attuned to the love of truth and righteousness, before we may expect perceptible changes in society in this direction. On the other hand, the wider the spread of intellectuality and scholastic attainments, intermingled with religious skepticism and lax ideas regarding morality, the more prevalent will crimes of this class become, and the more difficult of detection; because, in the first place, of the artistic manner in which they will be conceived and carried out, and because of the apathetic and lukewarm moral sentiment of the community, which condones and partly encourages such wrongs, especially when committed by men of wealth, former social standing, or of influential connections.

What, then, are the crimes which it is asserted that education will lessen, if not obliterate? Crimes against property—theft, burglary, arson, etc.; and those of violence against the person—murder, manslaughter and other brutalities. Undoubtedly these crimes are more prevalent among the uneducated than the educated, but it is an open question whether primarily and originally education has anything to do with the matter. Is it not rather the state of society in which the uneducated, as a rule, are born and reared, and of which the absence of education is only one phase, which is responsible for this fact? These evils are manifested most largely amongst the poverty stricken; and it is their poverty that causes them to be uneducated, not their lack of education which causes them to be poor, only,

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as often happens, evils of this kind re-act and inter-act upon each other, the child of the poor is untaught, and, because he is untaught, when he grows up to manhood, he remains poor; he is at a disadvantage through the whole struggle of life.

Crimes against property can be traced to many causes which bear far more heavily upon the poor than upon the rich; and as the great bulk of the uneducated are found in the ranks of the poor the fault is improperly laid mainly to the want of education, while in truth that unfortunate fact should only bear an inconsiderable portion of the burden; we will notice a few of these causes.

Idleness. The poor man has to work, beg, or steal for a living; no such alternatives are presented to the rich. The lazy poor man, whether learned or untaught, has to beg, steal, or starve; as a rule he prefers to beg or steal, whilst the indolent rich man, be he fool or philosopher, can live without work or without stealing. Thus laziness, the fruitful mother of a thousand evils, is really the primary cause of many crimes which are popularly and thoughtlessly ascribed to ignorance, that is, to scholastic ignorance, for to ignorance, in its widest meaning, must be ascribed nine-tenths of the sins of mankind.

Poverty. The poor man is tempted by want, want of the necessities of life, of which the rich man experimentally knows nothing. The hungry and naked commit many crimes against property, which are simply the results of their condition. Let the positions of the classes be changed, the rich be made poor and the poor rich, we should then find that the previous scholastic or literary training of the former (if without natural moral stamina), would have little effect upon their actions when in want of bread. It would perhaps occasionally alter the description of the crime, the forger and his ilk would probably take the place of the burglar and the footpad.

Revenge. Many crimes against property, such as arson, willful destruction of property, maiming of animals, etc., are attributable to the feeling of revenge, or the antagonism of classes. This feeling is engendered and nurtured amongst the poor (and consequently the uneducated), because the wealthy have little or no cause, only in exceptional cases, for this feeling, and they know that their wrongs, if any, cannot be redressed in such ways; when the rich desire to exercise this feeling they call for the aid of the government, and accomplish their object by the power of the military; but when this is done it has little relation to the subject now under consideration, and arises more from political or social upheavals than from any individual infractions of the law. We have no doubt that more ignorant than educated men are charged with arson and the like, but if the crime be ascribed to lack of education it is not that education which the common school supplies. We are of the opinion that it more probably arises from too much of another kind of education, which confounds the rights of men, and teaches that one class of wrongs can be righted by the committal of other wrongs, and that those who esteem themselves oppressed are justified in injuring those whom they consider their oppressors. We maintain that individual crimes of this kind are not, as a rule, attributable to any influences or causes connected with the lack of education. We are not now considering the actions of men when aggregated as mobs, or as forces in rebellion against their governments—and even such require educated leaders. In such conditions of society, when the passions of men are violently inflamed, the education of the intellect has but little restraining force.

Squalor. Dirt, misery, degredation, and the other concomitants of poverty have much to do with these kinds of crime. The more men and women are huddled together like beasts in a corral, without any regard for the decencies of life, the less respect they will have for right as an abstract idea. They will be kept honest in action, by the fear of the rigors of the law; such honesty is, of course, only superficial, and breaks down under a very slight pressure, or whenever the chances

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of being detected are sensibly diminished. The low lodging houses and tenements of the large cities are hotbeds of vice, because they degrade man's moral nature, lessen his self respect, and teach a disregard for the proprieties and decencies of life, which is particularly injurious to the habits of the young, and render them peculiarly unfit to resist temptation. But this is the misfortune, not the fault of the poor; the wrong lies in the deficiencies and weaknesses of modern civilization.

Familiarity with crime. It is well said, "Familiarity breeds contempt," and in nothing more so than in regard to crime and its apparent consequences—the punishment which the law inflicts. Association with the habitual criminal, which is the lot of some of the very poor, has a manifest effect in the increase of crime. There is a remarkable characteristic apparent amongst many transgressors against the laws—the idea that they are too smart to be found out, or if found out, to be convicted. But few would deliberately commit offences if they imagined they would be punished. Criminals of this class are generally very hopeful individuals, and the frequent miscarriages of justice give them good reason for being so. As these characters are generally gathered from the lower strata of society, they naturally swell the number of criminals therein, and become another cause for the increase of crime in those classes, wrongfully attributed to lack of schooling.

The Inequality of the Laws, which in many countries bear more heavily upon the poor than on the well-to-do, may be placed among the causes that swell the ratio of uneducated criminals.

Severe Sentences for Minor Offences are a fruitful source of greater crimes. The period when the misery and degradation of the prison house is most keenly felt is during the first few months of confinement. During that time the punishment is most intense. After this, the feelings of strangeness and humiliation work off, the longing for friends and home wears away, and the prison becomes in part a home, poor though it be; at any rate, a place less to be dreaded; and the faces of officers and fellow prisoners grow familiar, and to an extent take the place of former friends and acquaintances. Habit is well said to be second nature, and as soon as a man becomes reconciled to prison life, the less worth will he be to society, and the less likelihood there is of his reformation when set free. Again, the longer he is kept confined the more unprepared will he be when at liberty to battle with the world or to "rustle for his grub," to use a prison phrase. Long confinement has made him enervated in body, and robbed him of manly ambition and independence. On the other hand, if he considers his sentence has been unjustly severe, and pronounced in the spirit of revenge, he broods over his supposed wrongs, and when his time is out he re-enters the world with the idea that he and society are at war, and that it is his business, if possible, to get the best of the conflict.

The rich man coming out of prison after a long sentence has no necessity to go to work, the poor man has but little inclination, or indeed bodily strength, and consequently, as a rule, falls back into evil ways. To this must be added the consideration of how difficult it is, in many communities, for a man once convicted of crime to obtain employment; he is a pariah, and an outcast, on whom his fellows frown, one who is almost compelled, for dear life's sake, through man's inhumanity to man, to resume the path of the transgressor. Thus again swelling the multitudes in the criminal classes, the majority of whom, for the reason above given, being the uneducated.

Bribery. There is yet another reason why often the poor are convicted, and the rich escape. It is that the latter are enabled to purchase a higher order of legal talent in their defence, and thus increase the chances of acquittal; while if this fail, it is notorious, that in many countries the rich can buy the officers of the law, if not by direct bribery, by the many little artifices known to those who dabble in such unclean waters. In fact, bribery has grown to be one of the fine arts of the nineteenth century.

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These are some of the reasons why the uneducated, or the poorly educated, make so large a showing in our criminal calendar. The causes are not directly traceable to the want of the education of the common school, but to the entire environment of the classes in which the uneducated are most largely found. We have no fault to find with the training of the mind, but do not think it should stop there. To make men intellectual, and intellectual only, without the corresponding balances of religion and morality, will not decrease the criminal classes. The whole man must be educated, and the foundation laid in the love of truth and virtue. The wise man of old said, "The fear of the Lord is the beginning of wisdom," and we hold that his proposition is as true in the midst of the civilization of this age as it was in the earlier epochs of human history.

Geo. Reynolds.

To speak of a man as merely "good" has come to signify he is good for nothing.

LEAVES FROM THE TREE OF LIFE.

TENTH LEAF.

DEATH is the common heritage. It is a legacy to all the children, left by our first progenitor. It is the result of transgression, the penalty of violated law. The immortal pair who dwelt in Eden fell into mortality through sin. Immortality is the power of continued existence. But "all things are governed by law." Sin is law-breaking. To live for ever requires perpetual obedience to the laws of everlasting life. "That which is governed by law is preserved by law." By the same rule reversed, the reverse obtains. Therefore, that which is immortal and obeys not the laws of immortality, will become mortal. If obedience ensures preservation, disobedience involves destruction. Law reigns in the highest as well as in the lower spheres of being. Eternal life involves eternal compliance with the laws of existence.

All seeds produce their own kind. Mortal beings beget mortality. When the parents of our race became mortal through breaking a law of their immortal condition, they brought death to their offspring as well as to themselves. "In Adam all die." The curse of death smites the whole family. "It is appointed unto man once to die." No ingenuity he can exercise or precautions he can adopt will avert the impending doom. The decree has been proclaimed, "Thou shalt surely die," and it is irrevocable. The taint that came from the tree of death whose fruit was forbidden, descends to all generations, and every variety of form and feature, and color and stature, and tendency and peculiarity, have the one common characteristic, the certainty of death.

But is the dissolution of the body the end of existence? Not at all. We have seen that the part of man that comes from heaven lives on when that which came from the earth returns to the earth. Yet this is not sufficient. The query arises, Shall this body, made mortal through transgression, remain for ever under the penalty of the broken law, or is there some means of expiation for the sin and restoration from the doom, its consequence? Are all the associations formed in the flesh and pertaining to this mortal state, to perish with the decayed body and be scattered like the dust to which it is resolved? Are the fond relations of husband and wife, and parent and child to be dissolved forever? Is this exquisitely, "fearfully and wonderfully" formed mechanism, with the experiences of its temporal existence, to be obliterated and lose its identity in the material universe?

The answer comes down from the remotest ages, like sweet and sacred music whose tones swell and increase as the chorus is joined by the voices of the Prophets and Saints of each succeeding dispensation, until the grand harmony thrills every respondent soul. The bur-

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den of the song is in the words of the poetic Isaiah: "Thy dead men shall live; together with my dead body shall they arise! Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs and the earth shall cast out her dead!" And the ringing tones of Job the ancient are heard as a solo whose melody reaches unto heaven: "I know that my Redeemer liveth, and that He shall stand upon the earth in the latter day, and though after my skin worms destroy this body, yet in my flesh shall I see God!"

The faith of all people who have communed with God or have been inspired by the Holy Ghost, has been that they should be resurrected from the dead. They not only had the assurance of spirit life beyond the grave, but of the revivification of the material body. The signification of the word "resurrect" is "to stand up again." That which was laid down was to be raised up. The release of the immortal spirit from the mortal body would not answer to this. It was this mortal that was to put on immortality, this corruptible that was to put on incorruption.

To make this matter certain, Jesus, who expiated the primal sin, after being offered on the cross as the great sacrifice, gave up the ghost. His lifeless body was taken down, embalmed, and buried in a new tomb hewed out of the rock. It was guarded by Roman soldiers. On the third day from the interment that body came forth alive from the grave. The same Jesus who was crucified appeared again among His disciples, proved that the same body interred was brought forth again, by exhibiting the wounds made by the nails and the spear, by permitting them to touch Him, by eating and conversing with them, and by repeated visits. This was not a mere manifestation of the immortality of the soul, but a demonstration of the resurrection of the body. Yet that body was transformed. The corruptible blood was purged from the veins, and incorruptible spiritual fluid occupied its place. It was buried a natural body, it was resurrected a spiritual body. Here, then, was a pattern of that which is to come. This was the "first fruits of them that slept," a glorious sample of the great harvest of the summer of redemption.

Now the sacrifice of the Savior had as one of its chief objects the restoration of mankind to the condition lost by the fall. As in "Adam all die, so in Christ all are to be made alive." Death came to the race through one man's sin; life comes to the race through one man's atonement for that sin. The remedy is as broad as the disease, The plan is perfect. This is why Christ is called "The resurrection and the life." By virtue of His triumph over sin and His voluntary submission to death, which had no valid claim upon Him, being sinless, He obtained the keys of redemption for all the sleeping dust of the Adamic family. So He made no idle boast or mystic figure of speech when he declared, "The hour is coming in which all that are in their graves shall hear the voice of the Son of God, and shall come forth, they that have done good in the resurrection of the just, and they that have done evil in the resurrection of the unjust."

The raising of the dead, though universal, is not simultaneous. When Christ, who is our life, shall appear, He will first redeem those that are in Him. Having put on Christ and received of His spirit, they will come forth at His call to meet Him. They who have part in the first resurrection are those who have died in the Lord and are blessed and holy. Their bodies will be fashioned like unto His glorious body. "Having been planted in the likeness of His death they will be also in the likeness of His resurrection." That is, they will be quickened by the celestial glory and be placed in a condition to receive a fulness thereof, and inherit all things as joint heirs with Christ. The wicked dead remain unquickened for a thousand years. They reap the fruits of their evil seeds sown in lives of transgression. They drink the dregs of a bitter cup. Some are beaten with many stripes, others with but a few. Justice metes out to them their dues And when they come forth to stand up in their bodies, they will not be quickened by the celestial glory, but by that for

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which they are fitted by their respective conditions consequent upon their earthly acts, and they will occupy positions accordingly. But all will be redeemed in due season from the grave and stand the scrutiny of the All-Seeing Eye and the judgment of unswerving Justice, which will determine their eternal future.

In this age of general doubt, when human reason is exalted above divine testimony, and the voice of faith is drowned by the clamors of pretended science, the possibility and use of a resuscitation of the body are scouted and denied. But "all things are possible to them that believe," and the divinely illuminated mind can perceive not only the use, but the necessity of the resurrection. The being that was placed in Eden and endowed with power to wield dominion over all created things, was a living soul, a sentient spirit in an immortal body, a man fashioned in the image of God. He fell from that condition and paid the penalty of death. Christ's atonement, as we have seen, restores him to his original condition. But this he cannot have without his body again made immortal. By the workings of the grand scheme of human exaltation, he and his posterity, with the benefits of the lessons of experience, are restored to the immortality and pleasures of the primeval paradise, and placed on the path of eternal progress. And, mark this, a body framed out of the grosser elements is essential to the perfect happiness and power of the refined spiritual organism which possesses it as a tabernacle. The principle of affinities and of the attraction and communion of similars proclaims this truth. Spirit ministers to spirit. Things of a like nature cohere. The higher or spiritual element reaches upward to the loftiest things; the lower or fleshy element reaches downward, and the twain, inseparably combined and governed by the laws of right and truth, draw pleasure and delight from the heights and depths of the boundless universe and the ever extending sphere of eternal intelligence. A disembodied spirit is imperfect, and requires the clothing of its denser parts. Without them, its affinities would lie in but one direction, and its joy and progress would be limited. The family condition too is formed in the embodied state. Death separates the husband and wife, the parents and children. The resurrection, in its highest conditions, reunites them and restores all that was lost in the grave. Who can picture the bliss, the glory, the power, the might, the dominion and majesty that shall grow out of the redemption from the dead of the righteous man and his household, dwelling in perfect harmony and peace with all the powers of their being, spiritual and physical, purified, quickened, intensified and enlarged to a fulness, with all eternity before them for the exercise thereof in accordance with the designs of the Great Creator? It is beyond the skill of man to depict it, and no mortal mind can comprehend it without special divine illumination.

And who shall define the impossible, or draw the bounds of the powers of the Creator? The secret of ordinary life is hidden from the scrutiny of the most profound scientist. He knows not the mystery of the vital principle that quickens even the lowest form of animated nature. His own powers of mind and motion are incomprehensible to him. Their origin and cause are beyond his ken, and he cannot solve the problem any better than the ignorant Hottentot or the untutored Indian. The reproduction of plants from their seeds, the evolving of life out of the midst of their death, is a wonder unexplained. And shall we say that it is impossible for the Power that regulates the universe to reanimate a defunct body? It must be remembered that nothing in nature is annihilated. No particle of matter is destroyed by any process. What is called death is but a change of form. All matter is not visible to the human eye. A body may exist, but so transformed as to be imperceptible to the natural vision. The forces that regulate the universe are occult, and though some of the laws that govern them are known, there are others that have not been discovered, and it is the height of presumption for those who

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have obtained a smattering of information concerning these things—and who has obtained more?—to declare that impossible which they know nothing of, or to limit the power of that creative or quickening energy, whose nature, capabilities and qualities they cannot comprehend in the smallest degree.

If one dead body has been raised to life, unnumbered millions may also be revived. That one we have in the person of Jesus of Nazareth, and He is the forerunner of all the race. Let the sons and daughters of men rejoice and give thanks to Him who has wrought out this great redemption. Death is conquered. The grave has no terrors. Life and immortality are brought to light. Eternity with all its prospects and capabilities is opened to the view. And through the power of the resurrection vested in Christ Jesus, the whole globe shall deliver up its dead, and the great progenitor of our race, Adam, the "Ancient of Days," shall stand forth at the head of his posterity all quickened and animated by the spirit of life; and while Jesus the Son is hailed as the mighty Redeemer, God the Eternal Father shall be honored and worshiped for ever as the author of our being, from whom springs all life, light, power and glory throughout the vast domains of universal space!

C. W. Penrose.

TRAVELS IN ITALY.

X.
THE VATICAN AND CATACOMBS.

WE have at home in our cabinet of curiosities, collected abroad, a small shrivelled orange; the incident which makes it worthy of preservation, will introduce the reader to the Pope's garden, in one of the open courts of the Vatican palace.

While going from St. Peter's to the palace, we came suddenly through a spacious hall to a door opening upon a most beautiful grove of orange and olive trees. The walks about the edge of this lovely garden were scrupulously kept. The custodian occupied a small lodge in one corner, and was standing in the doorway as we passed. We were strongly tempted to secure some of the delicious fruit that hung in golden balls about our heads, and put forth our hands as if intending to pluck some of it. The custodian sprang forward and, with hands uplifted, said several *ave marias*, looked most woefully offended, and finally knelt and prayed for the forgiveness of the poor souls that had committed the sacrilege of coveting an orange from the garden of his holiness the Pope. We put our hands into our pockets and passed on into the sculpture galleries, where we remained several hours. On returning through the garden, we were astonished when the piously offended custodian beckoned us into his lodge, and handed us several of the fine fresh oranges we had so wickedly desired shortly before. He had observed that when we left him we placed our hands in our pockets, and this was too significant even for the most devoted of the Pope's household. He waived all scruples, prepared to make confession, and get absolution on the morrow, and joyfully accepted the small silver pieces we placed in his hand. This is characteristic of the devotees of Catholicism who act as guides, police, custodians of churches, art galleries or public gardens—in a word, of all that part of the community which receives a fee, and it is a large part; they will, in the same moment, beseech God to forgive the impiety of breaking any regulation, and, for a fee, proceed to break it.

In the last number, we indicated the extent of the galleries devoted to art in this great art palace of the world. How shall we portray their beauty? The *Loggie* and *Stanze* of Raphael are chief among them. The former contains the wonderful frescoes painted by the great master, and divided into thirteen sections; together they are known as "Raphael's Bible." The first twelve rep-

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resent upwards of fifty scenes from the Old Testament, with a great many fanciful portraits of the great characters of Scriptural celebrity from Adam, Noah and Abraham, down. The thirteenth section of this great artistic achievement represents scenes in the life of Christ. The *Stanze* are four saloons, containing remarkable ceiling decorations and frescoes on the walls, of great interest and beauty. The ceiling paintings of one room represent Theology, Poetry, Philosophy and Justice, while the pictures on the walls below are allegories, in which many varied characters are introduced, from the saints ministering around the Lord, to Dante, Savonarola and Boccaccio.

The museum of statues includes upwards of a dozen galleries, commencing with a corridor twenty-five hundred feet in length, in which are several thousand heathen and early Christian inscriptions, sarcophagi and small statues.

The collection of antiquities, particularly of ancient Grecian sculpture, of the Vatican, is the finest in the world. In each of the galleries, which contain many departments, some great and surprising statue, bust or inscription will be met to elicit the warmest praise, and call forth sincere admiration. In the first hall entered, there is a colossal group called The Nile. It consists of an enormous marble figure, lying recumbent, and surrounded by sixteen playing children, emblematic of the sixteen yards which the river rises; at the back and sides of the statue, a humorous representation of a battle between the pigmies and the crocodiles and hippopotami is seen. In the same room is a fine statue of Demosthenes.

In the vestibule of the Belvedere, the most renowned and interesting of all the saloons, is the celebrated Torso of Hercules, executed, according to the inscription, by Apollonius of Athens, in the first century B. C.; it was found in the sixteenth century near the theatre of Pompey. Passing through the vestibule, we enter the Court of the Belvedere, an octagonal room, surrounded with arcades, which are separated by four apartments, in which several of the most important works of the collection are placed. The cabinet or department of Canova contains the statue of Perseus and several others by that artist. In the third apartment, is the celebrated group that has no equal in marble grouping in the world: Laocoon with his two sons entwined by the snakes. This statue was executed by sculptors of ancient Rhodes, and once was placed, according to the historian Pliny, in the palace of the Emperor Titus, who took Jerusalem. It was discovered in the year 1506, and was termed by Michael Angelo, a marvel of art. The work is admirably preserved. "In the delicacy of workmanship, the dramatic suspense of the moment, and the profoundly expressive attitudes of the heads, especially that of the father, it is the grandest representative of the Rhodian school of art." The fourth apartment of the saloon contains the Apollo Belvedere, without exception the most universally admired of ancient sculptures. It was found near the gates of Antium, at the end of the fifteenth century. It is a statue of Carrara marble, and represents the god in the act of striking terror into the Celts, who had dared to attack his sanctuary of Delphi.

The following stanzas from Byron's Childe Harold's Pilgrimage, better describe "The Laocoon and Apollo" than any other words written in the English:

Or, turning to the Vatican, go see
Laocoon's torture dignifying pain—
A father's love and mortal's agony
With an immortal's patience blending—vain
The struggle; vain against the coiling strain
And gripe, and deepening of the dragon's grasp,
Rivets the living links—the enormous asp
Enforces pang on pang, and stifles gasp on
gasp.

Or, view the Lord of the unerring bow,
The God of life, and poesy, and light—
The sun in human limbs array'd, and brow
All radiant from his triumph in the fight;
The shaft hath just been shot—the arrow bright
With an immortal's vengeance; in his eye
And nostril beautiful disdain, and might,
And majesty, flash their full lightnings by,
Developing in that one glance the Deity.

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But in his delicate form—a dream of love,
Shaped by some solitary nymph, whose breast
Long'd for a deathless lover from above,
And madden'd in that vision—are exprest
All that ideal beauty ever bless'd
The mind within its most unearthly mood,
When each conception was a heavenly guest—
A ray of immortality—and stood
Starlike, around, until they gather'd to a god!

And if it be Pometheus stole from heaven
The fire which we endure, it was repaid
By him to whom the energy was given
Which this poetic marble hath array'd
With an eternal glory, which, if made
By human hands, is not of human thought;
And Time himself hath hallowed it, nor laid
One ringlet in the dust—nor hath it caught
A tinge of years, but breathes the flame with which 'twas wrought.

The tapestry of Raphael is found in a room leading from the museum of sculpture. Each piece is from designs of the great master, derived from the history of the New Testament. They are among the most admirable of his works. Seven of the original tapestries were bought by Charles I of England, and are exhibited in the South Kensington Museum, London. Those remaining in the Vatican, each cost about four thousand dollars. They are skillfully hand-wrought works of the most delicate character, wool, silk and threads of gold being employed in their manufacture. The finer tints of the coloring are much faded. These tapestries were designed to occupy the lower walls of the Sixtine Chapel, but were superseded by the wonderful paintings of Michael Angelo.

The remaining art galleries of the Vatican, including the Egyptian Museum, the Etruscan Antiquities, the Great Picture Gallery, the Library, which contains upwards of twenty-five thousand valuable manuscripts and is in charge of a cardinal, and the Studio of Mosaics, must all be passed over, the limits of space not permitting more than mention of them. Days and weeks might be profitably employed in visiting the extensive collections of marble, canvas and endless works of art which throng the corridors and enliven the innumerable apartments of the Vatican, which is truly the greatest art gallery in the world.

The Catacombs afford to Christians a means of bridging the chasm that seems, from the modern aspect of the city, to separate Ancient and early Christian Rome. They were the burying places of the early Christians, and are located beyond the walls of the ancient city. A Roman law forbade the burying of the dead, or even the deposit of their ashes, within the city limits, hence the Columbaria, where the urns are placed, and the Catacombs, where interments were made, are both without the gates of Rome. A desire to inter the dead, instead of cremating them, gave rise to the excavation of these subterraneous passages, which are thirty feet under ground. They are about three feet wide, and on either side are apertures large enough to receive a human body; these are located one above another, reaching to the top of the passage, which may be ten feet. The Catacombs were used almost exclusively for Christian burial, the pagans universally believing in and practising cremation.

A popular fallacy that the Catacombs were secret burying places, to which the Christians resorted to avoid the pagan law of cremation, has long been exploded. The interments were conducted publicly, and the burying places were under the supervision of inspectors. The labyrinth of aisles is close and oppressive, the utmost darkness prevails, relieved only by a small wax taper which each visitor carries. The sensation is singular and awful as one goes tramping through these narrow ways which separate the dead. The Catacombs of Calixtus are the most extensive and interesting. On the twenty-second day of November, St. Cecilia's day, mass is said there, and they are illuminated. One can hardly imagine anything more wierd than the sight thus produced; but there is nothing held in greater reverence by the priests and Catholic communities than these resting places of the early Christians. *De Vallibus.*

Employment makes people happy.

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CHRONICLES OF UTAH.

VI.

By July 24th, 1851, although only four years since the advent of the Pioneers, Great Salt Lake City had assumed quite a business aspect; and the various settlements throughout the Territory were in a flourishing condition. The celebration of the twenty-fourth of July was observed with the usual ceremonies, the day being one of unusual loveliness and splendor. The Nauvoo Brass Band, in their mammoth carriage, delighted the citizens with their sublime strains of martial and cheering music; accompanied by the roaring of cannon, the people thronging the streets as they approached the Bowery, on the Temple ground, where the companies were organized for the procession. Bands of music led the van. The Nauvoo Brass Band first in order, then a military band, each with appropriate banners; then the Pioneers, with a banner representing the memorable day of crossing the Platte, inscribed with motto, "Blessings Follow Sacrifice," each Pioneer bearing an emblem of his calling, such as was necessary in making a new settlement; then followed the Regents of the University, each carrying a book; flag and motto, inscribed thereon, "All Truth;" next came the aged fathers, with flag and motto, "Heroes of '76;" then twenty-four boys, uniformed, white pants and straw colored roundabouts, straw hats and blue sashes, banner, "Hope of Israel;" then twenty-four mothers in Israel, banner, motto, "Our Children are our Glory;" twenty-four young girls dressed in white, pink scarfs, with banner, motto, "Virtue dwells in Zion;" twenty-four young men, black coats, white pants and red sash, banner with inscription, "Lion of the Lord;" twenty-four young ladies, dressed in white, with wreaths of roses on their heads, blue scarfs, and bearing a banner, "Hail to our Chieftain;" next, the national flag, the Stars and Stripes of the United States; then followed Brigham Young, H. C. Kimball, W. Richards, John Smith, Patriarch; Dr. J. M. Bernhisel, Mr. Harris, Secretary of the Territory; Judge Brandenburg, Judge Z. Snow, Mr. Race, Sub-Indian Agent; then twenty-four Bishops, dressed in uniform, each bearing a flag with some appropriate device. This party was escorted to the Bowery, where it was were received with cheering and the discharge of cannon. After the large audience was called to order, there was singing and prayer; Gen. D. H. Wells then rose and delivered an oration appropriate to the occasion. Music, singing, speeches and toasts followed in order; after which, the procession reformed, and escorted the party to the Governor's house, where a sumptuous dinner was prepared for the officers of the Territory and other invited friends. The latter part of the day was passed in great freedom and enjoyment. The report of the Committee of Arrangements, states that "the order and decorum which prevailed in such a crowded audience, showed that the Spirit of God pervaded the breasts of all. Every countenance was graced with a smile, and the people returned to their respective homes, thanking the Giver of all Good that they were privileged to witness such happy scenes, and to worship Him under their own vine and fig tree, and none to make them afraid." The Committee of Arrangements were D. H. Wells, J. M. Grant, Seth M. Blair, Jeter Clinton, H. S. Eldredge, A. H. Raleigh, L. W. Hardy, S. W. Richards and Joseph Cain.

August 19. The *Deseret News* issued the thirty-ninth number, closing the first volume of that paper; the editor informed his patrons that "should the *News* be continued, it would be on an enlarged sheet of twice the size, and more than twice the amount of reading matter." Accordingly, on November 15, 1851, No. 1 of Vol. II appeared, Willard Richards, editor and proprietor, as before. We are told, among other things, that "the affairs of Utah were in a flourishing condition." "The companies prepared in October to settle at Salt Creek and Millard County, Fillmore City, were at their destination, and en-

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gaged in their improvements." A small company had gone twenty miles north of Weber, commenced a fort, and were preparing for farming and lumbering. The public works of Great Salt Lake City were prospering; the railway to the stone quarries on the east of the city, for bringing down rock to the Temple Block was nearly completed; public barns as well as private buildings had been enclosed and finished. Of news from Europe, it is stated that the *Etoile du Deseret* (The Star of Deseret), had been published at Paris, by Elder John Taylor, and more than four thousand five hundred persons had been baptized in England by our Elders, during the first six months of 1851.

From manuscripts, formerly in the possession of the late President Willard Richards, the following extracts from a letter to the Earl of Derby, dated December 9, 1839, are taken:

"To the Rt. Honorable Lord Derby:

SIR:—We, the undersigned, your petitioners, representatives of the Church of "Latter-day Saints," in Preston and vicinity, beg leave to represent to your lordship, that for a considerable time previous to the last quarter, said Church met regularly for religious worship, on the Sabbath, in the building called *The Cock Pit*, for which we paid a stipulated sum, according to previous contract with the occupants of the same; but during the last quarter we have been deprived of the use of said building, from some cause, or causes to us unknown; for, although it was reported that the "Cock Pit" had changed owners, and was to be devoted to other purposes, yet, as it remains unoccupied, we are inclined to believe the report delusive, and consequently suppose your lordship still to be the sole proprietor of the same; and as we have little covering for our religious work at Preston but the blue arch of heaven, and no other convenient place offers to our view, we beg humbly to petition that your lordship will be graciously pleased to grant us the free use of said "Cock Pit" for our religious worship on the Sabbath, for the time being, or while we need it, and your lordship does not require it for other purposes; or if it be more congenial to your lordship's feelings, that your lordship will cause the same to be let to your petitioners for the above purpose, for a stipulated sum, such as your petitioners may be able to meet with their limited means, &c."

The petition was signed by Willard Richards, Joseph Fielding and William Clayton, as presiding Elders of said Church of Latter-day Saints, and is dated, "Preston, Dec. 9th, 1839, from the new house opposite No. 3 Meadow Street." The letter was intrusted to the care of Peter Melling, as delegate, and a statement of the principles of the Gospel as received by us as a people, was forwarded for the information of the Earl of Derby. The mention of the "Cock Pit" of Preston, will bring to the memory of thousands the doings of the Elders in the early history of the British Mission. It appears that gross misrepresentations had been made respecting our religious faith and practices, which had prejudiced the public mind, and led to the expulsion of our people from the "Cock Pit," in which thousands had heard the words of life and salvation. It was to rectify these evils that the above petition had been prepared.

During this important year, the people in the valleys labored under great difficulties in obtaining supplies of nails and other iron articles; settlements were forming on every hand, buildings being erected; for this reason, a company was sent to Iron County to try to make iron; great efforts were also made in paper making and other manufactures. The responsible duties of the Governor of the Territory called forth all the energies of President Brigham Young; in the midst of these labors, Judges Brandenburg and Brocchus, Secretary Harris and Captain Day, Indian sub-agent, left for the States in September. On the twenty-first of October, the Governor, however, proceeded to the south, accompanied by Heber C. Kimball and Geo. A. Smith, the Board of Commissioners for locating the seat of Govern-

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ment for Utah; his Honor, Judge Snow, Gen. D. H. Wells, Major Race, sub-Indian agent, and several other distinguished citizens left Great Salt Lake City for Parowan Valley; they passed through Utah and Juab Counties by the lower ford of the Sevier and across Lake Valley, and reached Chalk Creek, in Parowan Valley, October 28th. On the twenty-ninth, the site for the seat of Government was determined about a mile east of the ford; the city was named Fillmore, and the county, Millard; a view of this site was painted by Majors, with the liberty pole and surrounding country; this lovely work of art is now in the Deseret Museum. The Governor and company returned by way of Sanpete Valley, where Judge Snow organized the Second Judicial District at Manti, in the county of Sanpete.

The work of colonization went on rapidly, improvements were made in every settlement, schoolhouses being among the first public buildings. The laws of health were publicly explained; lectures on astronomy and the sciences generally were delivered; the parent school gave instructions to qualify teachers for the territorial schools; native industries were encouraged; saleratus and other salts found here were largely used for bread making, soap manufacture, etc., etc.; cut nails were made from wagon tires and scrap iron to, supply present wants; iron making was started by forming a company in Iron County.

On the fifth of December, the Old Bowery was unroofed, and the material used for the Tabernacle, which was being finished. Many pleasing associations are connected with the Bowery, which was in constant use for public and private meetings, concerts, dramatic entertainments, readings, lectures, etc.

Much had been done during the year 1851 to improve the city and Territory; Great Salt Lake City had been incorporated; charters had been granted to Ogden, Provo, Manti and Parowan; Fillmore City had been located as the seat of Government and the Capital of Utah; Millard, Box Elder and Carson Counties had been settled; a capacious Tabernacle, one hundred and twenty-six by sixty-four feet, capable of seating three thousand people, had been erected and nearly completed; grain mills and saw mills were made in all the counties of Utah; minerals were discovered and utilized.

There was constant work for everyone to do; the people were few and the labors were most arduous to perform; mechanics and laborers all had their hands full; our professional men, Jesse W. Fox and others, in surveying; Professor Orson Pratt, and assistants, engaged in making observations and calculations on latitude, altitude, variation, etc., etc., for the different cities and settlements. To mention the names of all who were prominent in building up Zion would be impossible in a limited notice; when the history of our cities shall be written, it is to be hoped that justice will be done by the youth of Israel to the memory of their fathers.

Beta.

"ANTI-JEWS" IN GERMANY.

GERMANY is disturbed by an anti-Semitic movement, which has even entered the universities. Grave professors and theoretic students are alike excited, either for or against the movement to pull down the Jews. The explanation of this anti-Jewish excitement is simply this:

The Jews have succeeded, by their shrewdness and executive ability, in obtaining control of the money and the press of Germany. By means of these powerful levers they are raising themselves slowly and surely to commanding positions in commerce, law and politics. Their prosperity has attracted to Germany thousands of Jews anxious to elevate themselves. As is natural, the Germans are exasperated at the fact that they,

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after having won glorious victories on the battle-fields of France and Austria, should be beaten in the more material fields of commerce and politics.

A gentleman, residing in Berlin, sends to an Albany journal the following description of an "anti-Semitic" scene in the university of that city:

Professor ——, a "baptized Jew," was lecturing upon the history of philosophy, before a large audience of students. He had finished the Egyptians and had come to the Greeks.

"The Greeks, gentlemen, were indeed philosophers, genuine philosophers, with all the excellencies and defects of the philosophical mind. Yes, gentlemen, they were weak enough even to hate the Jews."

Hissing, howls, applause—an absolute pandemonium of noise—greeted this foolhardy digression.

Fortunately the hour was at an end, and the agitators had to delay any further uproar until the following lecture.

A half-hour before the beginning of the lecture, the auditorium, the second largest in the university, was filled to overflowing with students.

The professor, foreseeing that an attempt to reach his rostrum might be attended with considerable difficulty, was early in his place, and by the time he rose to speak, the room and all its approaches were crammed with men, who were bent on mischief.

Precisely at the end of the academic "quarter"—a German professor never begins till a quarter of an hour after the advertised time—Professor —— arose, sipped a glass of water (not beer), and began: "Meine herr'n, Socrates war der erste" (Socrates was the first)—he had finished! What might have been the end of this promising proposition the world will probably never know.

"Socrates!" was echoed from a dozen parts of the room. "Socrates wasn't a Jew." "Give us something about the Jews." "Take it back! Take it back!" "Retract!" "Dare you say it again?" [Referring to the remark of the previous lecture]. "Lie! lie! lie! You vulgar liar!"

And, will you believe it, the professor so far forgot himself and the dignity of his position as to shout out in return, "I am no Jew!" "Baptized Jew!" came back to him as from a pack of maniacs. "Leopard can't change his spots!"

The man tried again and again to get a hearing, but in vain. The students would listen to nothing. In parts of the room you could see at times some arch conspirator standing on a desk and haranguing neighbors or reading some incendiary article from a newspaper.

Finally, after affairs had quieted down somewhat through the sheer weariness of the audience—audience is, by the way, a fair word here—the professor made himself heard, but only to remark, in a mild tone—

"Gentlemen, it seems somewhat unquiet here, and the room a little too small; would we not do well to go into the barracks?"—a large building which is used by the professors in their largely attended "popular lectures."

Instantly there was a stampede for the barracks. It was filled at once, and the students were again in readiness to continue matters.

Not so, however, their worthy teacher. He simply made the best of the opportunity to take French leave, and the students had assembled this second time only to hear from the Dean of the Philosophical Faculty that "Professor —— would not lecture to-night."

"We will have him!" "We will have him!" "Send him to us or we will go and take him!" "Send us the cursed Jew!" was their answer.

They were furious at being cheated of their prey, and proposed to spend the remaining portion of the time by venting their anger through speeches and resolutions. At this crisis, however, the old janitor appeared on the scene, and in one small speech effected what the accomplished professor and venerable dean were powerless to bring about.

In a shrill, piping voice, and with a nasal twang of which only a born Berliner is capable, he merely remarked—

"Meine Herrn: In precisely two minutes the gas will be turned off."—*Youth's Companion.*

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MONOTONIES OF LIFE.

"Let the great world spin forever,
Down the ringing grooves of change."
Tennyson.

In a former article under this caption, it was the writer's main endeavor to depict examples of monotony as it is presented to the sight. The audible world is quite as prolific of illustration, and perhaps even more so than the visible. Who has not felt or noticed the effect upon the senses, of a protracted duration or continual recurrence of sound? Among the best of soporifics is the ripple of a stream, the patter of the rain, or the voice of a tiresome preacher. They may not be equally agreeable in operation, but they are all wonderfully effective in producing sleep.

No public meeting is the proper place to indulge in slumber, and I esteem not at all highly the individual who makes a practice of attending church for such purposes. He would much better remain at home, where his nasal soliloquies would not compete with the voice of the minister, and his example be less contagious to others of somnolent propensities; nevertheless, I verily believe there are times when the preacher is more to be censured than the listener, and when the act of falling asleep during a sermon, should excite less blame than commiseration. Any sound, unduly prolonged, especially when no respect is paid to variety of tone or expression, we soon weary of, and a discourse, oration, or dialogue, though teeming with instruction, loses much of its force, and falls short of its purpose, when its medium is a dry and tedious delivery. The principle herein—to digress for a moment—holds also with regard to a speaker's appearance in public. He who wishes to hold influence over the masses, must not appear too frequently before them. No matter how imposing his appearance, splendid his diction, or elegant his address, or how powerful and eloquent a reasoner he may be: if he is seen or heard too often, interest in him will abate correspondingly, appreciation of his ability will vanish, and he will soon be devoid of the influence he once swayed over the mind and heart of the multitude. He who aims to be an agreeable converser, must not keep his tongue perpetually going. He must take his turn as a listener, giving others an occasional chance to speak, or he will be considered as a bore, and admiration for his talents will be turned into disgust for his egotism. The very secret of power often lies in the mastery over the tongue: "Even the fool, when he holdeth his peace, is counted wise; and he that shutteth his lips, is esteemed a man of understanding."

A mere numbskull, by saying nothing, has more than once impressed the awe-stricken circle around him with the idea that he was a profound thinker; when the fact was that he said nothing, for the simple reason that he had nothing to say. Silence was his forte, and he had sense enough to know it and act accordingly. Many a one, equally ignorant, has made himself ridiculous by neglecting to do likewise. To obtain an illustration of the influence of silence, one has but to go into an evening company. Not a gossip gathering, where the longest tongue is the test of excellence; not where Fashion and Frivolity are the presiding deities, where one might spend the period of his natural life without hearing a single sentiment worth remembering; but an intelligent company, where literature, art, science, politics and religion are occasional themes of conversation. Go there, and listen to the babbler, who "knows it all;" who has something to say upon every subject, and in matters up for discussion assumes the position of oracle to the rest. Observe then, the individual, if such there be, who keeps a silent tongue until his opinion is solicited, then submits his views modestly, plainly, in few words but with a quiet telling emphasis on all. You will not be long in deciding which is the more impressive, and wields most influence. "Speech is silver, but silence is gold."

A common illustration of the effect of monotony, will be noticed in the neighbor-

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hood of a person addicted to scolding; in the schoolroom, place of business, or the home circle. A want of influence is immediately apparent. The teacher who is eternally railing at his pupils, inspires nothing but contempt, unless it be amusement, which under the circumstances, is about the same thing. The noisier he is, the noisier his school will be; and so it is with the head of a family, the manager of a theatre, the overseer of an establishment, or any one holding authority over others. The one who scolds will be scolded in return, just as surely as like produces like, and according to the scriptural declaration that whatsoever is meted out by one shall be meted unto him in return.

"Speak gently; it is better far,
To rule by love than fear."

Not only is it better, but ninety-nine cases in a hundred, it is far easier to rule by kindness than to enforce obedience by harshness and cruelty. Human nature instinctively rebels against unkind treatment, and the finest and noblest natures are the ones which feel, if they do not resent it the quickest. I never could comprehend why so many believe in and advocate harsh language as a necessity. The rude drover will take his oath that his cattle mind him better when he storms and shouts invectives at them; the profane ruffian says it does him good to free his mind by a volley of oaths, and the shrewish housekeeper solemnly affirms that she must scold and threaten in order to be properly understood and obeyed. That she becomes properly understood is very likely; the language which escapes unstudied from a person's lips, is generally a fair index to the mind where it originated, as the character of the natural fruit is a criterion of the tree which produced it; but that she is more readily obeyed, than she would be if she adopted a milder method, is a delusion as false as it is foolish. There is just as much reason in the declaration of the cattle drover or the ruffian, that his word has more influence or his mind is benefited by coarseness and profanity, as in the vain imagination that angry speech, complaining or faultfinding in the household, will better secure its end, than could be effected by an opposite course. Because a person has adopted scolding as a habit, and taught others to expect it whenever he comes within hearing, and because anything of a gentler nature would pass unheeded, or only awaken a momentary surprise in the listener, not used to hearing or obeying anything of so soft a character from such a source; no argument is furnished to support the erroneous doctrine that scolding is a necessity. Habit, and habit only, is amenable in such a case. The secret of good government is a kind heart, a firm will and few words.

A monotony of any kind we soon learn to disregard and treat with indifference, and if forced upon us, we sicken speedily and sigh after a change. Let the reader imagine himself the inmate of a dungeon cell, subsisting upon bread and water, with little or nothing to enliven the dull, tedious hours, that drag like a lengthening chain, coil after coil, binding him day by day closer to despair and wretchedness; his sight bounded by the four walls of his prison, his hearing oppressed by the continuous clank of chains or the harsh grating of his rusty door, and his taste cloyed by the stale and scanty provender doled out from day to day, which he must either swallow loathingly and mechanically, or reject and suffer from the pangs of hunger. Would not such a person be apt to appreciate a change of life and diet? Take an opposite example. The pampered child of wealth, born and reared in a palace, where every wish is gratified before expressed, every word the law to a score of surrounding menials, and whose only care is to seek after pleasure and pursue it till satiety ensues; whose life is an empty, glittering dream, whose mind is a playground for every idle impulse, and who is constantly miserable because his time and talents are unoccupied, and he has everything that heart can desire excepting the desire to enjoy it. Would not such a one appreciate variety, even at the sacrifice of wealth and position?

Yet there are persons who consider a

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desire for change indicative of a fickle and unreliable disposition. From one point such a view is based upon reason, and supported by numerous illustrations; but is it not the perversion of legitimate taste, and the wanton abuse of its privileges, that furnish such a prospect? A propensity for changing opinions, principles, situations or possessions, without good reason therefor, should always be deprecated. The political turncoat, whose policy is self interest; the hypocrite who changes his countenance as the chameleon changes its hue; the apostate, who renounces his faith as often as he loses his temper; the volatile tradesman who flits from one business to another; the weak headed controversialist, who argues on all sides of a question within twenty-four hours and has no settled opinion upon any; these are examples of changeability which none should desire to shield from the contempt they ought universally to excite; and as in the case of the ancient Greek burgher, who wanted Aristides banished because he was tired of hearing him called "the Just," are not entitled to respectful consideration in the light of the proverb: "Variety is the spice of life."

To flit through life like a butterfly among flowers; forming attachments in a moment, and breaking them in the next; half accomplishing one thing and deserting it for another; avowing friendship while the sun shines, to prove false when the storm lowers; imagining life was made for pleasure and having no nobler aim than pleasure; these indeed would indicate fickleness and unreliability, but not to glean knowledge from every righteous source, utilize it in every wise direction; acquire true and lasting friendships, and enjoy the wholesome beauties of variety which the hand of God has scattered around in endless and magnificent profusion. A desire for change is perfectly legitimate,and should be indulged when springing from a proper motive. There is a time for labor and a time for rest; a time for waking and a time for sleeping; a time for gayety and a time for reflection, and each is rendered doubly enjoyable by judicious and appropriate alternation. The desire for change is not only legitimate, but absolutely necessary. Without it there could be no advancement. It should be encouraged when it prompts us to progress, to lay aside false notions, and embrace new ideas whose authenticity has been established; but it should be restrained when it would induce us to forsake the tried and proven simply because it is old, and adopt the untried and novel, simply because it is new.

The world is peopled in variety. The rich are here to feed the poor, the strong to protect the weak, the wise to teach the foolish, the righteous to reclaim the wicked. These are duties expected of them, for the performance of which they will be held rigidly accountable. Thus is man tested and proven. It is essential for the opposing principles of good and evil to exist, that he may intelligently survey them and choose which he will serve. For it is only by studying the nature of the one that he can form a due estimate of the other. The world is full of variety, and God has designed it for the fulfillment of his purposes. And will there be no variety in heaven? Are its unchangeable laws incompatible with sensate diversities? Is it there eternal progress and variety, or endless stagnation and monotony? Our sectarian friends would fain convert us to the latter belief, but the light of revelation dispels such a delusion. Celestial beings are not subject to retrgression, and by whato other name could such a change be called? Those who secure eternal life, divested of fault and developed in perfection, will not only retain the essential traits and features which distinguish them here, but united in heavenly harmony will engage in innumerable congenial pursuits,for which they are severally fitted and designed.

If variety on earth be legitimate, in heaven it will be indispensable; if here it be conducive to comfort, it will there be essential to happiness. Man's talents that are developed in time, will all be employed in eternity, and the wisdom he acquires on earth, will rise with him in the resurrection. *O. F. Whitney.*

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MOUNT EYRIE.

MANY hundreds of tourists go abroad annually from the Eastern and Middle States, to see the mountain scenes of Switzerland and the Tyrol. They are ignorant of the grandeur and beauty of the mountain regions of our own country. They know nothing of the towering peaks and deep ravines, the green vales and shimmering lakes, which abound in the Rocky range of the Great West. Not only are people of the East unacquainted with the treasures of natural scenery with which we, in the Great Salt Lake Basin, are surrounded, but many of our own residents, reposing in the towns and cities of the large valleys, are in equal oblivion of the pleasure and delight that would greet them, on winding through the numerous cañons and climbing to the mountain tops, which invite their inspection on every hand.

Every mountain gap or open cañon possesses charms which, once discovered, remain green in the memory forever. Towering rocks in grotesque shapes, vegetation of every shade and hue, evergreen and fern, rippling streams and roaring torrents, waterfalls and deep moss-bound pools, contribute to the enchantment of the visitor. An occasional deer or mountain lion, flocks of grouse, chirping squirrels, and shoals of mountain trout afford employment for gun and fishing rod; wild strawberries, grapes and clusters of elderberries tempt the fruit-gatherer; while wild roses, blue-bells, larkspurs, violets and primroses blossom in freshness on the hillsides, and fill the air with their fragrance.

The attractions of the Cottonwood cañons are most alluring to Salt Lake residents. The massive walls of granite, rising to stupendous heights on either side of the road, present varied forms and are grim and terrible in their silent grandeur. The rapids of the "Stairs," a few miles up Big Cottonwood, excite and bewilder the traveler, the water tumbling in wild confusion over the projecting rocks, foaming and roaring on its course to the broad fields in the valley below. The old sawmills, with overshot water wheels and piles of slabs, lumber and refuse lying around them, are picturesque enough for the painter's eye, and enliven the dead silence of the road with a hum and buzz, that refresh and please the traveler, as he peers from the carriage doors upon the field of logs, scattered around and blocking up his way.

When the valley of Silver Lake, at the head of the cañon, is reached, the very climax of beauty in mountain scenery is attained. Interlaken is not more enchanting. The timber covered hills around are green and fragrant; the balsam odors from the pine groves, lading the cool, light air with healing sweets that invigorate and strengthen the system as nothing else can do. Great blocks of granite are strewn about the low, rolling hills which encompass the beautiful lake and lovely meadow. Small groups of pines rear their tops a hundred feet and more above the grassy plain; their shade affords the most delightful camping grounds that can be desired. The lake itself is a placid, deep blue body of water, about two miles in circumference. It is navigated by several small row boats, and is well stocked with the most delicious fish, a variety of small trout, extremely sweet and palatable; when fried to a crisp there is nothing more relishing.

Families in search of health or tourists of pleasure need go no farther. There both are secured. The excursions that may be made from Silver Lake as headquarters are numerous and varied in their attractions. Bridle paths lead out in every direction; penetrating the narrow defiles that lead farther up towards the eminent snow-clad summits, they discover new beauties of scenery every mile. Lakes of various magnitude, studded with granite boulders of enormous size, for islands, lie closely girt within walls of adamant, whose precipitous cliffs reach to the skies above. Once upon the dividing summit of the Cottonwoods, American Fork and Wasatch County cañons, a marvel of glorious landscape

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greets the eye. Illimitable ranges of verdure-covered hills, relieved here and there with white glistening peaks spread out in all directions for miles around, while below an almost perfect circle is formed by the narrow, clear cut precipice which forms the dividing ridge. Within this circle a peak of granite raises aloft its venerable head. From the foundation depths of mother Earth it has come up to crown the wondrous works of Nature, and assert its patriarchal claim to be above all, as it is first of all in the formation of the globe. It is called Mount Eyrie; named by an adventurous and beautiful young lady, whose intrepidity led her to make its ascent. At the moment of reaching the top, and while thinking of a suitable name for the mount, an eagle rose from among the cliffs and, circling round above her head, seemed disposed to dispute the right of invasion of his eyrie home.

Down the Snake Creek gulch a few miles, the path turns and leads to the open valley of the Provo. Near the little town of Midway are springs of singular formation and great interest. The warm mineral waters containing the substances to compose their own enclosure, have sprung up, and flowing over the surface, have deposited, for generations past, the layers of lime sediment which now, heaped up in cones, completely wall in the deep wells of water, which are large enough for fine plunge baths, and even admit of swimming. In some of these curiously formed reservoirs the water has found an under current and disappeared, leaving them dry and open to relocation by the reptilian family. Several years ago the rattlesnakes of the neighborhood, taking advantage of this circumstance, took up their abode in one of these vacant wells or caves, as they came to be called, and there propagated largely, none daring to molest or make them afraid. On the occupation by settlers of the country around, the rendezvous of these dangerous neighbors was discovered, and warfare opened upon them. It took some time to entirely annihilate the hosts of venomous creatures that composed the colony; but finally the unrelenting arm of the white man, mostly cowboys, finished the work of extirpation, relieving the settlers of danger. A trip by horseback to these wells may be made from Silver Lake and return in a day.

Setting out in another direction, Bald Mountain may be crossed and the mines of Park City visited. It will be found a most enjoyable excursion, the scenery from the top of the mountain being very commanding and beautiful. A few years ago, a lady teacher of one of the city schools set forth upon this tour. She was well advanced in years, as lady teachers are, and of impaired eyesight; but she held to the abhorrence of men with the determination characteristic of her class. She had never seen the "mortal man" that could daunt her courage, which had marked out the solitary path of life she had chosen to pursue. Though Senators, Supreme Judges, and a defeated candidate for President had been at her feet, it was of no avail. Her resolution to live alone, teach and die had been taken, and no power should ever thwart her plans. Upon the journey she had undertaken to the Park she declined the companionship of any *man*, and there being no ladies to go with her, she strapped a long-necked bottle of strong tea to her shoulders, and with staff in hand, proceeded upon her journey, which was successfully performed, and the return commenced. As the level rays of the setting sun cast long shadows of trees and rocks over the barren sides of Bald Mountain, our heroine of the long-necked bottle (for so she became known) trudged lonely and happily on her way down the steep slope. The melancholy tingle of a distant cowbell was the only sound that broke the stillness of the departing day. Her soul was charmed with the sublimity of nature. There was nothing in all the landscape round that broke the harmony of her pure thoughts. She seemed wedded to nature. The reflection was delightful—herself and nature—alone. No man, no senator, no presidential candidate—but just herself and nature. Would that it might ever be thus! But a new element, gradually,

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like a myth, arose in the dim horizon of the perfect picture of peace that met the gaze of our fair lady. A stalwart form, the form of a god it seemed to her uncertain vision, grew upon the retina of her enraptured eye. Being so much enamored of nature, is it any wonder that one of nature's sons should break the spell, and win the heart that the civilized intrigue of cultivated man-made men had failed to conquer? Here stood before her a son of the mountains, clothed in buckskin, brown, rough, wild, grizzled, but a child of nature—a prospector—she loved him where he stood—he afterwards struck a lead and she married him. "Frailty thy name is woman!" *Amalric.*

CREATION AND PROGRESS.

THE lack of faith is one of the distinguishing traits of the age; one of its prominent sins. Yet, perhaps, it is hardly to be wondered at, considering how long and how often men have been deceived and befooled with false creeds and spurious gospels, that have had scarcely the form of Godliness, to say nothing of its power. This tendency to skepticism may be regarded as one of the natural results of the great apostacy, and its only cure is the preaching of the everlasting and unchangeable Gospel revealed in these last days. But even the preaching of the Gospel has indirectly had the tendency to increase this spirit of infidelity, for many who have heard its glad tidings but have not had sufficient honesty or courage to embrace it, have had their faith in their old dogmas and creeds so entirely shattered, that their only refuge and hiding place has been behind the dark platform of a system that teaches them that there is no God, no heaven, no hereafter, nothing but this present life, and that the material universe grew into existence by gradual development without a creator, and continues in all its beauty, harmony and perfection independent of a great all-wise governing power, or controlling hand. When men of thought, not entirely bound up in the traditions of the age, reject the Gospel as taught by the Church of Jesus Christ of Latter-day Saints, they reject Christianity, and have no place for the soles of their feet, except upon the platform of a vain philosophy which denies everything except what it claims to prove by reason and analogy, or in the mysticism of spiritualism or spiritism, which makes men credulous in all things, except in those principles that have their foundation in the revelations of God. To believe too much or believe too little, are both equally dangerous and liable to deceive the human mind in its search after the truth.

Some men claim that to believe in special creations, is to believe in miracles, or divergences from the well understood laws of nature, which miracles they arrogantly assert, they never see manifested in this stage of the earth's existence. But if they do not believe in the eternity of matter they must necessisairly believe in one special creation, however insignificant, to commence with, and if they believe in one, why not in many? Is it any more difficult, from a philosophical standpoint, to believe in many creations than in one? We think not, but it is much more philosophical to believe in the eternity of matter and that each species—animal, plant, etc., has from eternity been bearing seed in itself after its kind, as it does now. To believe this requires no acceptance of miracles, though a miracle, as a general thing, is simply a manifestation of the laws of nature somewhat different to that usually presented before the eyes of mankind, and as men do not comprehend it, they have ascribed to it the convenient name of miracle, or dubbed it supernatural. And while we sincerely believe in what are familiarly termed miracles, we have not the slightest faith that anything that could be legitimately called supernatural ever occurred. It is a misnomer, for all

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things in nature are subject to nature's unchangeable laws, and as nothing is a mystery to those who understand, so nothing is supernatural to those beings who comprehend all of nature's laws. The workings of electricity as seen in the telegraph, the telephone, etc., are far more miraculous than many occurences called by that name. But it is only the untutored savage that would consider the effects of electricity supernatural, for the simple reason that civilized man knows enough of its manifestations to understand that they are all governed by well ordered laws, many of which he has already discovered and applied, and others he is gradually unfolding.

There is very much false reasoning in the assumptions of those who deny the existence of the Divine Being. They ascribe effects to utterly inadequate causes. The difference between the intelligence and spiritual powers of man and those of the brute, they ascribe to difference in the size and structure of the brain, and the organs through which it works. Difference of structure is asserted to be the cause of difference of function, and man is simply an improved or more perfect animal than the beasts by which he is surrounded and whom he rules. But there is something more than difference of structure that causes the distinction between man and the brutes. It is difference of origin, difference of parentage and descent. Man was as inherently capable of the high attainments of to-day, had the surrounding circumstances been as favorable, in the earliest ages of this world's history, as he is now. There is no evidence of the gradual development of man as a race from the universal barbarism of the stone age to the enlightenment of the present. The theory of the gradual mental growth of the whole human family through the slow bronze, iron ages, etc., once so popular with those who did not want to believe the Scriptures, is fast falling into disrepute. There is nothing to prove the universal prevalence of any one state of society in any age of the world's history since the creation; whilst some nations were growing, others were retrograding; it is so to day; it has been so ever since the nations divided, and the races of men commenced to work out their individual history. We know, that the Egyptian, the Persian, and the Lamanite are far below the standard of the civilization of their ancient ancestors, while other races are still growing and improving in all the excellencies of humanity.

Modern science is too much given to generalizing. It knows a little, and assumes everything. Let us suppose for a moment that every record relating to the history of Utah could be wiped out of existence, and two thousand years from now, philosophers of that age dig up some of the workmanship of our most skilled artizans, say some complicated machinery; then again, that others dig up some flint arrow heads or other rough work of our friends the Diggers, the Utes, or Shoshones, what could these parties know by deduction about our state of society? Would they not probably, according to the present system of reasoning, conclude that the arrow heads were the work of a people who antedated by many thousand years, the men who constructed the delicate pinions, or massive beams of the machinery, and argue that the one was the gradual development of the other, instead of being two diverse races occupying the same region at the same time. And then let us imagine they find the remains of Kit Carson's boat hewed out of a log, which is now in our Museum, by what process of reasoning, at present in vogue, could they ascribe it to one of the enlightened race. They must know the circumstances that surrounded the building of that boat before they could decide correctly. So is it with many of the relics of earlier ages of the world's history that are to day advertised as stumbling blocks to the revelations of the Bible. They prove but little, and amount to nothing when they are exhibited as evidences of the untrustworthiness of the Divine Record. True, they may disprove some of the theories advanced by uninspired men, which such pretend are based upon the Bible, but

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that is a matter between the scientists and theorizers, but these finds disprove none of God's revealed word, nor demonstrate that there is no creator, nor that the race of man was ever anything radically different to what it is to day, or ever developed or differentiated from one of the lower creations. *R.*

CORRESPONDENCE.

CHIPPEWA FALLS, IOWA.

Editor Contributor:

If I can arrange my thoughts, and present my ideas on paper, I would like to tell the young men of Zion what qualifications are necessary to become good missionaries. I am aware that many of our Elders have had but limited education, yet, through the aid of the Spirit of God, have done much good on missions. But this is no excuse for us, who enjoy opportunities which they did not have; "where much is given, much is required," and it is our duty to get knowledge from all good books and all proper sources. Here let me say I consider the knowledge that comes from the Lord, through communion with His Spirit, is to be preferred before all other knowledge. First of all I would therefore recommend, as the greatest qualifier, simple, childlike prayer. Pray in faith. Let no young man think he will obtain and retain communion with the Father, unless he lives a life of virtue, a life of morality, a life of cleanliness and of temperate habits. "For my spirit dwells not in unholy tabernacles, saith the Lord."

These things having been observed, the next thing I would recommend is to become thoroughly conversant with the Bible, not only to repeat the various appropriate passages, but also to tell under what circumstances and conditions they were given. The Book of Mormon and Doctrine and Covenants should likewise be committed. Add to these, histories of the churches, the creeds and doctrines taught by other denominations. Go into your researches deep. Don't be satisfied with a mere glance. The more you have of real knowledge, the more you have to draw from; histories of great men and of nations are good; geography is essential; all true science will aid you. Then an understanding of music, sufficient, at least, to enable you to lead a hymn, is advantageous. Don't fail to embrace every opportunity of speaking in public, thus to accustom yourself to stand before an audience. And the young man that will make God his choice, keep the Word of Wisdom, and store his mind as I have advised, will be able, through the aid of the Lord, to stand before all men and not be confounded.

I write thus on account of the idea some have that it is not necessary to prepare themselves for missions, thinking, no doubt, that they will not be called. The field is large, and all who are qualified will be needed. We are told that whatever intelligence we attain unto in this life will rise with us in the life to come, and we believe no man can obtain a high exaltation in ignorance. That all my young brethren may improve the golden moments as they fly, and make of themselves skilled artizans in the work of God, is the desire of your friend and brother. *Thomas J. Steed.*

HOMESPUN TALK.

THOUGHT you'd bring your boy friends with you, did you? That's right my dears. Here are seats. Glad you came in, I have just done my evening chores. Don't I dislike doing chores? Why, yes, of course I do, but I don't grumble about them. I do think if there is any thing on earth that is trying to patience it is for the different members of a family to neglect their chores. You see they are necessary evils. I don't want you to feel offended my dear boys, at what I say, but I am glad of an opportunity of giving you some much needed advice on this subject. I know its disagreeable to work all day and have to come home and milk, and chop wood, and feed stock, etc. But it has to be done, so do it cheerfully, as your mother or sister does hers. Suppose you have to say to your mother about eight or ten times, "I want my supper," "Sew on this button," or "make my bed," and then have to go and throw on the bed-clothes, hunt up something to eat or pin up your shirt collar. It is quite as

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trying for mother or wife to ask and ask for wood or water and then toil up the hill after the heavy bucket of water, or haggle off a stick of wood, or worse, pick up tantalizing chips in the hot sun. Do you think its fun for her! The doing of these same chores is the oil which lubricates the intricate machinery of domestic labor. And oh, when the wheels get dry how they do squeak? In fact I have known some to get so clogged that they moved slower and slower and finally stopped. A young man lately married, whose wife was possessed of good common sense, dropped into his old habit of neglecting chores as long as possible. One morning his wife wanted wood but he was engaged talking to some man about fields. The wife called several times and got the time honored reply, "Yes, my dear, in a minute." After a while the calls ceased, and the husband settled down with a sigh of relief on the top of a fence rail. The hour for breakfast came and in walked the young man. The table was set as usual. They sat down and he was helped to white unboiled potatoes, the plate of raw beefstake was by his side, and the table was crowned with a breadpan full of uncooked dough. We draw the curtain. Men get tired of chores, while a woman's life is made up of them, and like them or not they have to be done. And now, don't forget when you go home to-night to do up what few chores you may have to do cheerfully and well. Good night, come again. *Susa Young Gates.*

REAL AND IDEAL.

At times sweet visions float across my mind,
And glimpses of the unknown bright and fair,
Where all the objects seem so well-defined—
Tasteful in color, and in beauty rare,
That I must pause, and think if they be real,
Or only what the poets call ideal.

I well remember when a little child,
I had these same strange, wand'ring fancies;
And I was told my thoughts were running wild,
That I must not indulge in such romances,
Wasting in idle dreams the precious hours,
Building air-castles and gazing from the towers.

E'en then I seemed to familiar things,
Pertaining to a dim, uncertain past;
And to my recollection faintly clings,
A sense of something, which the shadows cast,
That showed me what my future life would be,
A prophecy, as 'twere, of destiny.

There was an intuition in my heart,
An innate consciousness of right and wrong,
That bade me choose a wiser, better part,
Which, in rough places, helped to make me strong;
And though my path was oft bereft of beauty,
Still urged me on to fulfil ev'ry duty.

O, happy childhood, bright with faith and hope,
Enchantment dwells within thy rosy bowers,
And rainbow tints gild all within thy scope,
And youth sits lightly on a bed of flowers,
His cup of happiness just brimming o'er,
Unconscious of what life has yet in store.

What glowing aspirations fill the mind—
Of noble work designed for man to do!
What purity of purpose here we find—
What longings for the beautiful and true;
Ere know we of the toil, the grief and woe;
Or dream that men and women suffer so.

Though all along life's weary, toilsome way,
We meet with disappointments hard to bear,
Yet strength is given equal to our day,
And joy is of 'nest mixed with pain and care;
But let us not grow weary in well-doing,
Still persevere the upward path pursuing.

Thus ever struggle on, 'mid doubts and fears,
While changing scenes before our gaze unfold,
Till, through the vista of long, weary years,
We see heav'n's sunshine, thro' its gates of gold;
And feel assured it is an answering token,
Aye! though our earthly idols have been broken.

Tho' those we've cherish'd most have been untrue,
And fond and faithful ones have gone before,
Still let us keep the promises in view,
Of those who're pleading on "the other shore,"
Whose tender messages are with us yet,
The words of love, we never can forget.

And while we muse and ponder, shadows fall,
And a sweet spirit whispers, "Peace, be still;"
What of the past—'tis now beyond recall;
The future, we with usefulness may fill.
Yet sometime, we shall find in regions real
Those dreams fulfilled we only term ideal.

Emmeline B. Wells.

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THE CONTRIBUTOR.

A MONTHLY MAGAZINE.

JUNIUS F. WELLS,
EDITOR AND PUBLISHER.

TERMS:
Two Dollars a Year, - In Advance.
Single Copy, Twenty Cents.

SALT LAKE CITY, JULY, 1881.

SECTARIAN SCHOOLS.

THERE has been of late, considerable said in the stand and by the press upon sectarian schools among the Latter-day Saints. In our comments upon this subject, we desire to take the correct view and to weigh the situation fairly and without prejudice.

That there is universal sectarian opposition to our people and institutions none will deny. There is no church, no society, no political party of the world that favors the Saints. A few years ago, all of them that were not actively engaged in the assault, remained at home in indifference, at ease, while our people were being driven from the pale of civilization, their leaders murdered and their homes destroyed. While these atrocities were being committed, and a friendless people ostracised from their native land, none of these good Christians, whose mission is to educate poor children and send missionaries to the heathen, were known to pen a line, deliver a sermon or raise an arm in defense of the helpless Saints, or in opposition to the cruel bigotry and relentless frenzy that actuated the mobs who drove them into the wilderness.

Now, with these historical facts before us, we have to conclude that the solicitude at present manifested by the sectarian Christians of the world, in behalf of the youth of the Latter-day Saints, is the result of a change of sentiment in regard to our people, or it is to be viewed in the light of a new invasion, with the same fell purpose that the mobs had in Missouri and Illinois, namely, the destruction of our faith and people.

If we ask the ministers the object of their extreme interest, they commence to generalize. Education is their theme, broad, liberal education, that will make refined, intelligent men and women of our children. This, they say, to us, is the first and only consideration they have in view, and they spend their time and devote their strength and talent to its accomplishment for the love of Christ and humanity, being sustained, in the meantime, by the church funds and school perquisites, tuition fees, etc. It is hard for some of us Latter-day Saints to believe that they have no other object or intention; that they do not wish to destroy our children's faith in our religion; and that purely for the love they bear us, they are willing to educate our children without money and without price. We are made more incredulous when we read the dispatches, and find that our anxious educators humiliate themselves, begging money in the east to support them in the glorious cause of education among the Mormons, and that to raise sufficient interest and money they are obliged to waive the matter of truth and greatly exaggerate the extent of their field, and the necessity of its thorough cultivation.

Our faith, in the innocent nature of their calling, and in the purity of their designs upon our children, is further wrecked, when we hear that they tell other stories of their purposes and objects to their patrons abroad. They say that a famous bishop of one of the leading sectarian churches here, told his fellow bishops in Boston, that he could do nothing towards converting the adult Mormons to the popular creeds, for they were rooted and grounded in their delusion, but "in ten years you will see we will make great inroads upon their children." His remarks were applauded. Remarks like this, and their bitter denunciation of our Church leaders and some of the principles of our faith, which they compare to diabolism, animalism, etc., necessarily cause thinking Latter-day Saints to suspect that "there's a nigger in the fence" somewhere.

Now, what *is* the design and object of

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sectarian churches in seeking to educate Latter-day Saints' children? They say, "we do not teach religion in our schools. Your children may or may not be Presbyterians, Episcopalians, or Methodists. It is our business simply to give them a common or high school education; not to interfere with their religion, whatever it may be." But with their ideas of Mormonism, viewing it as evil, abominable, immoral, and not orthodox, what kind of men must they be, and how will they account to their supporters East, if they make no effort to destroy the germ of faith in the breasts of Mormon children, which is sure to develop into a perfect testimony of the truth of Mormonism if left alone?

They are hypocrites and false to their trust if they do not seek to dispel from the minds of children under their care, any theories, or principles not in accord with their traditional ideas of Christianity, morality, and respectability. And any one of them, not believing in Mormonism, who would assume to teach a Mormon child, and not correct in the mind of that child, the principles its parents, as good Latter-day Saints, are bound to impart, is too much of a hypocrite to his own faith, to be trustworthy or fit to teach, guide or control any one, and particularly children of whom great things are expected in the future.

These teachers *have* some other object in view, and are doing what they consider a nobler work than merely instructing our children in grammar and arithmetic. The arithmetic they take most delight in teaching, and which they expect the greatest results from, is *infidelity to Mormonism*. Certainly we wont insist on you being Baptists or Congregationalists, or even Catholics, so that you are anything under heaven but a Mormon. The devil is well enough satisfied with the victory, and is willing to let his various sectarian churches clamber among themselves for the spoils.

We consider that Latter-day Saints' children have a claim upon their parents for a fair education. They are the offspring of a system that the world abhors, and they have to contend for a place in the world with their fellow men arrayed, on every hand, against them. To be prepared for the battle of life, to be able to defend their father's faith and to give a reason for the hope within them, they must be educated. They must be able to meet the theologian, the scientist, the philosopher, and confute strange theories and vindicate the truth. For this labor they should be educated. They have a wonderful mission upon the earth, and should be trained from childhood directly and purposely for its fulfillment. Neglect of parents to start them well drilled, armed and in condition to meet the opponents of their life's mission, will be visited upon the parents' heads. If the youth fall by the wayside, skeptics, unvirtuous, infidel, let parents take warning. Where have the little ones been taught? If in the school of the unbeliever, their sin be upon your heads. If in the school of faith, God will visit His judgments upon them and recompense you for the care you have given them.

In most cases where the latter course is pursued, there will be little danger of children going astray. "Train up a child in the way he should go, and when he is old he will not depart from it" is a true saying. The only difficulty is in knowing how he should go and training him accordingly. If Latter-day Saints do not know the destiny and expectations of their children, they certainly can not suppose sectarian school teachers to be better informed. We are of the opinion that children, with the work before them that our children have to do, deserve better treatment than to be subjected to the false traditions and infidel influences of bigoted sectarians, before they have learned the whisperings of the Holy Spirit which God gave them in their early childhood, to be their monitor and help, while obtaining their education. And we consider it an insult to those children, if not an offense to God, for parents to place them where the development and employment of that sacred gift is not deemed necessary to educate and qualify them for the duties of life which await them.

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Therefore, if parents desire and expect to have joy in their posterity, let them take the course which will secure it. From the time that their little ones are old enough to discern the influences of good and evil, make it obligatory upon those who teach them, to inculcate reverence for the former; thereby developing acquaintance with the spirit of intelligence and truth, that the Lord has implanted within them to be their guide and director through the life they are sent here to live. The results will justify the care.

OUR SOCIETY.

To be a good member of a "Mutual Improvement Association," implies, that there is a determination to improve, and also a settled purpose to use all the opportunities which such Society gives, that the improvement may be secured.

And to improve, each one must understand and know his own peculiar defects. His own personal criticism, as he has opportunities of contrast, will enable him to see more and more plainly where he needs to cultivate, or seek to improve. In listening to a good reader, a poor one discovers how much he lacks in this particular; in hearing a good, ready, fluent speaker, one who is not so feels his imperfection; although there may be fluency without any great manifestation of intelligence, if you couple the two together, fluency and the evidences of thought, ignorance and inability feel at once that they have room for improvement. When a rude and selfish person comes in contact with one who is well behaved, kind in heart and spirit, and studious of the feelings of others, he is a rebuke to the vain and forward, to the rude and unpolished, the thoughtless of man or womankind. Those whose language is vulgar and uncouth, who use slang phrases, swear and take the name of God in vain, are never so much abashed, nor realize their vulgarity, as when in the society of those who are refined in manner, and who, in language full of simplicity and music, express their feelings or their wants.

There is no rebuke so effectual with the skeptic, as the unfaltering trust in God and faith in His providences, which Saints exhibit when trial and sorrow throw a shadow across their line of life. It is the integrity of the Saints, their devotion to the cause they have espoused which arouses the raillery and inspires the opposition of the enemy. But every well disposed person turns mid these contrasts of life to the brighter—the better side; to the path of improvement, of progress, of education, of refinement, of increased intelligence and consequent power in this life and in the life to come. The members of our Associations should mark all the most desirable qualities which they see exhibited by others, and then seek to emulate these examples, improving in reading, in singing, in composition or writing, in expression as in speaking, in behavior and conduct towards all around them, in ability to think on religious things, on things which are called secular, such as business matters, social matters, and domestic matters, constantly enlarging their sphere of thought and adding to their stores of knowledge; gathering a little here, a little there, an item from one, a hint from another, and a thought from the next, so "Improvement" will not be a catchword only, but a real, living, accomplished thing. How much more companionable, how much more useful, how much more manly and womanly, nay even how much more God-like might our youth become, if they were but a little more earnest in their desire and search for "Mutual Improvement;" acting upon and also being acted upon by others, supplanting ignorance by intelligence; error by truth; poverty of thought by reflection in many directions; rudeness and vulgarity by cultivation and good manners; indifference to God and His worship, by a living faith and abiding testimony; the following of

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gentile fashions, by the simplicity of attire as inculcated in the gospel; indulgence in all the stimulants used to the dethronement of reason, the destruction of vital force and the shortening of human life, by a steadfast obedience to every "Word of Wisdom," and the ushering in of such renovating processes as shall favorably affect longevity, until man shall again "Live to the age of a tree;" in other words, overthrowing every institution and influence which in their origin are but of man, and establishing those institutions and spreading those influences which are divine; thus recognizing God and righteousness as the fountain and stream, from whence for "The healing of the nations," and the realization of all the dreams of mutual improvement that can ever come to Saint or sinner in this probation, or indeed, in any other sphere, where agency purified and enobled by experience and intelligence, shall aspire to the society and glory of the Gods!

Industrious use of all the faculties, mid all the opportunities of life, with a reverential yet earnest seeking for the power of the Holy Ghost, (which is an everpresent inspiration) will enable every member of both sexes, of this and kindred associations to become mighty in the arena of "Mutual Improvement;" aiding ourselves, aiding each other, and aiding the building of the Kingdom of God through that Priesthood, whose watchword is "Onward," and whose lever is and has been "Mutual Improvement."

H. W. Naisbitt.

HINTS ON PREACHING.

THE great and important duty of preaching the Gospel is of such vital moment, especially in this the last dispensation, that the Elders to whom the labor is entrusted should certainly be willing at all times to take into consideration how they can most effectually perform it to the acceptance of Heaven, and to the salvation of the souls of men. Human nature is pretty much the same all over the world, as regards its main features, attributes and propensities. Conciliatory measures are generally more acceptable, and consequently more successful, than the opposite, in removing prejudice, and promoting confidence and faith in the doctrine to be advanced. An open warfare need not be declared against the present convictions of an audience, in order to institute a more acceptable and truthful standard of Gospel life and practice. To give a congregation to understand that you mistrust their honesty of heart, their integrity of purpose, or their sound common sense, even if such were actually the case, would not be calculated to arouse the most pleasant reflections, nor to mould their minds into the most congenial humor for receiving the truths we have to offer for their acceptance. On the contrary, to apparently agree with them on minor and unimportant points, to go with them as far as the tenor of their road leads towards our destination, will better prepare them for going with us, part way at least, when the roads diverge. It is an old axiom, that "if you go with your companion to the forks of the road, you can then take him whithersoever you will."

To figuratively fight and oratorically cudgel an assembly, would hardly be considered the more certain method of allaying their antagonism to your doctrine, but rather to engender a dislike to the speaker, and through him, a contempt for his principles. A liberality of sentiment concerning the opinions of others, erroneous as they may be, will always induce a greater sympathy towards our own. There is probably nothing so repulsive to an audience as a dogmatical address: an effort to coerce the public mind to our way of thinking by arrogant assertion, instead of convincing by argument, persuading by appeals to reason, and touching the heart by the sweet spirit of inspiration. The warfare of the Gospel is not waged against men,

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but against error; and all its administrations are characterized by love for the human race, who are the offspring of God. Its mission is to supplant ignorance by revealing knowledge, to cultivate acceptance of that which is good and true by showing its beauty and consistency.

The mind intuitively reverences that which is holy. The divine in man responds to the divine in principle, when advanced by an inspired speaker. Love begets love. But few there are who will not recognize kindness, and yield to a loving appeal to their hearts or reason, in preference to an attack upon their ignorance, wilfulness or stupidity. Notwithstanding the latter may be most apparent, still wisdom suggests that much should be ignored in the effort to infuse correct principle into a benighted, traditionated and prejudiced mind.

Another thing that should be regarded is: in all our arguments, we should hold the fact prominently before the people, that God has revealed this Gospel from heaven; that it is for this reason it should be believed, rather than that we ourselves are convinced of its Scriptural correctness, or that our investigations have been more profound or our conclusions more just than others. Intelligent audiences do not like to be made to believe a doctrine simply because the preacher is convinced, without hearing the "strong reasons" which induced him to believe. Neither do they always regard his opinion as paramount, because he may claim to have stood well in the community. He may, however, show what opportunities he has had for investigation of the subject in hand. Apt quotations from historical information found in his researches, will always interest and edify, as well as make a point in his argument. People naturally like to hear brief incidents narrated, the truth of which is established by some historical record. These, however, should be made as concise as possible, and directly to the point. Arguments lose force and effect, if we stray off from the subject to tell an out of place story. The hottest iron will "cool off" if the smith stops beating to go out and see a "dog fight." The minds of the audience should be kept intensely interested in our subject; and in order to effect this, their sympathy must be engaged. Illustrations best adapted to meet their own experiences should be used to portray any given idea, and if metaphors are introduced, let them by all means be appropriate and telling. We should never speak for the purpose of display. The individual who yields to this flimsy temptation defeats his own object. It deprives his efforts of that fervor—that warmth of self-conviction, and that earnest desire for the salvation of his hearers which are such aids to the preacher in making converts. Hence the telling effects of a strong testimony to the Gospel, showing not merely belief in the doctrine, but positive revealed knowledge concerning its truth. People may not always believe through hearing our testimony, but they may be led to an investigation and further inquiry into a doctrine so forcibly advanced and sustained. Furthermore, it is our duty to testify of that which we *do know* concerning this great work, that those who will not heed our teaching may at last have to face our testimony; and thus, by having every opportunity of conversion, be left without excuse before the judgment seat of God.

On the manner of preaching the Gospel, we find a commandment of the Lord, published on the one hundred and twentieth page of the Book of Doctrine and Covenants (n.e.), in a revelation to Martin Harris, given in March, 1830, through Joseph the Seer: "And thou shalt declare glad tidings, yea, publish it upon the mountains, and upon every high place, among the people that thou shalt be permitted to see. *And thou shalt do it with all humility, trusting in Me, reviling not against revilers. And of tenets thou* SHALT NOT *talk, but thou shalt declare repentance and faith on the Savior, and remission of sins by baptism and by fire, yea, even the Holy Ghost.* Behold, this is a great and the last commandment which I shall give you concerning this matter; for this shall suffice for thy daily walk, even unto the

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end of thy life. And misery thou shalt receive if thou wilt slight these counsels; *yea, even the destruction of thyself and property.*"

How plainly does this endorse the principle which is the subject of our article! Here is a direct command not to "talk of tenets," showing that attacks upon religious creeds are in the very nature of things calculated to arouse the worst kind of opposition, for Martin Harris was positively warned that misery should come upon him if he slighted these counsels; and that it would end in the destruction of himself and property.

The Gospel revealed from Heaven is so broad and deep and high, that it furnishes ample scope for preaching, without spending time in analysing and attacking the systems of religion that surround us; and when it is preached in the power and demonstration of the Holy Spirit, its comparative beauties will be apparent to the honest seeker after truth. Let him make his own comparison between the Gospel revealed through Joseph and the creed which he has hitherto believed as divine, and we doubt not the result will be manifest in due time. By taking this course, the speaker will stimulate and promote the healthy action of the hearer's mind, will thus draw upon his good sense instead of arousing his combativeness; and his heart, touched as it were, by the magic wand of eternal truth, yields willing obedience to the behests of Heaven, and blesses the hand that wielded it for his salvation.—*Millennial Star.*

A HOMILY ON VICE.

VICE is the extreme opposite of virtue, or virtue violated. Great vices, like great virtues, are not the creation of a day or an hour, but come by the repetition of little acts in our everyday life, as we journey on. Our words and our actions are but the echo of the mind; if our minds are occupied by evil and corrupt thoughts, they will, by persistent indulgence, create habits of life and vices that will bring us to shame and destruction.

When a young man first launches out into the world, he sees some people who shine, and who seem to be admired and esteemed; he discovers, on acquaintance, that they carry many vices, that they are genteel drunkards, gamblers, etc., upon which he adopts their way of living, mistaking their defects for their perfections, and thinking that they owe their lustre to those genteel vices, whereas it is exactly the reverse; for they have acquired their good reputation by their parts, their learning, their good breeding, and other real accomplishments, and are blemished and lowered in the opinion of all reasonable people, and of their own, in time, by their vices, which at first appear essential to their splendor.

Vanity, the source of many of our follies, and of some of our crimes, has sunk many a man into company in every light infinitely below himself, for the sake of being the first man in it. There he dictates, and is applauded, admired; and, for the sake of being the Coryphæus of that wretched chorus, disgraces and disqualifies himself soon for any better company. Depend upon it, you will sink or rise to the level of the company which you commonly keep; people will judge of you, and not unreasonably, by that. There is good sense in the Spanish saying, "Tell me whom you live with, and I will tell you who you are." Therefore, be extremely careful in the selection of companions. The adoption of vice has, I am convinced, ruined ten times more young men than natural inclinations. When a man considers the state of his own mind, he will find that the best defence against vice is preserving the worthiest part of his own spirit pure from any great offence against it. There is then a magnanimity in him which makes him look upon himself with disdain, if he is ever betrayed by a sudden desire or temptation, into the gratification of lust, covetousness, rage or pride.

If a man would preserve his own spirit, and his natural approbation of higher and more worthy pursuits, he could never fall into this littleness, but his mind would be still open to honor and virtue in spite of infirmities and re-

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lapses. Every step that a man takes beyond moderate and reasonable provision for his interests in any direction, is taking so much from the worthiness of his own spirit; as he that is entirely set upon making a fortune, is all that while undoing the man. He must grow deaf to the wretched, estrange himself from the agreeable, learn hardness of heart, disrelish everything that is noble, and terminate all in his dispicable self. Indulgence in any one immoderate desire or appetite engrosses the whole creature, and his life is sacrificed to that one desire or appetite; but how much otherwise is it with those that preserve alive in them something that adorns their condition, and shows the man, whether a prince or a beggar, above his fortune.

It is necessary to an easy and happy life, to possess our minds in such a manner as to be always well satisfied with our own reflections. The way to this state is to measure our actions by our opinions, and not by those of the rest of the world. The sense of other men might prevail over us in things of less consideration, but not in concerns where truth and honor are engaged.

John A. Hellstrom.

PUBLICATIONS RECEIVED.

THE COMPARATIVE EDITION OF THE NEW TESTAMENT. Both Versions in one book. Published by Porter & Coates, Philadelphia, and for sale by James Dwyer, Salt Lake City. Price, cloth extra, $1.50.

This is a very neat and handy edition of the new translation, showing in opposite columns the two versions, which may readily be compared as one reads. Of the new version a great deal may be said in its favor, but we are of the opinion that it will be many years before it will be generally adopted, and not then fully, as it at present reads. Perhaps when the learned translators who are engaged on the Old Testament complete their labors, some of the popular objections to certain passages of the New may be considered and the version improved accordingly. We would be glad to see the Bible text in every respect rendered according to the original, but until men inspired by the spirit in which it was written, shall undertake its revision we shall view the efforts of classical scholars with a degree of apprehension and doubt.

CAMPBELL'S HAND-BOOK OF SYNONYMS AND PREPOSITIONS. For sale at Jos. H. Parry's Book Store. Price 50 cents.

This is a handy reference book for writers. It contains forty thousand words, and is so simply arranged that the right word in the right place can always be found on consulting it.

LA POLIGAMIA MORMONA Y LA MONOGAMIA CRISTIANA COMPARADAS. A defense of Polygamy, written and published in Spanish. by Elder Moses Thatcher, Mexico.

This is a very ably prepared pamphlet which shows from Scriptural, Philosophical and Natural Laws, the superiority of the Divine Law of Plurality of Wives, over the man made monogamic system of modern Christendom.

Spanish scholars of this city state that the work has been most carefully and excellently prepared. It must therefore take its place among the writings of the inspired servants of God, and its testimony stand as a witness against those who cannot be reached by other means.

WILD FLOWERS OF DESERET. By Augusta Joyce Crocheron. Published at *Juvenile Instructor Office*. Price, Leather, $1.50.

This is a new collection of poetic writings, by one of the most talented of our home poets. Mrs. Crocheron's contributions to the *Woman's Exponent*, to whose Editor she dedicates her book, have won for her the interest and affection of many readers, who will greet her beautiful little volume with delight. The "wild flowers" that are strewn upon its pages are varied in their color and fragrance, and will entertain and refresh not only the dwellers in Deseret, but many who live beyond the guardian ranges of our "hidden desert land."

Silence is just as far from being wisdom as the rattle of an empty wagon is from being music.

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THE CONTRIBUTOR.

The Glory of God is Intelligence.

VOL. II. AUGUST, 1881. NO. 11.

DIVINE ORIGIN OF THE BOOK OF MORMON.

V.

HISTORICAL EVIDENCES CONSIDERED.

"THE second division of the Popol Vuh contains the account of two attempts at the overthrow of the great Xibalban monarchy, founded by Votan. The first of these proved unsuccessful and fatal to the enemies of the great power; the second, undertaken by the descendants of the defeated chieftains, resulted in the downfall of the empire of the Serpents, or Votanites, and in the revenge of the death of the unsuccessful warriors. The account is provokingly figurative: different allies of each power being spoken of as owls, wild beasts, rabbits, deer, rats, lice, ants, etc., a custom which has always prevailed among savage and semi-civilized nations. Savages of the forests are usually referred to as wild beasts in early tradition. Xibalba is so hated by its enemies that its usual title is the 'infernal regions.' Torquemada refers to it as hell, and its king as the king of the 'shades.' The hatred was intense, and the worst invectives were mild in the estimation of the enemies of the, no doubt, oppressive power. We have already given the account of the creation, in which Gucumatz (the Plumed Serpent) figured conpicuously. He, however, is seen to have acted at the word of Hurakan (Heart of Heaven). The closing paragraphs of the first division of the Popol Vuh give some of the exploits of the young heroes Hunahpu and Xbalanque, who figure as the defendants of the worship of the Heart of Heaven. A certain Vucub Cakix, who assumed to be the sun and god of the people, and who, in his pride, offended the Heart of Heaven, fell at their avenging hands. His sons, Zipacna and Cabrakan, whose pride was as offensive to Hurakan (God) as had been their father's, shared the same fate."—Short, pp. 221-2.

From the above, we learn that the first attempt to overthrow the empire was defeated, but that the second was successful. We further learn that the contentions and wars, which were waged between the two parties, were not only in order to extend and perpetuate the succession of power on the one hand, and to destroy, or transfer it by usurpation on the other, but the main object, on the part of the two brothers Hunahpu and Xbalanque, was the defense of the worship of the Heart of Heaven against the encroachments of its enemies, whose pride was offensive to the Creator.

By reference to the Book of Mormon, we find recorded in the Seventh Chapter of Ether how the words of the brother of Jared were fulfilled in relation to a kingly government leading to captivity. For, in the rebellion of Corihor was brought to pass the captivity of his father Kib, who was the legitimate and rightful king. This rebellion by the son of a king led to dissensions, secret societies, oath-bound combinations, murders, and, finally, the ruin and utter destruction of the entire people, God having declared that an unrighteous people should not inhabit this land; and that such, when ripened in iniquity, should be destroyed. The descendants of the first colonists of America were frequently warned by prophets of this decree of the Almighty.

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But they heeded not the warning and, some fifteen hundred years after the arrival and settlement of their forefathers on this continent, they were wasted away by war until they utterly perished from the land. The history of these matters is plainly recorded in the Book of Ether, which is neither ambiguous nor figurative in its language, but tells the sorrowful tale of the sufferings and final extermination of a great, highly civilized but disobedient people.

It is evident that the translators of the Popol Vuh, or those who abridged the work of more ancient documents, succeeded in very much mixing important facts, and in obscuring and misplacing prominent events and personages in the account which has been rendered and from which we have quoted. But sufficient is indicated by it to show a remarkable knowledge of many, as we have shown, of the leading events in the history of the primitive inhabitants to whom it refers. We would be glad to follow these matters more in detail as there is abundance of material, but it is impossible to do so satisfactorily and keep within the limits of a few articles in our young people's magazine. If, however, these brief sketches shall succeed in awakening in the minds of even a few, the desire for further research and more extended comparison, the writer will feel amply repaid for the efforts made in compiling them and can assure all such persons of one great fact, the knowledge of which is worth more than gold and silver, houses and lands, or earthly fame and perishable glory, it is: the more they search the historical records of the ancient inhabitants of America, the more clearly manifest to them will be the divine origin of the Book of Mormon. For the evidences are such that they cannot fail to carry conviction to every honest, unprejudiced mind.

When the Book of Mormon was first published, some fifty years ago, one of the strong arguments brought against it by its disbelieving opponents, was that it spoke of the primitive inhabitants possessing elephants, horses, asses, oxen and so on; when, as these knowing individuals triumphantly pointed out, such animals were unknown in America, as evidenced very strikingly by the historical fact that the Aztecs of Mexico at the time of the conquest were greatly frightened and annoyed with the few horses which Cortez brought with him; believing them to possess supernatural powers against which it was useless for them to contend.

It does not appear that our elders at that time had any historical or scientific knowledge, with which to meet what was generally conceded to be the well established fact that horses and elephants had been from the remotest periods unknown in this country. Nor are they mentioned, so far as our knowledge extends, in any of the records of American antiquities. The Latter-day Saints knew the Book of Mormon to be true, and, therefore, willingly and faithfully bore testimony of its divine origin. But, in the estimation of the learned, who seldom make allowance for, or even admit the existence of what is known as the "illusions of history," their testimony on such points were treated with derision, and they themselves as fanatics. The fact that the Book of Mormon spoke of the existence, on this continent of horses and elephants was thrown into the teeth of our elders as an unanswerable argument, proving the Book of Mormon to be a fraud. But the wisdom of God in this case, as in many others, has proven greater than the wisdom of boasting man. Had Joseph Smith been a close student of history—a learned man— instead of the unlearned boy that he was, and sought to palm upon the world in the Book of Mormon a fraud, as he was without stint, accused of doing, he would have guarded all such points and not have made it appear that horses and elephants were possessed by the inhabitants of this land nearly 4,000 years ago, when it was understood by the learned that no such animals were known here previous to the Spanish conquest. But, being unlearned, he did not guard such points; and, failing to do so, subjected his followers, the Book of Mormon, and himself to the scorn and ridicule of the wise.

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Scarcely fifty years have passed, yet the developments of scientific research have already shown that the mound-builders of North America had, at least, a knowledge of the elephant form, for they have left it represented almost perfectly in some of their immense monumental mounds; and one need only examine the fine collection of bones, which have been found in Mexico, and are now carefully preserved in the Mexican National Museum, at the capital of the republic, to convince him that such animals, though, perhaps, long since extinct, did once actually exist here.

On this subject, we extract the following from the reports of Désiré Charnay, published in the December (1880) number of the North American Review: "We collected a few ornaments, also some animal remains, viz.: some ribs (probably of the roebuck, though on this point I will not be positive, not being a Zoologist), some small scapulas, two teeth, and, stranger still, two enormous humeruses, much larger than the humerus of an ox; both of these bones are broken longitudinally, as though to take out the marrow. We found also the radius of an animal considerably larger than a horse. Whence these bones? It is generally agreed that, previous to the conquest, there were neither oxen nor horses in America. * * * We found again to-day bones of large ruminants—a radius thirteen inches long and three and seven-tenths inches in diameter, and teeth from one and five-tenths to one and eight-tenths inches in length. Here are the remains of unknown animals, probably of mammoth bisons, domesticated by the Toltecs, at least used by them for food. This is in contradiction of history, which affirms that the Indians had no large domestic animals. Now, would a people, after once domesticating an animal, suffer the race to die out?

"On my return to the City of Mexico, Señor del Cartillo, Professor of Zoology in the School of Mines, on examining the bones of animals found at Tula, pronounced them to be the remains of *Bos Americanus*, horses, Andes sheep, llama, stag, etc., and fossil! If his judgment is confirmed by that of the *savants* of Paris and the Smithsonian Institution, a new horizon is opened for the history of man in America. My victory will then be complete, as I shall have brought to light a new people, and a city unique in its originality, and shall have opened to the learned a new branch of natural history. Surely, this were enough to satisfy the most ambitious investigator."

Let it be remembered that these bones, which Mr. Charnay considers so remarkable a find, one that will open to the learned a "new branch of natural history," were discovered by his workmen while exhuming the ruins of some extensive buildings at the ancient metropolis of the Toltecs, situated about sixty-five miles to the north of the City of Mexico, in the month of August, A. D. 1880, and fifty years after the publication of the Book of Mormon. In speaking of these ruins, the great antiquarian explorer says: "It seems evident that, tradition to the contrary notwithstanding, the buildings must have been *overturned*, for not a wall of the oratorio was standing." Elsewhere he speaks of the date at which this occurred, and consequently the time when the bones and fine specimens of porcelain beautifully enameled, and parts of a *glass vase*, iridized from being long in the ground, which he found there, to reach, at least, a thousand years into the mysterious past of a shadowy people, whose works partly remain as monuments of a remarkable race.

Alluding to the discovery of the piece of glass mentioned above, Mr. Charnay says: "On this subject, I made no comments, yet I will add that nations are like individuals: they always esteem themselves more highly civilized than their predecessors. The Chinese, the Hindoos, the Egyptians, have left to us evidences of their genius: they understood the making of glass and of porcelain, and many other arts before we did, and to me, it is no matter of surprise that an intelligent population such as the Toltecs, should have been able to erect monuments, to cut stone, to make porcelain, to invent enamel, and to make glass."

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Thus, not only do we find strong historical evidences confirming the divine origin of the Book of Mormon, but we find also that scientific researches, through the efforts of learned and eminent men, backed by liberal contributions, while prosecuting their labors under the patronage and encouragement of two of the most highly civilized governments on earth, are, year after year, adding link upon link, which will eventually form a chain of evidence so perfect, confirming the truth and inspiration of the book, that it will prove irrefutable. So that none shall be left with a reasonable excuse for rejecting that divine record and the testimony which it bears. The disbelieving scorner, the vain, boasting skeptic may hereafter be forced, by the accumulation of strikingly remarkable historical proofs, like those which we have cited in favor of the Book of Mormon, to advance the weak plea, as some have recently done, that the knowledge which Joseph Smith possessed of these same historical records, enabled him to write the book. But all such will find, that the wisdom of God is greater than the cunning of man, and that, in assuming a position so inconsistent and self-refuting, they have placed themselves in a worse dilemma, than that formerly occupied by them, and will still be unable to account for its truths, which have been more recently vindicated by the discovery of facts, the existence of which, neither Joseph Smith nor any other man, without the assistance of divine inspiration, could possibly have known anything of, even ten, much less fifty years ago.

And thus, while the wisdom of the wise perish, and the understanding of the prudent is hid—the weak things of the earth confounding the mighty—the great purposes of God fail not, neither do His words return to Him unfulfilled.

Moses Thatcher.

COMETS.

In the heavens we see the stars—the so-called fixed stars—the sun, the moon, and the planets, or wandering stars. But besides these, we sometimes see objects of an entirely different character, looking like hairy, long-tailed stars. These are called comets. Ten years seldom pass without one of these bodies being seen as a bright and conspicuous object in the heavens; while now-a-days not a year passes, without one or more of these bodies, but of a smaller order, being detected with the telescope.

In old times men looked on a comet, or "blazing star," as a sign sent from heaven portending some dreadful mischance, as plague, pestilence, or famine, some great war, or (what strangely enough was looked upon then as much more distressing than the death of any one else) the death of some great king or emperor.

It was not, perhaps, very wonderful that men should have had such ideas. For they did not understand then the laws according to which comets move; and whatever we do not understand is very apt to appear to us something supernatural.

Moreover, to anyone who does not understand what has been discovered of late years respecting "comets," there is something dreadful and threatening in their aspect. Some look like mighty swords flaming in the heavens. Others have been compared to the "besom of the destroying angel," and certainly some comets have looked singularly like swish-tailed brooms. Others have suggested the idea of scimitars, lance-heads, great flames, or the heads of uncouth monsters.

In modern times these fears have been removed. At least they affect, now, only very ignorant or very foolish persons. Astronomers have learned to understand the movements of comets. Every comet, as soon as it is detected, is carefully watched until its motions are understood.

Years before the time of its return in

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1759, Halley's comet was in the toils of the mathematicians. It was far beyond the piercing vision of the telescope; it was wandering in depths where only the sun and planets had power over it. But Clairault and other mathematicians were calculating its every movement; and when in 1759 it returned to the neighborhood of the sun, it followed the very track which mathematics had assigned to it.

In former times, comets were usually noticed first when already presenting a very striking appearance—with a blazing head and a long tail. But in our own time nearly all comets are discovered long before they have become thus conspicuous. When first discovered, a comet appears generally as a small, rounded patch of diffused light, or like a woolly ball. As time passes, and the comet draws nearer to the sun, this ball changes into an oval, and later into a long streak of misty light. The length of this streak of light extends always directly from the sun, and the end towards the sun is brighter than the other.

Soon after, the difference between the head and the tail of the comet becomes still more marked. It is seen that the head or brighter part near the sun is formed of a bright spot (called the nucleus), surrounded by a sort of halo, or glory, of soft light, which, on the side farthest from the sun, seems swept off, as if the hair of the comet's head were combed out in that direction. Or one may aptly describe the appearance of the comet at this stage and afterwards, by saying that the comet looks as though the sun had raised a sort of cloud all round the side of the head towards him, and that then a mighty wind blowing from the sun had swept away this cloud-like matter in a long tail streaming out in the opposite direction.

Still this description is not perfect, for the tail is not always straight, but sometimes slightly curved, as if after the matter had been swept into the tail by a sort of out-breathing from the sun, it had been carried off by a side wind acting more and more strongly upon it the farther it had traveled from the head. But I am here speaking of the appearance of comets' tails, not of the way in which they are actually formed, a matter about which we know little or nothing.

About the head of Donati's comet, discovered in 1858 by the Italian astronomer of that name, as seen with the fine telescope of the Harvard Observatory, you can see the envelopes of light cloud-like matter around the bright nucleus. Only the part of the tail near the head is thus shown, and indeed the telescope shows nothing in the farther parts of the tail of a comet, which cannot be equally well seen with the naked eye.

Usually a comet's tail grows longer and brighter as the comet draws nearer to the sun; and after the comet has passed its point of nearest approach to him the tail gradually diminishes in length, until, when the comet is about to pass out of view, it presents nearly the same rounded, cloud-like form which it had when first discovered.

This, however, is not always the case. Some comets have been far more splendid after, than before the time of heir nearest approach to the sun. In one case—the return of Halley's comet in 1835—the comet, which had presented a brilliant appearance as it approached the sun, was found to have entirely changed in character soon afterwards; it no longer had a tail, or even the cloud-like envelope round the head called the *coma*. In fact, for the time, it looked just like a star. But as its retreat continued, a new tail was thrown out, though not nearly so bright or so long as the one it had lost. The last of the great comets was that called Coggia's, seen in the year 1874. It had a long and conspicuous tail.

Besides the great comets, which travel for the most part in orbits of enormous size, passing far away into space beyond the track even of the remotest planets, there are others, usually much smaller, which travel in orbits lying within the sun's planetary domain.

The first discovered of these was one called Lexell's, after the name of the astronomer who calculated its path, in 1778. Astronomers were much surprised to find a comet traveling in an oval path of

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no very great extent (passing a little beyond the orbit of the planet Jupiter), as compared with the enormous paths, some even limitless, along which most of the comets before discovered had traveled.

But they were even more surprised by the subsequent behavior of Lexell's comet. It should have returned in five and one-half years after its discovery, and probably did, though it was not seen, the earth being unfavorably situated for securing a view of the stranger. But it should have returned a second time eleven years after its discovery, and it certainly did not do so, for astronomers searched carefully with powerful telescopes all along its track, and no trace of it was seen. Inquiring into the cause of this, they noted that its course had carried it close to the giant planet Jupiter, so close that the mighty attraction of that great body had turned the small comet out of its course. It has never been seen since.

Another comet of short period and small path was discovered in 1818. It is called Encke's. It circuits its path in about three years, four months, or three times in ten years. As its path seems to be getting smaller—though very slightly—some astronomers believe that the comet is resisted in its movements by some ethereal matter occupying the regions through which it travels—just as a light ball is resisted by the air. However, it has not yet been proved that there is any real change in the movements of this comet which should require us to accept this explanation.

Another comet of short period, one whose history has been full of interest, was discovered in 1826, by an Austrian officer named Biela. This comet has a period almost exactly twice as long as Encke's, going round the sun once in six years, eight months, or thrice in twenty years. Also, it is to be noticed that during two of these three returns the earth's position is such that the comet can be well seen, whereas, during the third the earth is so placed that the comet is in the part of the sky lit up by the sun, and therefore cannot be seen.

In February, 1846, when it returned, a singular thing happened. Capt. (then Lieut.) Maury, of the Washington Observatory, discovered that the comet had divided into two comets, each with a nucleus, head and tail of its own.

These traveled along side by side, drawing farther and farther apart, until the distance separating them was about two hundred and thirty thousand miles. In 1852 both comets returned, but now they were about one million two hundred and fifty thousand miles apart. In 1859 they may have returned, but they were not seen, nor indeed looked for, that being the time when the comet would be unfavorably placed for observation. In 1866, however, and in 1872, when the two comets should have been well seen they were looked for in vain, though all the best telescopes in Europe and America were enlisted in the search.

It appeared that the process of breaking up which had begun in 1846 had gone on in such a way as to change the double comet into many comets, too small to be separately visible. Perhaps the appearance of Coggia's comet in the latter part of its career, may be regarded as indicating the existence of some power which the sun possesses of dispersing the matter of comets' heads.

This, however, was not the end of Biela's comet. To enable you to understand the rest of the story, I must tell you of a strange discovery respecting those bodies called meteors, or falling stars, which no doubt you have often seen. A full account of the discovery would occupy much more space than can here be spared, yet without a full account you cannot thoroughly understand how complete is the evidence on which the discovery rests. The discovery is this, that meteors, or falling stars, are bodies traveling in the track of comets. They do not belong to comet's tails, but follow in the track of the comet (the tail never lies in this track, and seldom lies even near to it.)

Now it so chances that the path of Biela's comet passes very near the path of our earth. So near, that when, in 1872, the comet—though unseen—had certainly passed the place of nearest ap-

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proach only a few weeks before the earth came that way, it seemed reasonable to think that a number of the small bodies which produce falling stars would lie behind the comet and in the way of the earth when she reached that particular part of the orbit. This would happen on November 27, 1872, and certain astronomers (I was one of the number) ventured to announce that probably there would at that time be a display of falling stars. This actually happened, more than one hundred thousand falling stars being counted on that night.

It ought, however, to be mentioned that none were seen in 1879, when next such a display was expected. But there was a bright moon on that occasion. Astronomers do not in the least understand how the tracks of comets come to be occupied in this way by meteoric bodies. Nor do they know how the tails of comets are formed. In fact, though many very interesting discoveries have been made about comets, and though some seven hundred of these bodies have already come under astronomical scrutiny, comets still remain among the most perplexing of scientific mysteries. —*R. A. Proctor in Youth's Companion.*

THE KING OF KINGS.

It is with great satisfaction that the people of God reflect upon the glorious mission of their Savior and Lord. Much has been said and many good things have been written by the elders and others, on the great atonement made by Christ when he came in the meridian of time to die "for the sin of the world." The Latter-day Saints have also great joy in the knowledge that the "Captain of their salvation" will again come for their deliverance, and that of His Israelitish people in all the world. His first coming was in meekness and humility, He was the "Lamb of God, slain from before the foundation of the world;" He was dumb before His persecutors, and when reviled by His enemies, "reviled He not again." He came to be smitten for our transgressions, that by His "stripes" we might be "healed." Born in an unpretentious hamlet, first seeing the light of day in a home provided for the lower order of creation, reared in poverty as the son of Joseph—the carpenter—he wandered in His ministry as the "Son of man," without a place to lay His head." His pure name "cast out as evil," and His doctrines misunderstood, hated, despised and disbelieved; He walked the thorny road to the closing scene of His mortal career—death upon the cross of Calvary, and was "numbered with the transgressors," who were crucified on either side. Then we find him "with the rich in his death," laid in the new tomb of Joseph, a rich man of Arimathæa; next risen from the dead, and appearing to Mary and visiting His disciples; and last of all giving them the commission, "Go ye and preach the Gospel to every creature."

We have skipped many important details of His eventful career as "Jesus of Nazareth," the "man of sorrows," the "despised Nazarene," the hated "teacher sent from God." We have not dwelt upon His prolonged fasting, His touching prayers, His moving discourses, His sympathetic healings, His charitable example, His loving precepts, and His heroic sufferings in Gethsemane; neither can we now dilate on His transfiguration and other great and miraculous evidences of His divinity and righteousness. But we desire to call the attention of our readers to a truth which, notwithstanding the Scriptural evidences, is comparatively ignored by the so-called Christian world. They seem to lose sight of the great final triumph of the Son of God. The fact does not appear to have taken hold upon their minds that He possesses as it were a dual character, that He will come again under very different circumstances, and in the midst of entirely new surroundings. That at His second advent He will come with "ten thousand

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of His Saints," to take vengeance on His enemies, and to reign as KING OF KINGS and LORD OF LORDS upon the sanctified earth for a "thousand years." Once He came as the "lamb led to the slaughter," but now as the "Lion of the tribe of Judah," to "dash His enemies to pieces as a potter's vessel." His ancient persecutors put upon Him the "scarlet robe" in derision, a fitting type of the "garment dyed red in the blood of His enemies," with which He will appear in the clouds of heaven to defend His Jewish people in the hour of their danger. They planted upon His head a "crown of thorns," but the Father has given Him a crown of glory. St. John the Divine saw Him in vision "sitting upon a cloud with a crown of gold upon His head." In short, the Revelations are full of predictions as to the greatness of Christ when He comes as the powerful Messiah to reign among His people. The Savior himself makes the matter very plain in His own words to the disciples in Matthew xxv, 31—46:

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left. Then shall the KING say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer Him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the KING shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall He say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gaveme no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer Him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall He answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment, but the righteous into life eternal."

It is very plain to be seen from these passages, that the second coming of Christ will be in triumph, that He will be the great Ruler of the earth, the Judge of all nations, and the King of kings.

But there is also another peculiarity connected with the Messiah's title. Not only is He a King himself, but a King of kings. This implies something that has also been overlooked by the so-called Christian world, namely, that others will reign with Christ, whose titles will also be kings. On reference to the fifth chapter of Revelations, it will be seen that St. John was shown in vision "four and twenty elders" who sang a new song, saying;

"Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

Jesus told His twelve disciples at Jerusalem, that they should sit upon "twelve thrones," when "the Son of man should come in His glory." A throne is a seat of power, and he that sits upon it is generally regarded by us as a king. "Things earthly are typical of things heavenly." Does not Christ's saying then to the apostles, indicate a kingdom to be given

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to each of them, over which they will preside and reign as Christ reigns over his entire people a thousand years? If this be true of the apostles, why may not other faithful "elders," who have also given up all things for Christ, be raised to positions of power among the nations, appointed by the Great Ruler to reign as kings under His dominion, and administer His righteous laws among the people? Now by referring to the sixth verse of the twentieth chapter of Revelations, we find the word of the Lord saying;

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

Here we can plainly see a direct promise to all men who have part in the "first resurrection," that they shall "reign with Christ a thousand years!" Now while this passage does not positively contain the word "kings," still we always associate the act of reigning with kings and kingly power. And as the word "priests" is used, we may certainly infer that the same power is to be given, as that mentioned in a former quotation referring to the "four and twenty elders," who are to be made "kings and priests unto God, and who will reign on the earth." Hence we can begin to see something of the magnitude of our glory if we are faithful to God's truth, so as to have part in the "first resurrection." O, the joy that will be experienced when our bodies are called forth by the power of God! When the tomb shall give up the tabernacles of the redeemed, and each noble spirit shall be re-united with the body, then made incorruptible and immortal, prepared to live and reign forever in glory! Who can contemplate these glorious truths, revealed from the heavens for man's eternal happiness, without rejoicing in the great Atonement of the Savior, whereby all the dead shall be raised in their time and in their order, to inherit the reward of their works in the flesh. Those who embrace the Gospel revealed from Heaven in our day through the Prophet Joseph Smith, and who cling to its principles unto the end, living in the light of God's righteousness, and holding the everlasting priesthood, will indeed see in that day the reward of their labors. When the angel shall sound the trump of the first resurrection, and those who died in the Lord shall come forth in the glory of the sun, then shall be seen the difference between "those who have served God, and those who served Him not!" The finger of scorn will no longer be pointed at the righteous, and the wicked trample on the testimony of the pure in heart. But God will vindicate His Saints, and they shall live forever, rejoicing in the brightness of His glory, who reigneth as the great Messiah —the Lord of Life—the KING OF KINGS.

C. W. Stayner.

HABIT uniformly and constantly strengthens all our active exertions.

YOU cannot dream yourself into a character; you must hammer and forge yourself one.

TRAVELS IN ITALY.

XI.

ERUPTION OF VESUVIUS.

THE great eruption of 1872 occurred so short a time before our visit there that in many places the lava, which covered the plain below, was still warm, and in crevices, so hot that we could not bear our hands within considerable distance of it. The following description of the eruption, by an eye witness, cannot fail to interest the reader. The lady who thus writes made the journey by rail, from Sorrento round the bay to Naples, starting soon after the first indications of the eruption, which lasted about three days:

"Do you hear that?"

It was a something so low, so deep, so

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remote, that it seemed to be felt rather than heard. It was more a trembling of the air—or the earth—than a sound.

"What is it?"

"Hush! it comes again!"

It did come again; louder, but not less remote. It sounded like the throbbing of a deep and mighty organ pipe. Then again it died away. At the same moment an immense volley of black vapor shot up into the midst of the lovely cloud above the crater, mingling with those masses of white and gold, and turning them copper and purple. Then the subterraneous thunder rolled louder and longer; and the smoke poured out all black, rent with flashes of fire; and three small streams of lava, white and seething, began slowly crawling down the cone.

That this was the beginning of an eruption was now beyond a doubt. All nature seemed to know it. The birds ceased singing and fled to the bushes. The cattle came straying home alone from the pasture. The landlord's big hound slunk into his kennel and howled dismally. The air, meanwhile, became hot and heavy; while far away, at the other side of the mountain, a cloud of steam and smoke marked the path of some vast lava stream not visible from Sorrento. It was evident that the main flow of lava was on the Naples side of the mountain. Towards evening we drove over to Castellamare, and found the harbor half emptied of its shipping, most of the vessels having crossed over to Naples. The railway station was crowded with country folk, raving, wailing and gesticulating wildly.

"There is no danger where this lot came from," said a fat official, shrugging his shoulders contemptuously, "but the municipality of Naples has put on a service of gratuitous trains, and we are obliged to take them."

A barefooted woman, sitting on a bundle of bedding, caught the words, and sprang in a sudden frenzy to her feet.

"Hear him!" she cried, tossing her arms wildly. "Hear him!—he says there is no danger! Santa Maria!—no danger, with red cinders showering down into the streets of Portici, and every one flying for fear of the lava, and San Sebastiano and Massa di Somma in flames!"

One or two intending passengers paused at this, and began questioning the guard.

"Is it safe to go to Naples?"

"Does the lava flow toward the coast?"

"If Portici is threatened, then surely the line is also threatened?"

But the guard, and some three or four travelers who had just come in with the train, declared unanimously that the cinders were not falling in Portici, and that there was no present danger.

"They are mad with fright, and say whatever comes uppermost," growled the fat official, transfixing a huge cigar with his penknife, before proceeding to light it. "These ladies and gentlemen, if they are going to Naples, had better take their places."

Speeding forward now into the deepening gloom, we hear the terrible voice of the mountain rolling louder and nearer. On every by-road skirted or bridged by the line of railway, are seen straggling processions of footsore fugitives, and files of country carts laden with poor furniture. At every little station there is the same frightened crowd—old men; old women; mothers with infants in their arms; little children, some with their aprons full of bread, others carrying a pet kitten, or a bird in a cage. Many of these poor souls have stored their household goods in the cellars of their cottages, rescuing only their beds and bedding. Not the least striking feature of this universal exodus is the indolence and indifference of the strong. While the weak and the aged are dragging trucks and barrows, and plodding under burdens, all the railway bridges and embankments, all the little sea-side piers and landing-places, all the walls and house-tops, are crowded with men and boys staring, clamoring, smoking, and doing nothing.

Leaving in the rear the long mound of Pompeii, and passing Torre dell' Annunziata, the line now skirts the lower slopes of Vesuvius. The great cone towers

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gray and threatening against a black background, and from the heart of a vast column of smoke throws up a perpetually rising and falling fountain of living fire. Drawing still nearer, that fountain is seen to be mingled with showers of red hot stones. Now, too, the din of the eruption becomes every moment more deafening. It is neither like thunder, nor like discharges of artillery, nor like anything in heaven or earth but itself. All other terrible noises—even the raging of the sea at its fiercest—are intermittent. But this dread reverberation fills all the space betwixt earth and sky with one solid, implacable roar.

Now the train stops at Torre del Greco. Behind the barrier we see more women, more children, a dog keeping watch over a pile of household goods, a big man wringing his hands and crying like a girl. The guard runs beside the carriages, shouts the name of the station and blows his bugle; but all passes in dumb show, for neither those on the train nor those on the platform hear any sound save the one. Not even the steam-whistle nor the motion of the engine is audible.

Portici next. But here is no waiting crowd. Portici is empty. Its streets are deserted, its population has fled. And yonder, suspended above the town, two streams of fire are slowly smoking down the cone. The lava shows crimson in the deepening dusk, creeping, twisting, writhing, lapping mass over mass, with something of a live horror in its motion, as of a reptile in agony.

Portici being left behind, the air grows thick and sulphurous. A broadening copper glare streams up the sky. The last straggling houses are passed, the last curve is turned, and, as the train enters upon the broad valley between Vesuvius and Naples, comes into sight suddenly the whole westward flank of the mountain, its ridged buttresses channelled by innumerable rivers of fire—rivers mingling, meeting, parting, yet all rushing to one common goal; that goal a vast natural platform some three or four hundred feet above the plain. Here they unite, spreading to right and left in one broad lake of fire; and upon the brink of this awful lake, stationed perhaps a mile apart, like the outposts of a satanic camp, stand three blazing villages.

Whether purposely, that the passengers might gaze upon this appalling spectacle, or from some other cause, the engine at this point slackens speed, and, without actually standing still, moves at almost a foot-pace across the valley. It was after sunset, nearly dusk, when the train steamed into the station at Naples; for here, to the leeward of the smoke, the natural order of day and dark once more prevailed, and the roar of the eruption was so far subdued that to hear and be heard were no longer impossible.

All Naples was out, immense crowds having gathered at every spot from which the mountain was visible. The quay of Santa Lucia was one sea of heads. The housetops, the windows, the balconies, were lined with gazers. The roadway was blocked with carriages. The piers were black with closely packed human beings. Even the lamp posts and the trees along the quays, even the yards and rigging of the vessels in the harbor, were covered with spectators.

There is always something impressive in the mere presence of a vast multitude, even though the occasion be joyous, and the multitude disposed to merriment; but in the sullen silence of these tens of thousands there was a solemnity not to be told in words. Every face wore the same fixed look, and was turned in the same direction.

From the balconies of the Hotel de Rome the sight was grand and awful. Tremendous reverberations followed in quick succession. Suddenly a terrific explosion occurred. Everybody rose and looked aghast. It seemed as if the house would fall in from the violent shock.

If they had seen Vesuvius rent from top to bottom, and a sea of lava rushing straight upon Naples, it would scarcely have surprised the people. But except that where three villages where blazing a while ago there now were four, the general aspect of the eruption was not greatly altered.

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They all stood waiting, breathless, wondering what would happen next.

"Did you feel the floor heave?"

"Did you hear that cracking noise?"

"It was as if a thunderbolt had burst."

Then the waiter was questioned. What place was that which had last caught fire? Which was San Sebastiano? Which was Massa di Somma? The man, being confused and unnerved, made such random answers as he could. The fourth fire must be at Pollena, the village next beyond Massa di Somma. That was Massa di Somma in the middle; that was San Sebastiano to the right; lower down the mountain on this side, near Naples, was San Giorgio a Cremano. He could not tell how many inhabitants there were in San Sebastiano; perhaps two or three thousand. Massa di Somma was a big place, much bigger than San Sebastiano, with three or four times as large a population. But they had all fled. There were no people left in those burning houses. Where were they gone? Ecco! the city was full of them; the ships in the harbor were full of them; the convents and hospitals, the barracks and churches, were all full of them. Why, the Commissary of Police was here not half an hour ago—in the landlord's bureau down stairs—and he was heard to say that fifty thousand refugees had come into Naples within the last twelve hours.

Thus, the thousands from burning villages on the campagna of Naples, crowded into the city for shelter. Their houses were destroyed. The fruitful vineyards of a day ago, were covered with molten lava. The very site of their homes was changed and blotted out forever. *De Vallibus.*

Little minds are tamed and subdued by misfortune, but great minds rise above it.

CHRONICLES OF UTAH.

VII.

By the beginning of 1852 the people were thoroughly awakened to the importance of home manufactures; the importation of foreign merchandise had drained the country; patriotic individuals were on the alert constantly in presenting before the newly settled inhabitants the stern necessity of economy, self-denial and energy required to preserve the community. From the message of Governor Brigham Young, dated Jan. 5, 1852, it appears that very few infractions of law had taken place; the Legislature had made appropriations for encouraging manufacturing interests, as well as for the educational establishments of the Territory. Protective legislation was asked for in the interests of native industries. The importance of apprentices as a means of growth of competent manufacturers was shown, that more mechanics could be prepared for future use. "Deplorable indeed must be the situation of that people, whose sons are not trained in the practice of every useful avocation, and whose daughters mingle not in the hive of industry," are the words of the document.

It appears that our settlements at that time extended from Bear River on the north, to within twenty-five miles of the southern rim of the Great Basin; that Santa Clara was about to be settled by a company then forming; also that East and West, new settlements were in contemplation. West of Tooele, and on Mary's river, the Indians had to be kept in check by establishing settlements. The assessed value of taxable property was shown to be $1,160,883.80, according to the Auditor's Report. Public services, we learn, were still gratuitous. For bridges and roads, woolen factory and University, appropriations to the amount of $4,725.87 had been expended; and about $5,000 for the expenses of printing, surveys, and other necessary outlays in the interests of the Territory. The entire revenue was $26,690.58, some $10,000 of which was at that time uncollected; not more than one-tenth of that collected was in cash; the transactions were chiefly in grain. One senti-

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ment contained in this message of Governor Young is worthy of reproduction: "Produce what you consume; draw from the native elements the necessaries of life; permit no vitiated taste to lead you into indulgence of expensive luxuries, which can only be obtained by involving yourselves in debt; let home industry produce every article of home consumption."

It is not surprising that so much real work was done in the early days of the settlement of these valleys; an incident that occurred at the public works, preparatory to a festival for the public hands, will show the spirit that prevailed. On Dec. 25, 1851, a party met at the Carpenters' hall, which was fitted up for the occasion, on the grounds of the public works, to entertain the brethren working there, with their wives and families. The committee of arrangements attended punctually to receive those who had been invited, by printed cards, headed "Christmas Festival," with the following motto: "By Truth we conquer; by Industry we thrive!" One of these, enclosed in a beautifully embellished envelope, had been sent by the committee of arrangements to each of the public hands. The festival commenced at eleven a. m., when Bishop N. H. Felt offered up a prayer. Then the band struck up, and His Excellency, Gov. Young, the Hon. H. C. Kimball and other gentlemen led off the first dance. The following are the names of the committee of arrangements: Gov. Brigham Young, Hon. Heber C. Kimball, Hon. Willard Richards, Capt. Edward Hunter, Gen. D. H. Wells, Capt. Truman O. Angell, William Clayton, Wilford Woodruff, Alonzo H. Raleigh, Thomas Tanner, Miles Romney, Norton Jacobs, Wm. Felshaw, Wm. C. Staines, Edward Martin, Orson Pratt, Benj. F. Mitchell, John H. Rumel, Reynolds Cahoon, W. F. Cahoon, Edwin D. Woolley, George A. Smith, John Smith, Patriarch.

The festivities lasted two days, to the great delight of those assembled. It was at this meeting that the subject of building a Temple in this city was brought before the people by the late President Young, and speedy operations were determined on.

On February 12 the Tabernacle was enclosed and the announcement made that it would probably be used for the April Conference. The Utah Library was arranged in the Council House, with Wm. C. Staines as Librarian. The Legislature closed its session on Feb. 18. Work commenced in hauling rock for the Temple wall, and the enclosure was commenced. There were seven large spinning wheels and one spinning ginny in the Seventeenth Ward of this city; twenty-five families were engaged in Little Cottonwood Ward in making jeans, flannel and linsey; other wards were also engaged in these industries. The iron, coal and other native minerals began to be tested at Cedar Fort, Iron County, by Brothers Bladun and Walker, assisted by Bro. Chatterly, of that place; Brothers Henry Lunt, H. Carruthers and others aiding. Pres. John L. Smith was busy at Parowan in forwarding the interest of the "Fort," which was enclosed and furnished with a good school, Elder James Lewis taking a prominent part in education. Pottery and allied industries were in a state of progression. Tanning work commenced at the Deseret Tannery; pine bark was worth fifteen dollars per cord.

At the General Conference, April 6, 1852, the Tabernacle was dedicated by Prest. Willard Richards. Addresses were delivered by Prest. Brigham Young. Soul-inspiring music and hymns, composed for the occasion by W. W. Phelps and Sister Eliza R. Snow, enlivened the Saints. The Conference lasted several days, and was brought to an end on Sunday afternoon, April 11, when a collection was taken up to supply a Sacramental service for the Tabernacle. Prests. Young, Kimball and Richards, with Presiding Bishop Hunter, administered the Sacrament, assisted by the various Bishops. The occasion was most extraordinary, speaking in tongues and prophesying, as on the day of Pentecost.

The collection for the Sacramental service resulted in $149 in silver coin, and several pounds of watch cases,

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spoons, rings and other silver ornaments. At the close of the meeting, during which much important business was done, the Saints shouted, "Hosanna to God and the Lamb, amen and amen!" three times. President Young blessed the Saints and dismissed them, after one of the most glorious Conferences that had been held in these latter days. What became of some of the silver contributed may be seen by the subjoined bill of Sacramental cups, the same that are now in use at the Tabernacle: "12 cups, viz., with each weight: 1 cup, 12.5 oz; 1 cup, 13.6 oz; 1 cup, 12.15 oz; 1 cup, 13.5 oz; 1 cup, 12.6 oz; 1 cup, 12.8 oz; 1 cup, 12.10 oz; 1 cup, 13. 5 oz; 1 cup, 13.5 oz; 1 cup, 13.9 oz; 1 cup, 12.18 oz; 1 cup, 12.7 oz; total, 153 oz, 19 pwt.

"Received of I. M. Barlow, twelve cups delivered, of the above weight, manufactured at his shop.

[Signed.] EDWARD HUNTER.

Great Salt Lake City,
July 16, 1853."

This interesting receipt is in the possession of Israel M. Barlow, Esq., of this city, who, at that time, was engaged in the business of Silver Smith, &c., and in other metallurgical operations.

On April 22, Presidents Brigham Young and Heber C. Kimball, with Brothers O. Pratt, W. Woodruff, Geo. A. Smith, Professor Carrington, Gen. D. H. Wells, Judge Snow, Attorney S. M. Blair, Sheriff Ferguson, Dr. Sprague, Surgeon Andrews, Clerk Clayton, Chemist John Kay and others, left the city to visit the southern settlements, and to explore the south country generally.

The census returns of this Territory for 1850 were published at Washington. There were 2,322 dwellings; families, 2,322; white male inhabitants, 6,022; white females, 5,208; total whites, 11,330; 12 colored free males and 12 colored free females, who were passing through the Territory at the time, were also reported in the census; making a total free population, 11,354. The number of farms were 926. There were 239 deaths reported during the years 1849-50.

Committee of arrangements for the celebration of the 4th of July, was appointed as follows: James W. Cummings, Hosea Stout, Elias Smith, James Ferguson, H. S. Eldredge, A. Carrington, Wm. C. Staines.

A committee for observance of the 24th of July: D. H. Wells, Orson Pratt, Wilford Woodruff, E. D. Woolley, N. H. Felt.

Both of these committees were appointed at large meetings of the citizens called for the occasion early in June.

Beta.

BATTLE OF BANNOCKBURN.

I HAVE always thought the victory at Bannockburn the most heart-stirring achievement in all the record of arms. It was so decisive, so complete, the oppressor was so utterly trampled to dust. For twenty years the Scots had suffered the most outrageous wrong; but here, at last, was the reckoning. On this one tremendous field the debt of vengeance was paid to the full.

But why should the Scots, so often defeated by their English foes, have been victorious here? To the reflective mind the reason is evident. The great climax was reached through a hundred disappointments, every one of which had taught its lesson. Let us read the story of the fight, and we shall see that nothing was left to chance. There was no blind dash for freedom, with a dependence simply upon the justice of the cause; but the result was due to toil, to foresight, and to preparation.

Bruce was one of the most able generals that ever lived. This is shown in the faultless disposition which he made of his little army of thirty thousand men, wherewith he overcame the immense host of his enemy, one hundred and twenty thousand strong. The victory was gained by no hurry, by no accident, by no reckless venture, by no wild shouts

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of Scotland's wrong or of Scotland's right; but it was the consequence of an admirably planned battle, fought from the gray of morning till the sun rode at high noon.

True, it was long ago—five hundred and sixty-seven years have passed since then—yet the freshness of the story has never faded, and can never fade. How comprehensive was the genius of the Scottish king! With what care was every manœuvre of the enemy anticipated and provided for! The Scottish army had the advantage of more homogeneousness than the English; for although the Highlander, the Islesman and the Borderer were there, they were all Scotch to the very heart; while on the other hand, the host of Edward II was composed, together with his English subjects, of Welsh, Irish and Normans.

Sir Henry de Bohun, or Boune, as the name is commonly spelled, was, as the reader must well remember, the first man who fell at Bannockburn. The armies, it will be recollected, were in plain sight of each other, separated only by a distance of three bow-shots, when King Robert Bruce, mounted on a small palfrey, and armed only with sword and battle-axe, rode along the Scottish line to review the various divisions of his force. By the gold star that gleamed upon his helmet, no less than from his stalwart figure, he was recognized by the enemy. Sir Henry de Boune, mounted on a mail-clad war-horse, to whose career the slight palfrey of Bruce could have proved scarce any obstacle, instantly laid his long lance in rest, and at headlong speed charged upon the King of Scots.

But the result of that charge was as disheartening to the host of England as to the Philistines was the fall of the man of Gath. We read in history that "Robert engaged with Henry de Bohun, at the head of the English cavalry, and with his battle-axe cleft his head to his chin."

Scott, in his "Lord of the Isles," while recounting the deeds at Bannockburn, adheres very closely to history. Of this first stirring incident of the battle, he says:

"The partridge may the falcon mock,
If that slight palfrey stand the shock;
But, swerving from the knight's career,
Just as they met, Bruce shunned the spear,
Onward the baffled warrior bore
His course—but soon his course was o'er!
High in his stirrups stood the king,
And gave his battle-axe the swing.
Right on de Boune, the whiles he passed,
Fell that stern dint—the first—the last!
Such strength upon the blow was put,
The helmet crashed like hazel nut;
The axe shaft, with its brazen clasp,
Was shivered to the gauntlet grasp."

On the same afternoon a body of English cavalry, in attempting to double the left flank of the Scots, was totally defeated by the gallant Earl of Moray, and this skirmish ended the operations until the morrow. The first attack at morning was made by the English archers, and it was terrible. The archery of England was always more formidable than that of any of her enemies.

"Nor paused on the devoted Scot,
The ceaseless fury of their shot;
As fiercely and as fast,
Forth whistling came the gray goose wing,
As the wild hailstones pelt and ring
Adown December's blast.
Nor mountain targe, of tough bull hide,
Nor lowland mail, that storm may bide;
Woe, woe to Scotland's bannered pride,
If the fell shower may last!"

Against a weak commander an attack like this might have prevailed, as it would have been impossible for the Scottish line to have long remained unbroken; but here we perceive an instance of the foresight of King Robert. Near this very spot, and concealed behind a wood, he had previously posted his brother Edward and Lord Reith, Marshal of Scotland, with a formidable body of horse, armed with lances and clad in mail.

"The shield hangs down on every breast,
Each ready lance is laid in rest,
And Loud shouts Edward Bruce—
'Forth, Marshal! on the peasant foe!
We'll tame the terrors of their bow,
And cut the bow-string loose!'"

The charge of the Scottish gentry was

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performed with tremendous effect. Arrows, and bows, and men were levelled and trodden in one prodigious swarth, as the sweeping war steeds, heavy with armor, sprang at a frantic gallop through the thick ranks of the English archers.

"No spears were there, the shock to let,
No stakes to turn the charge were set;
And how shall yeoman's armor slight
Stand the long lance and mace of might?"

The slaughter at this point was terrific; but although the Scots were here completely successful, the overwhelming number of the English army still rendered doubtful the result of the main battle. Edward II ordered his cavalry to charge. The Scottish infantry, drawn up a long plain, presented a tempting appearance to the swords and hoofs of this great body of horse, and the English king had little doubt that upon this charge hung the fate of the battle—as indeed it did, though not in the manner which he anticipated.

The King of Scotland, conceiving the probability of just such a charge, upon ground so suited to cavalry operations, had prepared for it in such a way as to make the onset most terribly react upon itself.

"To rightward of the wild affray,
The field showed fair and level way;
But, in mid space, the Bruce's care
Had bored the ground with many a pit,
With turf and brushwood hidden yet,
That formed a ghastly snare.
Rushing, ten thousand horsemen came,
With spears in rest, and hearts on flame,
That panted for the shock!
With blazing crests, and banners spread,
And trumpet clang and clamor dread,
The wide plain thundered to their tread,
As far as Stirling rock.
Down! down! in headlong overthrow,
Horseman and horse, the foremost go,
Wild floundering on the field!
The first are in destruction's gorge,
Their followers wildly o'er them urge;
The knightly helm and shield,
The mail, the acton, and the spear,
Strong hand, high heart, are useless here!
Loud from the mass confused the cry
Of dying warriors swells on high,
And steeds that shriek in agony!"

This was the turning point of the great battle of Bannockburn. Still, however, the English fought with stubborn courage; but Bruce, well knowing that all depended upon pushing his advantage to the utmost, now charged them with horse and foot. Never did a battle depend more upon strength and desperate courage.

"Some fought from ruffian thirst of blood,
From habit some and hardihood;
But ruffian stern and soldier good,
The noble and the slave,
From various cause the same wild road,
On the same bloody morning trode,
To that dark inn, the grave!"

Both armies were becoming exhausted with their prodigious efforts; but the Scotch, inspired by the success already achieved, kept heart and strength far better than their enemies. Slowly their small but immortal army pushed back the great host of England, yet those almost endless ranks seemed still to promise a tedious fight. In this state of the battle, the genius of King Robert instantly comprehended the relative positions of himself and his foes. The vastly outnumbering enemy must not be permitted to rest. Whatever the weariness of his soldiers, in a renewed and decisive onset lay his surest salvation. And what a charge was that led by the stalwart king!

"At once the spears were forward thrown,
Against the sun the broadswords shone;
The pibroch lent its maddening tone,
And loud King Robert's voice was known—
'Carrick, press on—they fail! they fail!
Press on, brave sons of Innisgail,
The foe is fainting fast!
Each strike for parent, child and wife,
For Scotland, liberty and life—
The battle cannot last!'"

The tide was now fearfully ebbing with the English, yet again and again they rallied, though each time more faintly than before. It was at this moment, as the reader will remember, that the final stratagem of King Robert put the climax upon his great victory. He had placed two thousand women, children, and other camp followers, behind an eminence in the rear of his line, and these, at a signal, now suddenly made their ap-

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pearance and began marching along the high land, with banners displayed like those of a warlike host. The effect upon the English was prodigious; they no longer disputed the field, and the rout, already partially accomplished, now became general.

Never was there a more complete victory in any pitched battle. With terrible energy King Robert pursued his enemy. For more than ninety miles King Edward II rode at frantic speed; and he had good reason, for Douglass and Moray were hard upon his track; but he escaped, to reflect at leisure upon his tremendous overthrow.

I have drawn largely upon Sir Walter Scott, partly because of the force and beauty of his poetry, and partly because of its faithfulness to the historic record. How vivid his picture of the death of Lord Colonsay, while chasing the routed enemy! It will be remembered that the English nobleman d' Argentine refused to retreat further, but, turning upon the pursuing Scots, overthrew no less than four of them. He was in the meantime wounded.

"A lance's point
Has found his breastplate's loosened joint,
An axe has raised his crest;
Yet still on Colonsay's fierce lord,
Who pressed the chase with gory sword,
He rode with spear in rest,
And through his bloody tartans bored,
And through his gallant breast,
Nailed to the earth, the mountaineer
Yet writhed him up against the spear,
And swung his broadsword round!
Stirrup, steel boot and cuish gave way,
Beneath that blow's tremendous sway,
The blood gushed from the wound;
And the grim Lord of Colonsay
Hath turned him on the ground,
And laughed in death pang that his blade
The mortal thrust so well repaid."

It was by no lovelorn heroes that the battle of Bannockburn was won, and a nation delivered forever. It was by men who could laugh when pinned upon a lance point, if only their dying blow might bring revenge.—*Selected.*

Hope is like the sun, which, as we journey toward it, casts the shadow of our burden behind us.—*Smiles.*

LEAVES FROM THE TREE OF LIFE.

ELEVENTH LEAF.

NO MAN or woman, separate and single, can attain to the fulness of celestial glory. Perfection of being, happiness, exaltation or dominion, is unattainable by either sex alone. The nature, desires, capabilities and manifest design of both male and female humanity proclaim this, and the voice of Deity has endorsed and sanctified the utterance of nature. Woman was made for man. Marriage is ordained of God. In its correct form it is under the divine direction. The Father of the race has the right to a voice in the sexual unions of his children. Those relations are fraught with so much consequence, relating to time and eternity, that the Supreme Ruler should regulate them for the benefit of the parties, the welfare of society and the good of posterity in this world, as well as for eternal results in the life to come.

The male and female elements of humanity seek union, of their own volition. The natural attraction that prompts this is right and proper. But if there were no rules and restrictions for the government of these tendencies and the actions resultant, confusion would ensue, and the effects would be sorrow, ruin and destruction. Matrimony therefore becomes a part of religion. It is a divine institution, and hence should be divinely directed. The first marriage on record was solemnized by Deity. It was God who said, "It is not good that man should be alone." It was God who brought Eve and gave her to Adam. It was God who commanded the twain made one flesh to "increase and multiply."

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Marriage, properly contracted, is therefore holy and pure, and its relations, unabused, are sacred and chaste. The notion that celibacy is purer than matrimony, that either man or woman is holier in the sight of heaven because of non-intercourse with the other sex, is a gross error, unwarranted by reason or revelation. There is no attribute of the mind or function of the body that is in itself, or in its legitimate exercise, impure or degrading. It is only the wrong use of any of our powers that is sinful.

The first marriage recorded in Scripture was a union of immortals. The curse of death had not been pronounced when the ceremony was solemnized. There was no sin then, and therefore there was no death. The man and woman became ONE as eternal beings, and dominion was given to them over all earthly things, together. Death and the rule of the man over the woman came as the consequences of transgression. The penalty was paid, the redemption was wrought out, and through the atonement those two persons are restored to their pristine condition. In the resurrection, then, Adam and Eve come together as at the first in the garden, and there is no more separation for them. They are re-joined, not as ghostly beings without the feelings and powers of tangible personality, but as the man and the woman made one eternally, with power to increase and multiply and have dominion, with all eternity before them for the exercise of every power with which the Creator endowed them, spiritual, mental and physical, standing at the head of the race, perfected by experience and obedience to eternal law, and ready to act in harmony with celestial intelligencies, and preside over their own posterity for ever.

Here is a sample marriage. It was not for time alone, but for eternity. Death intervened, but only as an incident. The bond that bound them in matrimony was not sundered. The seal set upon them was of heavenly stamp. Its virtue reached within the veil. Its force extended into the world to come. There was no end to it. God had a hand in it and it was His seal and sanction that made it valid and everlasting. All other marriages solemnized on similar principles and under the same authority will be of the same virtue and effect. Ordinances performed by those divinely appointed are as though attended to by Deity in person. "Whoso receiveth you receiveth me," saith the Lord. What they "bind on earth is bound in heaven." Herein is the authority of the Holy Priesthood, and herein is the sealing power for the Saints of God, by which they may enter into the holy order of celestial marriage that lasts while eternity endures. The KEYS of this power are only held by one man at a time on the earth, being vested in the President of the whole Church of God in the flesh. But while he holds the keys, others may officiate therein under his direction and authority.

Unions formed by men and women, of their own arrangement without any divine sanction or divine ceremony, are only temporary in their nature. They end when the parties or either of them die. God does not acknowledge that which he has not appointed. Neither the vows of the man and woman, nor the ceremony performed by a person unauthorized by the Almighty are recognized in heaven, but only pertain to earth and time. The claim of parents thus united, over their offspring, is but of the earth, earthy, and does not extend into the spheres beyond. Death dissolves both these marital and parental ties, and each family particle becomes disintegrated. No power but that of Deity can bring them again together, and as God proceeds by law, and the law fixed for these relations has not been complied with, the separation continues while endless ages roll. "In the resurrection *they* neither marry nor are given in marriage," but, if in a saved condition, are as the angels, and they are ministering spirits or servants unto those who obtain the crown of eternal lives, "a far more and exceeding and eternal weight of glory," than that which rests upon any of the angels. Men and women may be *saved* in a separate and single state, but they cannot be *exalted* into the fulness of celestial glory without

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union in celestial marriage, because that is a state of perfection and comprehends the gift of perpetual increase, in which there are endless dominion and the exercise of all the powers of immortal manhood and womanhood united as one in the everlasting covenant.

In the divine economy, as in nature, the man is "the head of the woman," and it is written that "he is the savior of the body." But "the man is not without the woman" any more than the woman is without the man, in the Lord. "Adam was first formed, then Eve. In the resurrection they stand side by side and hold dominion together. Every man who overcomes all things and is thereby entitled to inherit all things, receives power to bring up his wife to join him in the possession and enjoyment thereof. In the case of a man marrying a wife in the everlasting covenant who dies while he continues in the flesh and marries another or others by the same law, each wife will come forth in her order and enter with him into his glory. Is there any reason why this should not be so? Is not each of these wives entitled to her position in eternity, by virtue of the sealing power which made her part of the man? Why should one enter into the exaltation of the celestial world, and the others be relegated to singleness and servitude? They all become one in the patriarchal order of family government. And if this be the case in heaven, why should not similar conditions so far as possible exist on earth? Is earth holier than heaven? If a man receives from the Lord more wives than one under the sealing ordinances of celestial marriage, where is the moral wrong? They belong to no other man, but are his by mutual consent of all the interested parties, and they live together in the marriage state, one as much as the other. In this position there are occasions for the exercise of patience, forbearance, charity, self-sacrifice and the exercise of all the virtues to a far greater degree than in any other. In this plural family relation an experience can be gained that no other condition in life affords, and the parties who so live and keep the law will be, in the very nature of things, prepared for a wider sphere of dominion, and power, and dignity, and might in the eternal world, than those who have only experienced the monogamic condition. They will therefore, if they endure unto the end, go forward into the highest degree of exaltation, while their posterity will multiply in an ever increasing ratio, until worlds will be filled by their generations and they ascend to the majesty and splendor of the Gods on high..

Herein is our Eternal Father glorified and His dominions extended. By the continuation of the seeds of the righteous forever, the multiplication of His sons and daughters creates the need for worlds and systems, to be brought forth according to eternal laws, to occupy their position in the universe as dwelling places for spirits, and embodied mortals, and perfected souls, in their various grades on the path of progress towards the perfection of the celestial order; as orbs of light and splendor, or globes of trial, punishment or correction, each in its allotted sphere in the galaxy of suns and stars and planets, and in the vast and wondrous plans of the Mighty Architect, the Eternal Parent of organized intelligencies. In obedience to His laws, there is present peace and future joy. They who are in harmony with Him are in affinity with the source of all pleasure and power. His commandments are founded in the laws of continuing life, which regulate all permanent things, and they who reject Him and His counsels shut the gate against their own happiness and advancement. But, for them who receive His Gospel and conform to all its ordinances and teachings, the door is open to the highest courts in the heavenly mansions, and while they are helped through the ordeals of mortal life, they gain the keys to all the glories of that existence, in which the family relation is perfected and perpetuated, and every power of the whole being, refined, intensified and developed, finds exercise, in its true sphere, to the complete and unalloyed bliss of all in the endless family circle,and the glory of Him who is the Patriarch and Ruler of all. *C. W. Penrose.*

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CONSTELLATIONS.

How beautiful are the stars!

Ever since men inhabited the globe, the bright shining lights of the firmament have held them in transports of delight and wonder. The ancient Egyptian shepherds and the Chaldeans were enraptured star-gazers, while all nations and peoples, from the remotest periods of time, have been led into interminable realms of thought by the shining points of light we call stars.

The stars are so far away, they occupy portions of illimitable space at such immeasurable distances from us, that thought is the only thing pertaining to humanity capable of reaching them; but thought makes the awful flight instantaneously, and the systems upon systems, suns, planets, worlds multiplied, pass in endless succession before the mind, and fill the soul of man with inexpressible awe, while contemplating the infinity of the Universe, and the wonderful works of God.

With such thoughts the ancients gazed upon the starry heavens and pictured to themselves figures made upon the dark canopy above, by the relative location of the stars they learned to recognize and love. Thus came the constellations, a few of which we will describe, giving the mythological significance attached to each, and reverently believed, in the days before superstition and paganism were supplanted, by the glorious light of Christianity and the developments of scientific knowledge through the spirit of truth.

Of all the constellations, none is so universally known and readily recognized as *Ursa Major*, the Great Bear. It is composed of about one hundred and forty stars visible to the naked eye, the principal of which are seven beautiful bright stars—six of the second and one of the fourth magnitude—clustered together, and forming what is generally called the Big Dipper. Of these, Dubhe and Merak, "the pointers," are perhaps the most conspicuous, forming as they do the index to the North Star, and always being consulted by those in search of the latter.

The story of the ancients, respecting the origin of this constellation is that Diana had a very beautiful serving maid named Callisto, of whom Juno, the queen of heaven, became jealous, and in her rage caused the lovely girl to be struck down and changed into a bear.

"The prostrate wretch lifts up her head in prayer,
Her arms grow shaggy, and deformed with hair;
Her nails are sharpened into pointed claws,
Her hands bear half her weight and turn to paws;
Her lips, that once would tempt a god, begin
To grow distorted in an ugly grin.

And lest the supplicating brute might reach
The ears of Jove, she was deprived of speech.
How did she fear to lodge in woods alone,
And haunt the fields and meadows once her own!
How often would the deep-mouthed dogs pursue,
Whilst from her hounds the frightened hunters flew."

A long time after Callisto's misfortune, her son Arcas was out hunting, and struck upon the trail of his transformed mother while in the woods. He finally discovered her and was in the act of transfixing her with his spear, when Jupiter, resenting so horrible an act, at once interposed, and transferred them both to the heavens, placing them among the circumpolar constellations, where they have ever since continued, being known as the Big and Little Bear. The latter constellation contains but twenty-four stars, of which three are of the third and four of the fourth magnitude. It is not so generally recognized as its superior counterpart, but it is, nevertheless, a well-defined figure, and contains as its most important feature, the North Polar Star—Polaris. This star is located at the extremity of the handle of the Little Dipper. It was called by the Greeks Cynosure, and was, until the invention of the mariner's compass, the guiding star,

"Whose faithful beams conduct the wandering ship,
Through the wide desert of the pathless deep."

The distance of Polaris from the earth

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is so great that, though it is moving through space at the rate of ninety miles a minute, no change in its position is perceptible to us. It requires nearly fifty years for the rays of light issuing from its surface to reach the earth, so that when we look at the star we know that the ray which strikes our eye set out upon its journey nearly half a century ago. It is said by an astronomer upon this subject, that, "we cannot be sure that the star is now in existence, since if it were destroyed to-day it would be fifty years before we should miss it."

Of the constellations mentioned in the Scriptures are the twins, Castor and Pollux, and the mighty hunter, Orion. The first is a beautiful figure distinguished by two parallel rows of bright stars two of which are of the first magnitude. The mythological history of Castor and Pollux is an affecting story of fraternal love. The twin brothers had each achieved fame in his particular occupation, one in training horses, the other in the manly art of boxing. They were inseparable in all their adventures. They accompanied Jason on the Argonautic expedition in search of the golden fleece. St. Elmo's fire, which sailors regard with superstitious delight, but which is really an effect of electricity on masts and sails, is said to have its origin in the Argonautic trip, when during a fearful storm one of the heroes of the expedition played upon his charmed lyre and prayed to the gods for the cessation of the tempest. He was answered, the storm abated, and it was discovered by all present that star-like flames of light shone brilliantly upon the heads of the twin brothers. From that time the sailors regarded them as patron deities.

After returning from this expedition, Castor was slain, and Pollux, being overcome with grief, desired death also. Jupiter granted him the privilege of either sharing his brother's immortality or dwelling upon Mount Olympus with the gods. He preferred the former, and thus together they shine forth as the particular guardian stars of the followers of the sea, who, in the "Days of Ancient Rome," used to sing:

"Safe comes the ship to haven,
Through billows and through gales,
If once the great Twin Brethren
Sit shining on the sails."

Orion is the most beautiful constellation of the heavens. He is represented with a sword in his belt, a club in his right hand, and the skin of a lion in his left. He was a great hunter, who, aspiring to the hand of a celebrated beauty, whose father opposed the match, endured from the latter the awful suffering of having both eyes put out. However, he was conducted by a sympathizing friend to a narrow gorge, where, as the first rays of the morning sun streamed forth, he gazed steadfastly and faithfully upon its face. The healing rays restored his sight, and he, becoming proud and vainglorious, boasted that he could slay any beast that the earth could produce. As a humiliation to his pride, he was bitten in the heel by a scorpion, from which he died.

Orion's place in the firmament is among the equatorial constellations, and is seen a little south of the zenith, on its course over our heads in this latitude. Four brilliant stars, in the form of an elongated square, mark the outlines of the figure. Betelgeuse, a beautiful ruddy star of the first magnitude, is in the right shoulder. Rigel, also a star of the first magnitude, is in the left foot.

Bellatrix and Saiph are the other distinguished, though less brilliant, corner stars. Three bright stars, at equal distances from each other, located near the centre of the parallelogram formed by those named above, are known as the Ell and Yard, as they form a line just three degrees long, and are very useful in measuring the distances of the stars. They also constitute what is called Jacob's rod, and the belt of Orion. They are referred to in the following passage from the Book of Job:

"Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion." *Ninety-Eight.*

If any one speaks evil of you, let your life be so that no one will believe him.

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WISE BUILDERS.

"WHOSOEVER heareth these sayings of mine, and doeth them, I will liken him unto a wise man who built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man who built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it."—*Jesus.*

How universally experience testifies to this truth of Divine philosophy, and yet how often also is it that experience is the only thing which brings that conviction to the soul. Few are satisfied with the knowledge to be acquired by observation; nations are thus culpable, communities thus unreflecting, and individuals thus perish, even in sight of the goal of their desires. If mankind "sow to the wind, they reap the whirlwind." If they plant thorns, grapes are not the product of their planting; and for every mental, moral, religious, scientific or social superstructure, there must be a foundation deep and broad enough to sustain the projected edifice. It will not do to have the foundation unequal, if any altitude is to be gained; the dome of St. Paul, London, or the soaring spire of Salisbury Cathedral, could never have been raised unless the base had been well prepared. Long ere their giddy height was reached they would have been prone on the earth, by reason of sinking, and the marvelous symmetry of the one, and the needle-like delicacy of the other, would long have perished from the whirling world.

Architecturally there are illustrations where the conditions were unequal; the leaning tower of Pisa, the round tower of Ireland and some of the porcelain towers of China lean far from the perpendicular, but it is evident that the departure from the centre of gravity will only permit of a limited elevation, and almost the only end such structures subserve is to arouse the question of the curious, as to whether the deflection was accidental or designed.

We have heard sometimes of men "so straight, that they leaned the other way;" and the expression is very apt to suggest the ancient saying, "God made man upright, but he has sought out many inventions;" he expects his ideals from processes which are impossible, because they controvert the whole economy of the eternities. Old and young expect to be delivered from the crooked and leaning perversities of ignorance without any determined search after intelligence; men expect rounded characters from one-sided discipline; yet the neglected faculty is a protest against over anxiety in other directions, and a lob-sided creation is the ever present testimony to the fact that no master's thought was there. Devotion to one idea may show the possibilities of cultivation, but in this way monstrosities are formed; and all such creations belittle the best ideal of a comprehensive soul. Giants come from no such stock as that; pigmies only are their progeny in a comparative sense.

Probably there is greater equilibrium in the soul of one used to cosmopolitan thought, even without profundity, than is possible with a person really profound in one or two directions. The poet may have some impression on his race, and yet be only a sot; the scientist, and yet be a blasphemer against God; the religionist, and yet be a blind fanatic; the social reformer, and yet the foundation stone of marriage may be ignored by him; the politician, and yet his hand be greedy for bribes; the employer, and yet his wealth may be simply robbery from the laborer. These forces are in society; they give a certain tone to its music, a certain color to its landscape, but with it all the best attributes of man may be in measurable abeyance.

Many of the most marked features of life may be unseen by the youth of this Territory; the gloss and glitter, the shame and darkness found on earth, may be alike unknown, and because of this they may be unable on any large scale to judge of cause and effect; they may not

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consciously realize the perversion or misapplication of powers or faculties which they themselves possess, but it is abundantly evident that there is everywhere in Utah, among her youth of both sexes, a certain reaching after excellence, more universal than exists elsewhere. While there are a few everywhere without ambition and disinclined to effort, the majority want to be, and are working to become, enlarged in character, in ability, in knowledge, in action; to be informed on many topics; to be useful in many directions, and to call into active use as many of the wondrous faculties with which they are endowed, as possible.

It is not intended that man shall be only religious, but the fact that he is allied in origin and destiny to the Gods, should cause his religion—his faith to give glow and lustre to every duty of his surging life; it is not intended that man shall be social only, a unit of the body politic, but it is implied that in the amplitude of his reaching thought, selfishness and tyranny shall sink to an unwept grave, and that in brotherly devotion to another's interest he shall forever best subserve his own. It is not intended that in any narrow sectional sense he shall be either partisan or national, he will, while making allowances for personal idiosyncracies, and the power of tradition, sweep the afar-off horizon of human habitation, and know that "God hath made of one blood all the nations of the earth." It is not intended that he shall be satisfied with simple agriculture, simple mechanics, simple office, but from the broad platform of Nature's works and Nature's laws, it is expected he will enter into communion with the "Master Artist," the "Great Mechanic," the "Divine Artificer," and in all labor seek to reproduce the positive perfection of eternal years, so the skill of the Creator will blossom in his handiwork, and all the skill, ingenuity and invention of his time will be but a reproduction of that which hath been, or simply a translation of earth to heaven.

It is not intended that in any sense he shall be a cringing slave; no priestcraft or kingcraft shall carry capture his unwilling powers; no tyrant in any guise shall usurp authority or cage an unwilling or a moulting bird; for individual access to inspirational energy is the key given of the Gods, by which the gates of all progress can alone be opened or continued closed.

And this thought is everywhere potent in the youth of Utah; they will not brook a meddler or a knave; they want no blatant teacher nor sympathizing traitor; they are not in love with hypocrisy or cant; they are not susceptible to the oily tongue or the professional garb; they pay but little deference to brief authority, when usurpation and chicancery are its undisguised characteristics; but they are as amenable as the leaves to the zephyr, as the flowers to the sunshine, as the earth to its master planet, or, as our system to the pole star, whenever the voice of the good Shepherd and the influence of the good Spirit is within sound or feeling.

Thus aided, they are laying a good foundation, and the whole building "fitly framed together," is growing before mankind, prophesy has predicted its success; statesmen realize its breadth and scope, and begin to have "dim visions" of its triumph; scientists have pronounced it as an eternal law, "the survival of the fittest;" and the poor and meek among men discern the hand of Deity, and have become more sanguine than statesman or scientist, for they have caught the spirit of the prophets; they have faith in God, and faith in Zion, and faith in Truth, and faith in themselves; "the foundation of God standeth sure;" "the stone which the builders refused is become the head of the corner;" he is the "tried stone," "the sure foundation," so "he that believeth shall not make haste."

The young men and women of Utah, understand this; the society represented by the CONTRIBUTOR comprehends this, and all their effort, even when most fragmentary and sectional, is such as to make them the "Wise Builders" among mankind! *H. W. Naisbitt.*

Be just before you are generous.

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THE SUNBEAM.

ONLY a little glimmering, dancing ray of light, but on its golden wings what blessings did it not bear. It came to the window of the room where all through the long dreary night the weary sufferer had restlessly tossed to and fro. The hired nurse had carefully closed the shutters, to exclude the light of the early morn, and, availing herself of a few moments' rest, had fallen asleep in her chair. But notwithstanding all her precaution, the little sunbeam found one crack where it could peep through, and throw all its soft shimmering brightness full upon the face of the invalid. The sick woman gave a start of glad surprise, for it had been many weary days since even one ray of the glorious sunlight had fallen upon her vision. She spread out her thin, almost transparent hands to catch the genial glow, and a faint smile passed over her emaciated face. Silently she feasted upon the golden brightness, as it whispered to her of the great blue arch above, and the earth with its carpet of green, awaking to new life and beauty at its touch; forgetting her pain, she sank into a quiet slumber. And, when the physician came, a smile of satisfaction wreathed his lips, as he saw the improved state of his patient. Ah! Doctor, what all your drugs failed to do, that little golden messenger from heaven accomplished, for it wooed sweet sleep to the eyes that before had refused to close. It came to the cell of an innocent man condemned to death. As it glided through the heavy grates at the window, it found him in despair; his face buried in his hands, and his form writhing in agony at his fate; it struggled through the locked fingers, until some of its gentle presence was felt upon the face. The man looked quickly up, and as he beheld the ray of light streaming across the dingy cell, a glimmer of hope came to his heart. So thoroughly had circumstances seemed against him, that he had not struggled against them; he roused to new energy, he sent for his counsel, and before the bright sun had set, measures had been adopted, which resulted in the complete restoration of his freedom, and the discovery of the guilty party in whose stead he might have suffered.

Lightly the little sunbeam danced upon the floor, and the infant sitting there, lavished in glee as it stretched its tiny hands to catch the golden treasure. It softly passed through the church window and kissed the brow of the fair young bride in holy benediction, as she united her destiny with the choice of her heart.

It came to the mourner, who, with bowed head and grief-stricken heart, beheld the remains of a loved one lowered into the cold earth. It pierced even the confines of the tomb, and whispered of the sunlight of the "Summer land of song," and of the Sun of Righteousness, who, with healing in His wings, would come to their hearts. But we may not enumerate all the gladness and peace it brought as it glided on its mission of light and beauty. Ah, blessings on thee, little sunbeam; may we open our hearts and homes, and give thee a hearty welcome. Come to us, and with thy healing rays dispel the selfishness and unkindness from our hearts, and the black-winged messenger of disease from our homes.

SMOKING CIGARETTES.

THERE is a habit, says an exchange, which a few years ago was almost wholly unknown, but which you meet with at every turn, that ought, if possible, to be stamped out of existence. We refer to the smoking of cigarettes by our American youth.

Not to exaggerate the matter at all, it is sapping their young life, causing a deterioration of the brain tissue, and enfeebling the intellectual powers. Our young folks who read this paragraph will not believe the assertion; nevertheless, it is universally asserted by our best physicians that the weight of tobacco in a cigar, worked into cigarettes, does tenfold injury. Partly because, owing to its shortness, the smoke enters the mouth hot, partly because there is nothing to hold the poisonous oils and alkaloids, which are taken into the mouth and then into the system.

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Then, too, cigarette smoking results in great loss of nervous force, and not only so, but it causes that peculiar action of the heart known as "tobacco heart," resulting in wakefulness, consequent upon a sense of suffocation and irregular beating of the heart. Boys ought not to smoke at all, and it would be a blessed boon if the earth should refuse to grow another ounce of tobacco. But if smoking is to be followed, the least objectionable form is the long-stem pipe, then the cigar; the cigarette is the most injurious of all.

All this talk about the harmlessness of rice paper—which isn't rice paper at all—is humbug. This and all paper has an empyrenmatic oil, the effect of which is to irritate the mucous membrane, causing catarrh. Tobacco, so far from being a stimulant, is the most powerful depressor of the vital forces known. In fact, any smoker—especially any cigarette smoker—can test this for himself. The moment he commences smoking, he will find nature has to quicken his pulse to compensate for the enfeebled action of the heart.

We are growing up a generation of pale-faced revellers, cadaverous youths, who are looking to build up an emasculated manhood upon cigarette stumps. What would be thought of a lot of ship carpenters who should devote their time and skill to making a wreck, when, with the expenditure of less time and money, they might construct a full-rigged ship? And what shall be thought of the American youths who, in like manner, are seeking to construct an enfeebled structure, verging on idiocy, when they might make themselves magnificent manhood?

Better one word in time than two afterward.

THE EPITAPH.

This world has gold and influence,
With votaries at her shrine,
Who bow down at the throne of might,
However stained with crime.
They'll grasp the blood-stained hand, if rich,
As of a friend and brother,
And spurn the man whom truth receives,
Whose noble heart and bosom heaves
In friendship for another.

It is not gold nor influence
Reveal man's native worth,
Nor high-flown claims of pedigree
To royal rank or birth;
But chastity, adorned with love,
Faith, hope and charity,
Will give to him a nobler name,
And wreathe his brow with brighter fame,
Through all eternity.

All monuments and tabulars
Are things of minor worth;
All glittering ores and sparkling gems
Are fragments of the earth;
And like all things of earthly note,
Will pass into decay;
But virtue, truth and honesty
Are attributes that never die,
Or ever fade away.

So with the noble hearted soul,
Who feels too proud to live
On others' toil, or ask a boon
He would not freely give.
However lowly his estate,
A helping hand I'd lend,
And ask no pomp or pageant might;
If he'd but battle for the right,
I'd hail him as a friend.

Give me a body hale and strong,
A spirit meek in pride;
A bosom friend to share my lot,
In whom I can confide.
I'd ask no lordling for his gold,
Or wealth to render aid;
But Heaven to bless me as I try
To toil through life, and so enjoy
The wealth these hands have made.

The only monument I wish
To crown this life's retreat,
Is a plain inscription of my name,
Placed at my head or feet.
This Epitaph I fain would have
When life hath closed her span;
That those who view me as I lay,
In truth may be constrained to say;
"There lies an honest man." *R. Alldridge.*

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THE CONTRIBUTOR.

A MONTHLY MAGAZINE.

JUNIUS F. WELLS,
EDITOR AND PUBLISHER.

TERMS:
Two Dollars a Year, - In Advance.
Single Copy, Twenty Cents.

SALT LAKE CITY, AUGUST, 1881.

THE ATTEMPTED ASSASSINATION.

ON the second day of July, the nation and the world was horrified to learn that President James A. Garfield had been shot by an assassin, in Washington. The news flashed over the civilized world in a few moments after the awful deed, and was verified during the day by particular accounts of the circumstances of the assault, by a description of the would-be murderer, Charles J. Guitteau, of Chicago, and of the nature of the wound received by the President. For the first two or three days hopes for the recovery of Mr. Garfield were scarcely entertained by the physicians in charge, or by the people.

In consequence of the universal gloom of the occasion, the usual celebration of the Fourth of July, was abandoned throughout the country. Elaborate arrangements had been made in Salt Lake City, by the old citizens and by the outsiders, to have separate celebration exercises—both were abandoned. A feeling of genuine sorrow was expressed on the faces of all citizens. President John Taylor, at a meeting of the people's celebration committee, made some timely remarks, in which not only the horror he felt as an individual was expressed, but the sentiment of the whole people in relation to so dastardly a deed.

For the time all other feelings than of profound sympathy for the sufferer, and his family, and of execration for the miserable wretch who fired the assassin's weapon, and of sorrow that such deeds should occur in our free land of liberty, were buried. Telegrams from all parts of the union and from all nations poured in to the Executive Mansion testifying to the universal sympathy and concern the sad incident had developed. From the time that the case appeared less hopeless, and thoughts were entertained of the possible recovery of the President, congratulatory messages, containing words of encouragement and prayers for his welfare, were more numerous than those of sympathy at first received; and as the daily reports have been sent out from the sick chamber, signifying improvement in the wounded man's condition, thankfulness has taken the place of apprehension in the hearts of the people. At the present writing the whole nation is waiting to learn the hoped for, and generally expected, announcement that President Garfield is out of danger, when they will celebrate his recovery in such thanksgiving ceremonies as the world has never witnessed before, for the restoration to life of any of her sons.

This deed, occurring in the fairest land on earth, in the most liberal government, at a time of general peace and prosperity, awakens lively thoughts upon the condition of mankind in relation to the designs and purposes of their Creator. We are taught in the sacred writings to acknowledge the hand of God in all things. But when an upright, high minded gentleman, occupying the position that Mr. Garfield does, is wantonly assailed by an assassin in the effort to murder, most gloomy and terrible thoughts are suggested, in acknowledging the hand of God in such a deed. And yet the plain duty of Christian men is to follow the Scriptural injunction, and harmonize it with the circumstances and condition of the times in which we live, as best we may. It is wholly impossible to do this satisfactorily without the aid of Divine light. If we knew the purposes of the Lord, we might be able to see wherein His wisdom is displayed in permitting so atrocious a crime to be committed; a crime, which not only endangered the life of an individual, but assails the freedom and attacks the prerogatives of office, which the government professes to secure. Of

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course the deed was the act of a madman, without confederates or sympathisers. He is not however irresponsibly insane. He was mad because he was disappointed in seeking for office, and he knew what he was doing when he attempted to take the President's life.

Our nation was brought into existence through the favor of God, who decreed, ages before its establishment, that a free people should be raised up on this land, from among the Gentiles, over whom no king should rule. He promised great blessings to the people of that nation, when they should receive it, but He imposed the obligation on their part that they should be lovers of liberty, and law, and order. He said that if they fell away from the spirit which should actuate its founders, and charactize their efforts to organize it upon the earth, and should continue in darkness, unrepentant, He would permit them to go on until they should fill up their cup of iniquity, when He would wreak vengeance upon them and destroy them. These predictions God made through His prophets, to the forefathers of the aborigines of this land of America—a people that He has preserved for many generations, for they are of the blood of Israel, and are yet to realize the blessings of Israel.

There is something prophetic of the destruction of this free people, in the obligation the Almighty has thus demanded from the sons of the Revolutionary fathers, and well may they take warning when they fall from the spirit and stray from the path in which their fathers walked. Perhaps a comparison of the motives men now have for desiring office, with those that pervaded the breasts of Washington and his contemporaries, would reveal a state of loyal interest in the modern officeholder, in which selfishness, pride, and all the baser attributes of mind, sully the pure love of liberty, and the righteous desire to do good to his country and his fellowman, that might suggest the beginning of Heaven's wrath to be poured out upon the lovers of iniquity.

In a word we will express it as our belief: the corruption of men in office, the clamoring for spoils which office secures, the self-aggrandizement which results, and the abuse of power in the oppression of the weak, all of which, in a general sense, applies to our national administration to-day, and has for many years past, has awakened the vengeance of Him, who declared that the people should not be oppressed on this land, and if we will so take it, we may see the hand of God, in striking Mr. Garfield down, as a warning to the nations.

We do not mean that personally the President has performed any act in his administration, for which he should now lie at the point of death. But he is the representative of the nation that God helped to build on this land a hundred years ago, that men of all the world might find a refuge here, from tyranny, and live in liberty, pursuing whatever course of life that seemed unto them good, while not infringing on the rights of others. Are there any who do not enjoy this liberty? If so, then expect to witness the chastisement of God. Are the weak oppressed? Are the Indians driven to the wall, stripped and scourged! Are men curtailed in the free worship of God, according to the dictates of conscience? Have they suffered martyrdom for religion here? Are people of this great commonwealth ruled over by men not of their choice? Are there any threatened with the curtailment of their present liberties? If so, then look for the baring of the arm of Jehovah. If evils exist in our national affairs, may it please our Father above to enlighten the administrators thereof, that they may see and correct them, and thus avoid the awful doom of which we have a warning, when it is possible for the President of the freest nation under heaven to be driven to death, as the monarchs of absolute despotism are in the old world.

We pray for the recovery of President Garfield, and demand the punishment of his assailant. We hope that the present Administration may gain the admiration and respect of all the world, which the correction of national abuses would secure; and among these we would suggest, for their own credit, that they deal

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honorably with the red men, liberate the people of the Territories from colonial bondage, let the Latter-day Saints and all other religious bodies alone, to worship as they please, and we believe God will add honor to that, with which the humanity and intelligence of such a course would be sure to crown them.

YOUNG WRITERS.

"He that writes,
Or makes a feast, more certainly invites
His judges than his friends; there's not a guest
But will find something wanting, or ill-drest,"

THERE is perhaps not a class of people in the world who are more severely criticised than writers; and I was about to say, they are the most sensitive, and suffer most under it; that may be wrong, however I do not assert it as positive. We hear remarks occasionally like these: "There are too many books;" "There are too many scribblers who fancy they can write, who push their works upon the public;" "The world is full of them, we don't want so much rhyming and scribbling, we want real poetry and prose, worth careful reading;" "We want depth of thought and sentiment, and eloquent and brilliant expression; not so many common place writers." All this is very discouraging to the young, to the beginner, who must first try his skill and strength in the path of literature; I know some will say one should keep the first efforts to themselves, but the writer is not a good critic, he cannot possibly judge, without prejudice in favor of his own work; of course he should revise, correct and re-write, but some one else must be the judge. The world is not made up of geniuses, in fact they are very few, and those few are often in need of a balance. If only literary geniuses produced books and writings, the world would be scantily provided with literature; great writers are about as scarce as great singers, and what should we do in all our little villages, in all our homes, our schools, and our churches, if people refused to sing because some one had succeeded in achieving a great musical triumph, and possessed a voice like a nightingale, and had set the world in a furore; if such were the case the world would not be so full of music as it is, and many a sad heart would lack the sweet consolation and healing balm that comes through the soothing influence of song; it is a blessed thing, to be able to sing, or play on a musical instrument. It gives relief to the feelings, and voice and expression to the holiest emotions of the soul; then let us encourage all that which elevates and purifies; and whatever opens up avenues for the exalted emotions of the human soul, tends to fuller development of the inner life and promotes that higher culture, which is a step in advancement towards the exaltation, we all desire to attain.

Instead of discouraging those who have a desire to write, even though their efforts are poor, rather stimulate them to greater diligence, and more presistent effort, in cultivating the talent with which they have been endowed, or in pouring forth the song which is welling up in the soul. We have not too many writers, nor too many books in my humble opinion. We had far better pay out more money for books and reading matter, and less for many other things not so useful or pleasant in a home. I hope to see the day when in every home in the land, there will be a library of choice books and papers, suited to different tastes, and also musical instruments, and other attractions for a home that will elevate the minds of the inmates and produce a higher mental and spiritual atmosphere, and make mankind more godlike in intelligence, which is said to be the glory of God, Himself.

How foolish it would be when one has a song upon his lips not to pour it forth, because some who are learned and able will criticise him severely or unjustly; such a one is unjust to himself, and is not making use of the talent committed

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to his keeping, and will one day be held accountable for hiding it. Such a one lacks fortitude, and needs encouragement from those who are stronger or braver. St. Paul says, let those who are strong bear the burdens of those who are weak, and if we truly loved one another we would be more willing to do this; but instead of such being the case, many are ready to pull down and discourage those who are using their best endeavors to benefit the world of mankind, and often crush the one who is struggling against difficulties, when they might reach out and help him; a little influence to support one when making an earnest effort to develop one's gifts is most welcome, and the gratitude of the receiver is ample recompense, for it is always more blessed to give than to receive.

I know it is said true genius will surmount every difficulty and rise triumphant in the greatest emergency, but unless the genius has an indomitable will, or destiny has given him a particular mission to fill, such will not of necessity be the case; most geniuses have had patrons, men or women of influence, who have brought them forward, for true merit is modest and retiring; besides, geniuses are rare—they are like precious diamonds—but there are a quantity of other gems, and people with one talent or two are much more common in this world than those gifted with ten.

Every human soul wants some development mentally, and one day we shall become more fully alive to this truth. In the Gospel there is full scope for this development if it were understood. There are many superior advantages for the Latter-day Saints that will, when comprehended, more fully satisfy the yearnings of the human soul.

But I am anticipating, to come back to the question under consideration in regard to writing and writers, we would say, never shrink from a duty because there is another who can perform it better, let not your heart fail you from writing a few lines because you are not equal to Thackeray, or Carlyle, or George Eliot, or George Sand, or Harriet Beecher Stowe, but write in your own simple, unaffected, unpretentious style, and who knows but many people may be better pleased and more edified than with some heavy article from the pen of a great writer. We want variety, and originality is always more acceptable than affectation.

Should a star refuse to shine because some other more brilliant casts a shadow over it—it may be even the more lovely? What if the sparrow were to decline to sing because the robin's song was more admired. Each one may shine in his own way, it is not noble to refuse to do what one has the ability and talent to perform; but it is very ignoble to discourage another in any pursuit or profession; we may advise, if we think one has mistaken his calling, and so be helpful to a friend.

"Mormonism" is rich in themes for the production of literature, and one may find subject for rhyme, for poetry, for a variety of prose works, for the drama, and for the most profound writings; and though our home writers may not be very highly esteemed at present, and their works not so meritorious, yet those who desire to see Utah take an honorable place in the nation should encourage the author, and help sustain literary labor. "Despise not the day of small things," when we see the blossom it is significant of fruit; but the garden of literature wants great attention, careful culling, weeding and pruning. Our young people should try to do their literary work well, and not be offended if they are not successful in being recognized at first.

One grave fault of inexperienced writers is that they are fearful of revising and correcting lest they lose the inspiration; they have an idea that poets are inspired, and themes actually given them word for word, and that any correction would detract from the genuineness of its inspirationality. The Lord has given us our intellect—are we to make no use of it? Has He to put words in our mouths without our ever exerting ourselves? Certainly not. He expects us to apply our minds to gain knowledge and understanding, and seek diligently after wisdom. Such "a poem was given me," you will hear one say. It was cer-

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tainly expected you would polish it then. As well say the marble cut from the quarry is the Lord's work, and we shall mar it if we attempt to shape or polish it. I would advise the young author to do his work well, to review and revise, and let his friends judge, and even then not be disappointed if the publishers should return it to him. Do not feel that you can never write again because your first manuscript was rejected; many of those who are now the best writers of the day have had this experience. Sing your song, it will cheer and elevate yourself if no other, and some poor lone one may listen and be comforted thereby. If you are not capable of reaching the highest notes, make as much melody as possible on the lower ones, and leave the higher for more cultivated or daring songsters; but be sure and sing; your heart will be expanded by the notes you strike, and others may hear and be gladdened.

The humble daisy blossoming by the wayside cheers the weary traveler, and has as many admirers as the gayest flower that blooms in the garden; so it often is with the homely writer, he blesses the lowly and the humble; they comprehend and appreciate him, his simple language is music to them and they laugh at the critics, who deem his efforts a failure. I rejoice to see progress in this direction and I feel sure there might be much more were some encouragement held out to stimulate young writers. If those who have means and influence would become patrons of literature, and draw out some of the talent that at present is buried in obscurity, the community might be enriched, for there must from natural consequences be a mine of wealth in the hearts and minds of the young people born and reared amidst these mountain vales. *Amethyst.*

ASSOCIATION INTELLIGENCE.

QUARTERLY CONFERENCES.

ON Sunday evening, June 19, 1881, the Young Men's Mutual Improvement Associations of Parowan Stake, met in quarterly conference. The Stake Presidency and other authorities were on the stand. The Young Ladies' Associations were also represented. It was the first meeting of the kind held by the young people, and was designed to inaugurate regular quarterly conferences to be hereafter held by them. Elder Junius F. Wells being present, gave instructions in relation to completing the Stake organization of the Y. M. M. I. A., and in regard to meetings, missionary labor, systematic exercises, etc.

Bro. John Parry, Jr., who has heretofore been the Stake Superintendent, expressed his interest in the cause of mutual improvement, and his pleasure at the proposition to perfect the organization. He had taken satisfaction in his past labors and desired to continue to do all in his power for the welfare of the young. The following officers were then nominated and unanimonsly sustained: Morgan Richards, Jr., of Parowan, Superintendent; John Parry, Jr., of Cedar, and John C. Dalton, of Parowan, Counselors; Wm. C. Morris, of Parowan, Secretary and Treasurer. These brethren signified their willingness to act in the positions to which they were called, and the meeting was adjourned for three months.

THE quarterly conference of the Y. M. M. I. Associations of the Weber Stake of Zion, held in the Tabernacle, Ogden, July 10, 1881, had one distinguishing feature that is especially worthy of notice among its many good ones. It was that of having a programme, consisting of lectures on the first principles of the Gospel, songs, addresses, historical and otherwise, and readings. Some time ago the Presidents and Counselors of the different Wards met with the Central Board, and it was arranged that, at the quarterly conferences hereafter to be held, each society should take a part by

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having some of its members perform some exercise suitable for such occasions. In other words, it was desired that the general conference for the Stake should, in a larger degree, resemble the circuit conferences, where exercises are rendered in the forenoon by members of the circuit, and instructions given in the afternoon by the Central Board. A programme was arranged for the 10th, which was strictly carried out, as follows: "Lecture on Faith," Fourth Ward, Ogden, by Wm. Jackson; "Repentance," Plain City, by James England; "Anthem," by Ogden Choir; "Baptism," Huntsville, by John Anderson; "Gifts of the Holy Ghost," Harrisville, by Noah L. Shurtliff; "Roman History, ancient," Third Ward, Ogden, by Frank Greenwell. Remarks by President L. J. Herrick, and singing by the choir, finished the forenoon exercises, and at two p. m. the following was carried out, after the usual opening services. The North Ogden Choir singing: "Essays," from various manuscript papers from the associations, read by Charles Wright; "Rise and Progress of the Church of Jesus Christ of Latter-day Saints," Hooper, by G. R. Belnap; "A Historical Essay on the Rise and Progress of Mutual Improvement Associations in Weber County," E. H. Anderson; "Anthem," North Ogden Choir.

The remainder of the time was spent in listening to instructive discourses from President Woodruff and Apostle F. D. Richards.

The exercises were rendered in a manner that held the strictest attention of the large audience, and that brought forth words of encouragement and praise from all who were present; in fact, the undertaking was so successful that it was decided to have a programme of this kind for our next conference. This was read by the chairman of the committee on programme, and the present officers of the Central Board were confirmed. Counselor L. A. Herrick made a few closing remarks, the North Ogden Choir sang an anthem, and President Wilford Woodruff pronounced the benediction, with which one of the most interesting and pleasing conferences of the young that has ever before been held in this Stake of Zion, was brought to a close.

E. H. Anderson,
Secretary.

CENSUS REPORTS OF THE MUTUAL IMPROVEMENT ASSOCIATIONS.

On the character of the Young Men's and Young Ladies' Associations, being represented by special agent Hon. Arthur L. Thomas, of this city, the census authorities at Washington D. C., concluded to have them reported under the "Statistics of Education," and for that purpose have forwarded to Mr. Thomas the necessary schedules.

On examining these, the General Superintendency of the Y. M. M. I. A., have discovered that our Associations will be able to render a very full and complete response to nearly all of the questions propounded. And request the officers of the Associations to be careful, explicit and prompt in filling out the blanks. The Stake Superintendents are particularly urged to assist in getting the Associations of their respective Stakes, fully and uniformly reported. The Schedules will be sent to them in bulk with franked envelopes for their distribution, and it is expected that they will, for the credit of our Association and the Educational Status of our people, take pleasure in rendering whatever aid lies in their power to make as creditable an exhibit of the organization, as the facts will justify. The Young Ladies Associations are expected to be equally interested in rendering their reports.

That uniformity may be observed in filling out the Schedules, the following list of questions, contained in each blank with suggestive answers in parentheses, such as it is believed all Associations can adopt, is presented as a guide to the officers:

SCHEDULE XII.

EDUCATIONAL ASSOCIATIONS.

Including Archæological, Art, Historical, Geographical, Medical, and other established Associations or Societies, National, State, and local, meeting occasionally or periodically for the discus-

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sion of questions relating to the various Arts and Sciences, Philosophy, Religion, &c., with a view to the dissemination of knowledge.

(*A.*)—*Inquiries as to Location, Name, Office, Supervision, etc.*

1. State: (Utah;) County: (Salt Lake;) Town or City: (Salt Lake City.)

2. Full name of Association: (Young Men's Mutual Improvement Association of the Sixth Ward.)

3. General statement of purposes: (Religious, Moral, and Intellectual Culture.)

4. When founded? (May, 1, 1873.)

5. By whom founded? (Church Authorities of the Ward.)

6. How governed? (By board of officers.)

7. Title of governing board: (Association Presidency.)

8. How is the board constituted? (By election of a President, two Counselors, a Secretary, Treasurer and Librarian.)

9. If this Association occupies a special building, does it own or rent it? (Does not.)

10. If it occupies rented rooms, state how many are thus occupied: (One.)

11. Use of various rooms occupied: (For meetings.)

12. How many regular meetings were held in 1880?—weekly: (30;) monthly: (8.)

13. How many occasional meetings held during 1880? (1.)

(*B.*)—*Management, Membership, Purposes, etc.*

14. Name, title, and address of chief officer: (Jas. H. Anderson, President, Salt Lake City, Utah.)

15. How, and what length of time chosen? (By election, annually.)

16. What are the conditions of membership? (Good moral character.)

17. Is the membership limited; if so, to what extent? (Not limited.)

18. Members. Number of active members in 1880: Male: (75;) Total: (75.) Honorary members: (None.) Whole number of members in 1880: (75.) Whole number of members since 1870: (About 150.)

19. Instruction. Was systematic instruction given regularly under the auspices of this Association during the year 1880? (Yes.) If so, relating to what subjects? (Scriptures, Church and General History. Varied Scientific and Philosophical studies, and Politics.) If in classes, in how many and how often? (Not in classes.) By lectures or textbooks? (By Lectures.)

20. The number who have been thus instructed—since 1870, male: (140;) Total: (140.) Year ending 1880, male: (70;) Total: (70.) What is the cost of instruction given as above? To members: (Nothing.) To others than members: (Nothing.)

21. If lectures are regularly given under the auspices of the Association, indicate the number given in the year 1880: (Average 2 at each meeting—about 75.) And the subjects treated: (Scriptures, Church and General History, Physiology, Natural Philosophy, Laws and Government, Natural History.)

22. What was the average attendance at each of the above lectures? (75.)

23. Admission fees: (None.)

24. If the Association is possessed of Art, Historical, Philosophical, Scientific or other collections or Libraries, indicate their character and value: (50 volumes of miscellaneous books.)

26. Publications. If any publications are issued by this Association, indicate their character: (A manuscript paper, devoted to the objects of the Association.) State whether published weekly, monthly, yearly, or occasionally: (Semi-monthly.)

29. Inquiries as to Finances: Income in 1880—From members: Fees and dues, ($—); Donations, ($10.00;) Invested funds, ($—); Amount of Principal, ($—); From publications, ($—); From lectures, ($—); Other sources, ($—); Total income, ($10.00.)

30. Expenditures in 1880: Rent, ($—); Care of rooms, ($5.00); Publications, ($2.00); Lectures, ($—): Total expenditures, ($7.00.)

31. Value of buildings owned by the Association, ($—); Value of other property owned by the Association, ($—.)

Remarks, etc.

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THE CONTRIBUTOR.

The Glory of God is Intelligence.

VOL. II. SEPTEMBER, 1881. NO. 12.

PRESIDENT JOSEPH YOUNG.

ON Saturday morning, July 16, 1881, the honored subject of this sketch breathed his last. He had for several weeks succumbed to general weakness and debility incident to old age, and quietly fell asleep, surrounded by loving kindred and friends. His body was free from disease, and his last days were devoid of pain. Like a shock of corn fully ripe he was gathered home. Having fulfilled his mission here and lived beyond the time usually allotted to man, he realized in his closing hours on earth that "the end of the righteous is peace."

Joseph Young, Sen., was born in Hopkinton, Middlesex Co., Mass., April 7, 1797, and was the second son of John Young and Nabbie Howe. His childhood and early youth were spent at home, where his kind and affectionate nature was stimulated by the tender treatment and Christian precept, characterizing his parents and their family. He imbibed at an early period of life the spirit of religion, and became an enthusiastic church member. Joining the Methodists, he soon began to preach their doctrines, and was thus engaged, when, in the early spring of 1832, his brother, the late President Brigham Young, brought the glad tidings of the restored Gospel of Jesus Christ, as announced by the Prophet Joseph Smith. His religious enthusiasm proved to be genuine love of truth, rather than bigoted devotion to a sectarian creed, and he was easily converted to the principles of the Gospel, which he received in a grateful and believing heart. He was baptized in March, 1832, in Columbia, Pennsylvania, and ordained an Elder in the Church. Very soon after receiving the Gospel his faith was severely tried by an unbelieving relative, who was stricken with sickness while reviling the New Faith. The ailment becoming serious, the sufferer finally besought Brother Young to lay hands on him, according to the order of the Church for the healing of the sick. With this request he fearfully complied, and the first case of healing that either had ever witnessed was the immediate result.

From this time to the end of his life "Uncle Joseph," as he was affectionately called by the people, continued without wavering in the faith he had received. He gathered with the Saints in Kirtland at a very early day, and was one of the first Seventies ordained. February 28, 1835, he was called by the Prophet Joseph Smith to be the First President of all the Seventies, which position he held until his death. He was a member of the famous Zion's Camp which went up to Missouri in 1834, and endured at that time much privation and hardship.

The following chapter from the History of the Church, including his account of the horrible massacre at Haun's Mill, is one of the most graphic statements of the sufferings and persecutions, during those dark days of Missouri on record. We reproduce his affidavit as sworn and subscribed to before Justice C. M. Woods, at Quincy, Adams County, Ill., June 4, 1839:

"On the sixth day of July last, I started with my family from Kirtland, Ohio, for

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the State of Missouri; the County of Caldwell, in the upper part of the State, being the place of my destination.

"On the thirteenth day of October I crossed the Mississippi at Louisiana, at which place I heard vague reports of the disturbances in the upper country, but nothing that could be relied upon. I continued my course westward till I crossed Grand River, at a place called Compton's Ferry, at which place I heard, for the first time, that if I proceeded any farther on my journey, I would be in danger of being stopped by a body of armed men. I was not willing, however, while treading my native soil and breathing republican air, to abandon my object, which was to locate myself and family in a fine, healthy country, where we could enjoy the society of our friends and connexions. Consequently, I prosecuted my journey till I came to Whitney's Mills, situated on Shoal Creek, in the eastern part of Caldwell County.

"After crossing the creek and going about three miles, we met a party of the mob, about forty in number, armed with rifles, and mounted on horses, who informed us that we could go no farther west, threatening us with instant death if we proceeded any farther. I asked them the reason of this prohibition; to which they replied that we were 'Mormons;' that every one who adhered to our religious faith would have to leave the State in ten days, or renounce their religion. Accordingly, they drove us back to the mills above mentioned.

"Here we tarried three days; and, on Friday, the twenty-sixth, we re-crossed the creek, and following up its banks, we succeeded in eluding the mob for the time being, and gained the residence of a friend in Myer's settlement.

"On Sunday, twenty-eighth of October, we arrived, about twelve o'clock, at Haun's Mills, where we found a number of our friends collected together, who were holding a council, and deliberating upon the best course for them to pursue, to defend themselves against the mob, who were collecting in the neighborhood, under the command of Colonel Jennings, of Livingston, and threatening them with house burning and killing. The decision of the council was, that our friends there should place themselves in an attitude of self-defence. Accordingly about twenty-eight of our men armed themselves, and were in constant readiness for an attack of any small body of men that might come down upon them.

"The same evening, for some reason, best known to themselves, the mob sent one of their number to enter into a treaty with our friends, which was accepted, on the condition of mutual forbearance on both sides, and that each party, as far as their influence extended, should exert themselves to prevent any further hostilities upon either party.

"At this time, however, there was another mob collecting on Grand River, at William Mann's, who were threatening us, consequently we remained under arms.

"Monday passed away without molestation from any quarter.

On Tuesday, the 30th, that bloody tragedy was enacted, the scenes of which I shall never forget. More than three-fourths of the day had passed in tranquility, as smiling as the preceding one. I think there was no individual of our company that was apprised of the sudden and awful fate that hung over our heads like an overwhelming torrent, which was to change the prospects, the feelings, and circumstances of about thirty families. The banks of Shoal Creek on either side teemed with children sporting and playing, while their mothers were engaged in domestic employments, and their fathers employed in guarding the mills and other property, while others were engaged in gathering in their crops for their winter consumption. The weather was very pleasant, the sun shone clear, all was tranquil, and no one expressed any apprehension of the awful crisis that was near us—even at our doors.

"It was about four o'clock, while sitting in my cabin with my babe in my arms, and my wife standing by my side, the door being open, I cast my eyes on the opposite bank of Shoal Creek, and saw a large company of armed men, on horses, directing their course towards

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the mills with all possible speed. As they advanced through the scattering trees that stood on the edge of the prairie they seemed to form themselves into a three square position, forming a vanguard in front.

"At this moment David Evans, seeing the superiority of their numbers (there being two hundred and forty of them, according to their own account), swung his hat, and cried for peace. This not being heeded, they continued to advance, and their leader, Mr. Nehemiah Comstock, fired a gun, which was followed by a solemn pause of ten or twelve seconds, when, all at once, they discharged about one hundred rifles, aiming at a blacksmith's shop, into which our friends had fled for safety; and charged up to the shop, the cracks of which between the logs were sufficiently large to enable them to aim directly at the bodies of those who had there fled for refuge from the fire of their murderers. There were several families tented in rear of the shop, whose lives were exposed, and amidst a shower of bullets fled to the woods in different directions.

"After standing and gazing on this bloody scene for a few minutes and finding myself in the uttermost danger, the bullets having reached the house where I was living, I committed my family to the protection of heaven, and leaving the house on the opposite side, I took a path which led up the hill, following in the trail of three of my brethren that had fled from the shop. While ascending the hill we were discovered by the mob, who immediately fired at us, and continued so to do till we reached the summit. In descending the hill, I secreted myself in a thicket of bushes, where I lay till eight o'clock in the evening, at which time I heard a female voice calling my name in an undertone, telling me the mob had gone and there was no danger. I immediately left the thicket, and went to the house of Benjamin Lewis, where I found my family (who had fled there) in safety, and two of my friends mortally wounded, one of whom died before morning. Here we passed the painful night in deep and awful reflections on the scenes of the preceding evening.

"After daylight appeared, some four or five men, with myself, who had escaped with our lives from the horrid massacre, repaired as soon as possible to the mills, to learn the condition of our friends, whose fate we had but too truly anticipated. When we arrived at the house of Mr. Haun, we found Mr. Merrick's body lying in rear of the house, Mr. McBride's in front, literally mangled from head to foot. We were informed by Miss Rebecca Judd, who was an eye witness, that he was shot with his own gun, after he had given it up, and then cut to pieces with a corn-cutter by a Mr. Rogers of Davies County, who keeps a ferry on Grand River, and who has since repeatedly boasted of this act of savage barbarity. Mr. York's body we found in the house, and after viewing these corpses, we immediately went to the blacksmith's shop, where we found nine of our friends, eight of whom were already dead; the other, Mr. Cox, of Indiana, struggling in the agonies of death, who expired. We immediately prepared and carried them to the place of interment. This last office of kindness due to the relics of departed friends, was not attended with the customary ceremonies or decency, for we were in jeopardy, every moment expecting to be fired upon by the mob, who, we supposed, were lying in ambush, waiting for the first opportunity to despatch the remaining few who were providentially preserved from the slaughter of the preceding day. However, we accomplished without molestation this painful task. The place of burying was a vault in the ground, formerly intended for a well, into which we threw the bodies of our friends promiscuously. Among those slain I will mention Sardius Smith, son of Warren Smith, about nine years old, who, through fear, had crawled under the bellows in the shop, where he remained till the massacre was over, when he was discovered by a Mr. Glaze, of Carroll County, who presented his rifle near the boy's head, and literally blowed off the upper part of it. Mr. Stanley, of Carroll, told me afterwards

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that Glaze boasted of this fiend-like murder and heroic deed all over the country.

"The number killed and mortally wounded in this wanton slaughter was eighteen or nineteen, whose names as far as I recollect were as follows—Thomas McBride, Levi [N.] Merrick, Elias Benner, Josiah Fuller, Benjamin Lewis, Alexander Campbell, Warren Smith, Sardius Smith (aged twelve years), George S. Richards, Mr. [William] Napier, Mr. Augustine Harmer, Mr. [Simon] Cox, Mr. [Hiram] Abbott, Mr. [John] York, Charles Merrick, (a boy eight or nine years old,) [John Lee, John Byers,] and three or four others, whose names I I do not recollect, as they were strangers to me. Among the wounded who recovered were Isaac Laney, Nathan K. Knight, Mr. [William] Yokum, two brothers by the name of [Jacob and George] Myers, Tarlton Lewis, Mr. [Jacob] Haun, and several others, [Jacob Foutz, Jacob Potts, Charles Jimison, John Walker, Alma Smith, aged about nine years]. Miss Mary Stedwell, while fleeing, was shot through the hand, and, fainting, fell over a a log, into which they shot upwards of twenty balls.

"To finish their work of destruction, this band of murderers, composed of men from Davies, Livingston, Ray, Carroll and Chariton counties, led by some of the principal men of that section of the upper country, (among whom I am informed were Mr. Ashby, of Chariton, member of the State Legislature; Colonel Jennings, of Livingston County; Thomas O. Bryon, Clerk, of Livingston County; Mr. Whitney; Dr. Randall, and many others,) proceeded to rob the houses, wagons and tents, of bedding and clothing; drove off horses and wagons, leaving widows and orphans destitute of the necessaries of life; and even stripped the clothing from the bodies of the slain. According to their own account, they fired seven rounds in this awful butchery, making upwards of sixteen hundred shots at a little company of men, about thirty in number. I hereby certify the above to be a true statement of facts, according to the best of my knowledge.

JOSEPH YOUNG."

Brother Young was one of the first settlers in Nauvoo, where he had a comfortable home and surroundings, after the persecutions of Missouri, but was forced to leave it and become again an exile, in 1846, when the Saints were compelled to leave their beautiful city in the middle of winter. He remained at Winter Quarters until 1850, when he crossed the plains with his family in ox teams, and settled in Salt Lake City, where he has ever since resided. He has traveled and preached extensively in the Territory, and in 1870 visited the British Isles and preached in the old world. He was greatly beloved by the people everywhere, and was one of those lovable dispositions that always attract those with whom he was associated. He was a benevolent and merciful man, full of kindness and good works. He was full of integrity to the cause he had espoused, and never wearied of proclaiming its principles.

The funeral of President Joseph Young was held in the large Tabernacle in this city on Tuesday, July 19, at eleven o'clock a. m., and was attended by thousands of the Latter-day Saints. The remains had been escorted from the family residence at an early hour in the day, and were viewed by the people previous to the commencement of the services, which were conducted by Presidents Horace S. Eldredge, John Van Cott and Wm. W. Taylor, of the First Seven Presidents of the Seventies.

There was music by the brass band, followed by the choir (Uncle Joseph was passionately fond of music). Prayer by Apostle F. D. Richards. Singing. The speakers were Presidents Wilford Woodruff, George Q. Cannon and John Taylor, all expressing the highest regard for the deceased, enumerating his many excellent qualities of heart and mind, and extolling his integrity to the Gospel. There was solemn music by the Careless Orchestra, the choir sang, and the benediction was pronounced by President Joseph F. Smith, which concluded the ceremonies at the Tabernacle.

The casket containing the remains was profusely ornamented with exquisite

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flowers, artistically arranged in crosses, crowns, anchors and bouquets, and a sheaf of wheat fully ripe, emblematical of the full life, was bound with a white ribbon, on which was printed, in gold letters, the appropriate words, "Well done, good and faithful servant." Above it was a sickle decorated with white flowers. It was a beautiful tribute to the memory of the departed.

The remains were followed to the cemetery by a very large procession of carriages. At the grave impressive music was rendered by the band and choir, and the dedication prayer was offered by Elder Daniel H. Wells.

INFLUENCE OF OUTSIDE LITERATURE.

"He that is not with me is against me."—*Jesus.*

THERE is a fact, that no one need disguise, (if any, indeed, have such an inclination) as it is felt and realized even more forcibly and vividly by those not of us than by the Latter-day Saints themselves. It is this—that the civilization which we are seeking to establish is widely different, and often opposed to the civilization of the ninteenth century by which we are the most closely surrounded and intimately connected. Ours is theocratic, patriarchal, and based on the recognition of the right of the Supreme Creator of the Universe to direct his creatures in all things. Their's is an outgrowth, a gradual development, a mixture of Christian ethics and pagan philosophy, practically atheistical in its modes of national government, even when theoretically otherwise, and democratic in its tendency and workings. Their's is Babylon the Great, ours is the Kingdom of God.

It naturally results that these two diverse civilizations antagonize. It is evident that one must eventually overcome the other; and in the struggle that precedes the final triumph it is to be expected that both parties, with the unseen powers that influence them, will use all the means at their command to secure the victory.

So far as the visible world is concerned, the adversary of men's souls has all the apparent advantages in the prosecution of the warfare; he has unnumbered millions of earth's children subservient to his will, supported by the wealth and power, ingenuity and intelligence of the nations. Whilst his opponents are few in numbers and poor in the things of this world, but strong in faith in their eternal Leader, and in the righteousness and ultimate triumph of their cause.

It is seldom that the commander of a great army communicates to all his soldiery the details of the plan of his campaign, or the whys and wherefores of every movement he makes against the enemy. So it is with Satan; very few of those who have listed to obey him know his intentions, or the means and methods which he will use in his efforts to overthrow the Kingdom of God. In fact many have no idea whom they serve, nor the cause they are aiding and abetting; they have been entrapped under false pretenses. But it is nevertheless true that knowingly or unknowingly the means they are called upon to employ will equally accomplish the intended purpose, if not thwarted by a higher power. And it is absurd to imagine that in this great struggle advantage will not be taken by Satan of every means, no nice scruples of honor will deter such a foe; the more powerful the agent the more it will be used, and, of course, always in the one direction, to the overthrow of God's purposes and the perpetuation of his own reign. He would be a poor general who did not act on this principle.

One of the most powerful weapons of modern times is the printing press. It is almost entirely in the service of Satan, and well he uses it. Its tendency is almost universally to antagonize the principles, truths and ideas that the Latter-day Saints are laboring to establish. Not, indeed, generally by direct reference to them and their works,

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but by the dissemination of theories, doctrines and teachings with regard to religion, government, morals, sociology, and every thing else that affects man, that are opposed to the revelations of God. These gain influence over the minds of men in two directions, first by undermining the faith of believers, and secondly by strengthening the skepticism of those who believe not. It is to the first of these two classes that we address our remarks.

Literature bearing an inimical influence, coming into our midst from the strongholds of the enemy cannot fail to have an effect upon us. Its presentment of life so far as it is accepted as the true one, to the same extent stamps ours as false.

As examples of what we mean, we will refer to our governmental and social politics, and draw attention to the fact that the very best works published by the world in science, philosophy, or fiction have a direct influence in weakening our position, if we permit their arguments to have weight with us.

The civilization of the Latter-day Saints recognizes God as the source of all legitimate authority on earth as well as in heaven; that of the peoples by whom they are surrounded, and from whose midst they gather is based on the assumption that men can govern themselves without God's immediate help, control or direction. Thus their publications treating on civil government and kindred subjects entirely ignores the necessity of the Creator, or the right of his representatives to take any part in human affairs, and whilst some of these writers acknowledge that there is a God, others deny his existence altogether. But so far as the the practical government of the world is concerned they both equally leave Him out of the question. The influence of books of this kind cannot but be detrimental to the spiritual health of those who are not intelligent enough to perceive the weakness of the arguments used, and with such has the direct effect of lessening their faith in, and respect for God's government on earth; for they ask, "if the machinery of man's government be so perfect, what need is there of God, if there be a God, overturning the present order of things by revelations which so strongly condemn and threaten all that has not its origin in the divine will;" or "if the world is progressing so rapidly, as is claimed, without the direct interposition of providence, why not let humanity work out its own problems unmolested and untrammeled?" Thus we see the axe is laid at the root of the necessity of man living by every word that proceeds from the mouth of God, and doubt and distrust takes the place of faith and confidence.

In no feature is the genius of the Church of God more at variance with that of modern Babylon than in its ethics of social life; pre-eminently with regard to the marriage covenant. Modern Christian writers, when treating upon the subject of marriage, whether viewing it from a religious, legal, or social standpoint, universally (with one or two unimportant exceptions), claim that the union of one man with one woman only, is the true order of matrimony, and that a man cannot honorably and sincerely love two or more women at the same time as wives should be loved. This falsehood is still more strongly though indirectly, enforced in the current works of fiction, whether in prose or song which treat as most of them do, on the affections of the human heart. Literature of this class extols a state of society utterally inconsistent with that which will exist when the government of God holds sway upon the earth. Those of our people who are addicted to the habit of reading this class of works, and of filling their minds with their plots and episodes, insensibly to themselves imbibe a spirit and develop a state of feeling antagonistic to the teachings of divine revelation, which dwarfs their growth in heavenly principles and measurably unfits them for the realities of life. Take, as an example, the young lady whose mind is crowded with thoughts and fancies of the impossible and unnatural heroes and heroines of romance, and whose matrimonial aspirations are turned in the direction of some modern counterpart of her beau ideal of chivalry, then

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how insignificant, how wearisome, how disgusting become the constantly recurring duties of her every day life as a wife and a mother; whilst plural marriage she personally avoids as utterally incompatible with the notions she has formed of life in its most desirable forms; or if she does enter that order the recollection of her former imaginings and the influence of her early reading will occasionally embitter her daily toil, or add a flavor of unrest to her character which naturally would not exist, but which can be traced legitimately and directly to the vicious mental food on which she subsisted in her girlhood. The effect, more or less, of these things is of course modified by the original strength of character of the individual and the faith, firmness, intelligence and wisdom which distinguish it.

There is a second class of works of fiction, which though reputably respectable, have a very detrimental and injurious effect on the minds of the youth. They are that class on which our popular "Society Dramas" are founded, novels whose plots lie in infractions of the seventh commandment, in the infidelity of husbands and wives to their marriage vows. And though the tale may be told in unexceptionable language, yet the moral is two frequently infamous. They create in the minds of many who read them a familiarity with crimes of this description, and as familiarity breeds contempt, so the youthful learn to regard sexual sins in a far different light to that in which they are exposed in God's holy word. Again, these works have a tendency to beget curiosity as to things forbidden, and to prematurely develop in the youth feelings and passions which cannot be righteously exercised, and as they cannot be gratified they must be suppressed and conquored. It is well that they should be suppressed, but how much better if they were never unnaturally and artificially developed before the proper age, for even the task of virtuous suppression occasionally leaves the mind scarred with the wounds of the spiritual conflict, besides affecting the unmatured body unhealthily. In matters of this kind it is folly to be too wise in the knowledge acquired through these muddy channels, for they are not the legitimate sources of such information.

Again there is a yet lower and still more dangerous description of literature, which we shall dismiss with a very few words, it is that which is, and is intended to be impure, though it frequently evades the powers of the law. It is to be regretted that periodicals verging on this class are sold by the score in our larger cities, and non-Mormons are not the only purchasers. The suggestive and half indecent pictures alone tell the tale of their contents and intent without any perusal of the letter-press. Such publications are unmitigated evils, rank mental poison, and are amongst the most powerful engines at the command of the Evil One to draw the unweary down to death and destruction. Their influence as a weapon framed against the development of God's purposes is most potent, as Zion, the pure in heart, can never be built up by any people who permit themselves to be polluted with impurities such as these suggest, and as naturally grow out of their perusal. For to this species of vice most pertinently apply the words of the poet:

"Vice is a monster of such hideous mein,
That to be hated needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Admitting the foregoing statements and arguments to be true, it may be well to ask, what lessons do they teach? We answer, first of all the paramount necessity of the Saints possessing a literature of their own, proceeding from themselves; or if not entirely original, selected by wise men from those works which contain the least error. This will be a work of time, and in the meanwhile it becomes our duty to obtain wisdom from the best books, but trusting to them only as the works of man, liable to contain error, and discarding them entirely wherein they deny or throw doubt on the existence of God, or contradict, insult, or outrage any of the laws, principles or truths that it has pleased him in his abundant mercy to reveal unto us.

Geo. Reynolds.

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TRAVELS IN ITALY.

XII.

NAPLES AND POMPEII.

THERE are but few points of interest in the town to attract the visitor to Naples. It is the largest city of Italy, containing nearly half a million people, but it is the dirtiest; its streets the narrowest and most irregular; its houses possess the least architectural beauty, their window balconies and flat roofs becoming monotonous in the extreme, as one passes through the interminable streets and alleys always finding them the same. We were struck with the appearance of the tall, narrow houses. They seem to be built with the back yard in front. Everything that usually characterizes back yards being found between the front door and entrance gate, particularly close lines, strung, however, with coils of macaroni instead of linen. From all the windows, even to the sixth story, the blinds are hung outside and flutter loudly in the breeze, adding perceptibly to the din and clatter of the streets below. Naples is the nosiest city in the world. At all hours of the day and night, the never ceasing rumble of wheels over the rough pavement, the cracking of whips, braying of donkeys and shrill shouting of hawkers, make day and night hideous; while added to this are the insolent importunities of drivers, guides, street-vendors of canes, fans, corals, fruits and a thousand other things, and the appeals of the *lazzaroni* or beggars, who besiege you on every hand and almost block your way through the principal thoroughfares.

Besides the National Museum and two or three churches, there is nothing in the town to engage a tourist's time; but the environs of Naples abound in all that is grand, beautiful and sublime to enlist his closest attention and occupy him for days or weeks most profitably. The situation of the city is one of the most charming in the world. The glorious bay of Naples has from the earliest times been the object of enthusiastic admiration. It is visited annually by thousands of strangers from all parts of the world in quest of health and pleasure. The pleasantest view of the bay is from the sea; approaching it by steamer on a fine summer's day, the scene is one of unparalleled loveliness. The islands of Ischia and Procida guard the entrance from the north, while beautiful Capri lies away at the entrance of the bay to the south. A steamboat trip round this wonderful body of water, called by the poets "a fragment of heaven to earth vouchsafed," is indescribably delightful. By moonlight it is the perfection of romantic scenery.

A voyage to Capri is well repaid by a visit to the Blue Grotto, a most singular cavern at the base of a perpendicular cliff rising from the sea. The entrance is from the water, and is effected in the following hazardous manner: On the steamer's approach to the grotto, a number of small skiffs, capable of holding two passengers besides the oarsmen, put out from the shore, and coming alongside the vessel, take aboard the venturesome tourists. A few moments steady rowing brings them to the face of the frowning wall, which rises abruptly from the water a hundred feet or more. There is no break in this solid wall but at the base, when, as the waves recede, a low narrow aperture, not three feet high is discovered. The boat makes for this small opening, the passengers lie down upon the bottom with their heads scarcely peeping above its sides, the boatman drops his oars, and taking advantage of the hollow of the incoming wave, seizes the rock above him, and with a tremendous pull and a loud "open sesame," forces the little craft through the magic entrance. What a glorious sight! What dazzling azure and glimmering silver tint is here! The effect of the blue refraction of the light on every object is indescribable. The grotto is forty feet high and a hundred feet wide by two hundred in length. Near the middle is a kind of landing place with broken steps leading to a closed passage above. Upon the landing are a number of boys, waiting for passengers to toss coins in the water, when they dive for them and catch them

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before they sink. Their appearance in the water is most curious, their bodies having a silvery glow which contrasts singularly with the bronze of their sun-browned faces above.

The attractions about Naples, aside from her lovely bay, clear sky, orange and olive groves and Vesuvius, are Pompeii and Herculaneum. There is a deep, solemn interest pervading the breast of every visitor who treads the silent streets of excavated Pompeii, "the city of the dead." The roofless, strangely constructed houses, dreary, unoccupied shops, temples and column-supported theatres in ruins, are all so strange, so foreign that we fain exclaim:

"What wonder this?—we ask the limpid well,
O Earth! of thee—and from thy solemn womb,
What yield'st thou?—Is there life in the abyss,
Doth a new race beneath the lava dwell?
Returns the Past, awakening from the tomb?
* * * * *
The earth, with faithful watch, has hoarded all."

Pompeii is mentioned in history as early as 300 B. C. It was at the time of burial, August 24, in the year 79, A. D., a provincial town of twenty to thirty thousand inhabitants. These were engaged in commerce, the town being near the sea. The city, however, was the resort of wealthy people, the nobles of Rome having villas there. The restored town indicates, as nothing else in the world can, the character of its society of two thousand years ago. The houses of Pompeii are of peculiar construction, being unlike any of modern times, except those of the far east, in Persia and India, which in some respects resemble them. Their chief peculiarity is the internal court, which provided the surrounding chambers with light, and was the medium of communication between them. This court is approached by a narrow passage leading from the street. The front portion of the house, usually a wide, open aperture, was occupied as a shop—or place of business, while the apartments opening on the court or atrium as it is called—were devoted to the domestic household. The upper stories, (there is evidence that many houses were three stories high) were occupied by slaves and servants.

The decoration of the houses of Pompeii was manifestly the great delight of her ancient citizens. The most profuse and elaborate painting of the walls in grotesque and beautiful forms and pictures, employing the most brilliant colors, attest the artistic tastes of Pompeians and the high perfection of art her painters had attained.

In the year 63, A. D., a premonitory earthquake shook the walls of the city and a large portion of its houses to the ground. The inhabitants unheeding this threat from the fiery regions below, speedily rebuilt their beautiful city, employing concrete in the construction of their houses. This was plastered over with cement, upon which the drawings and magnificent paintings were made. When the eruption of Vesuvius occurred in 79, the city had attained a larger growth, and possessed more fine, though perhaps cheaper houses than before the earthquake. The awful day of doom that buried the fair town from the view of man was heralded by a dense shower of ashes, which covered the streets to a depth of three feet. The cessation of this premonitory deluge allowed the inhabitants time to escape; but many returned, some after their valuables, others paralyzed with fear, not knowing whither to fly. It is estimated that two thousand persons perished in the subsequent outpouring of red hot *rapilli* or pumice stone, burning lava, boiling water and seething cinders and ashes which submerged the ill-fated city, and completely covered it over to a depth of twenty feet. There it remained forgotten through the middle ages, and only preserved in name by a small village that sprung up near its site.

Excavations were undertaken in 1748, the attention of the authorities being attracted by the accidental discoveries of a peasant who unearthed some statues and bronze utensils. From this time search for valuables was begun and progressed at various times with great rapacity, notably during the reign of the Bourbons, who in their eagerness for the works of art and value, took no care to preserve the walls and buildings. Under Murat,

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however, the Forum, town walls, the street of Tombs, and many private houses were carefully brought to light. The most satisfactory progress, however, has been made in the excavations since 1860. Under the present management a regular plan is adopted, and though only about one-third of the town is yet uncovered, it is expected the work will continue until the whole shall be resurrected, though it will require seventy years and several million dollars to accomplish the task.

The skeletons of about a hundred human beings, some dogs and horses have been discovered during the later excavations. Great care has been taken to preserve everything in its exact position, by those in charge. To illustrate this, we remember noticing the perfect skeleton of a prisoner, the chains about his wrists and ankles. The iron-barred door to the prison, and every feature of the room, were left as they were discovered, only the debris, ashes, etc., being cleared away. What a sight was that to call up the sympathies and wonder of the soul!

The frescoes or painted plaster from the walls, have in many instances been conveyed from Pompeii to the National Museum at Naples, which also contains bronzes, and utensils of every description taken from the ruins. The high, well preserved coloring of the paintings is remarkable. The subjects suggest a very fast, immoral life, that doubtless made the judgment which decreed the destruction of Pompeii a just one. Many signs besides, remain to indicate how the Pompeians were a people given to luxury, indolence and sin. Their theatres, baths, places of assignation and rendezvous are coming to light. The future will see the whole of that most marvelous city; the resurrected city of the dead, which shall be brought to light, but not to life again, by the laborious efforts of science, aided by the curiosity and admiration of a wonder loving world.

De Vallibus.

LEAVES FROM THE TREE OF LIFE.

TWELFTH LEAF.

THE mission of Christ was to save that which was lost. It was not completed when He hung upon the cross. His dying exclamation, "It is finished!" referred to His sufferings for sin, the ordeals of mortality, his labors in the flesh. As we have seen, he continued his work of salvation when out of the body, by preaching to the dead. After his resurrection He wet, on several occasions, with his disciples, and instructed them in the plan of redemption and sent them forth to all nations, that the work he had commenced on earth might be continued. He ministered to other nations, uttered his voice to other sheep which were not of the fold in Palestine, that the lost tribes of Israel and all who could not be reached by His Jewish Apostles might hear the glad tidings of salvation. This, though not fully revealed in the Bible, is made clear in the Book of Mormon. After his ascension, to fulfil His own promise, he went to prepare a place for His faithful disciples, that when they left the earth they might be able to abide with Him.

But all this was only a small part of the perfect scheme of redemption. That which was lost in Adam is to be regained in Christ. Through the commission of crime, death came into the world. Satan gained dominion. The earth trembled under the curse. Eden bloomed no more upon its face. The tree of life was removed. Thorns and briers and noxious weeds came up in the place of the flowers and fruits of paradise. Deity was hidden from the sight of man. Sorrow and pain and toil and travail became the heritage of mortals. Enmity arose between man and beast. Venom entered the serpent's fangs, and rage the hearts of brute and fowl and aqueous creature. Strife dwelt in the very elements and death brooded over the face of the smitten globe. What, then, was lost?

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The immortality of man; the blessed tree of life; communion with Jehovah; the companionship of angels; the purity of paradise; man's dominion over inferior creatures; freedom from Satanic influence; exemption from toil and pain; earth's affinity with perfected realms on high.

Until all this has been restored Christ's work must continue. The earth must be cleansed from its corruptions. The elements must melt with fervent heat, and be purified from evil. Satan and his hosts must be banished and bound. Eden must blossom again as at first. The lion and the lamb must lie down together. The fig tree and the myrtle must flourish where the rank weeds grow. The whole race of Adam must be raised from the dead. The vail between earth and heaven must be removed. The knowledge and glory of God must cover the earth as the waters cover the deep, and the spirit of life and peace and light and joy must be poured out upon all flesh, until the whole creation vibrates with pleasure and responds with praise.

The ushering in of the great Millennial day, a glimpse of which has been seen by all the holy prophets since the world began, with the sweet rest of earth and its inhabitants, is not, however, the completion of Christ's glorious work. His kingdom must not only be established from pole to pole and from shore to shore, but His saving power must penetrate to every lost soul of our race in the regions of the damned. A just judgment will be meted out to all. They who reject the Gospel must suffer the penalty. Those who are found worthy of many stripes must receive their portion. The wicked will be turned into hell, with all the nations that forget God. Each condemned person will pay the uttermost farthing for his sins. Justice, tempered, not warped or thwarted, by Mercy, will mete out to all their right deserts, "every man according to his works." The punishment is always existent, therefore it is eternal punishment. But each one who suffers receives only his just portion thereof. Shall the murderer and the Sabbath-breaker, the adulterer and the thief, the drunkard and the profane, all merit the same doom? Would human courts proclaim such judgment? Shall man have more equity than God? When stern Justice has claimed its own and filled its purpose, shall there be no place for sweet Mercy?

While there is one soul of this race, willing and able to accept and obey the laws of redemption, no matter where or in what condition it may be found, Christ's work will be incomplete until that being is brought up from death and hell, and placed in a position of progress, upward and onward, in such glory as is possible for its enjoyment and the service of the great God. The punishment inflicted will be adequate to the wrongs performed. In one sense the sinner will always suffer its effects. When the debt is paid and justice is satisfied; when obedience is learned through the lessons of sad experience; when the grateful and subdued soul comes forth from the everlasting punishment, thoroughly willing to comply with the laws once rejected; there will be an abiding sense of loss. The fulness of celestial glory in the presence and society of God and the Lamb are beyond the reach of that saved but not perfected soul, forever. The power of increase, wherein is dominion and exaltation, and crowns of immeasurable glory, is not for the class of beings who have been thrust down to hell and endured the wrath of God for the period allotted by eternal judgment.

But Jesus the anointed, with his army of Saviors bearing the Priesthood after the order of Melchisedec, will seek and save that which is lost until everything savable is redeemed. Only those beings who have learned the law, received of the light of truth, tasted the sweets of the divine spirit, basked in the sunbeams of the heavenly glory, made covenant to serve the King of Kings and received power to advance to the pinnacle of exaltation, and then have turned away from the right, chosen evil rather than good, driven away the power and promptings of the spirit of light and truth, sought to become a law unto themselves, imbrued their hands in the blood of innocence

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or, drinking in of the influence of that Evil One, consented to and endorsed the slaying of the world's Redeemer, thus sinning against the Holy Ghost and becoming servants of Satan and Sons of Perdition, will be in their nature and status unredeemable, and therefore will remain "filthy still" and thus be unfit for a kingdom of any degree of glory. These will go away with the Devil and his angels into the outer darkness, beyond the spheres where flows the river of salvation and where blooms the tree of life. For them alone of Adam's race there is no repentance, for them alone is the second death, for them alone is the blackness of darkness forever.

When the work of Christ and his associate Kings and Priests unto God is finished, the Saints of all the ages will be crowned with glory and receive their reward. They will be made rulers over many things. In the order of eternity they will stand in the heavenly family organization, and all things will be theirs. Of their increase there will be no end. They will hold the key to all heights and depths. They will have power over all the elements, spiritual and corporeal. The incorruptible and fadeless riches will be theirs. They will mingle with the highest. They will gaze upon the face of the Eternal God and dwell in the presence of the sinless Son. Pain and sorrow and trial and death will henceforth be only known in memory, to form the contrast needful to make their joy complete. Eternity with all its boundless opportunities and unutterable bliss and intelligence and majesty will be before them without a barrier in the way, secure for them as to the Almighty Father himself. This is the celestial glory.

Those who were not numbered with the Saints of God in the flesh, but who received the gospel in the spirit; the good and honorable who were led astray by the designing; the class not fitted for the crowning glory of the celestial world nor worthy of the doom of the wicked, will also receive their portion. They will not attain to the gifts of increase and dominion and the fulness of the highest, but will enter into their rest, which shall be glorious. And though they reach not to the Father's fulness, they will receive the visits of the Son and of his associates in the celestial world, and enjoy rich blessings unspeakable in their greatness and perpetuity. They inherit the terrestrial glory.

Those who were cast down to the depths for their sins, who rejected the gospel of Jesus, who persecuted the Saints, who reveled in iniquity, who committed all manner of transgressions except the unpardonable crime, will also come forth in the Lord's time, through the blood of the Lamb and the ministry of his disciples and their own repentance and willing acceptance of divine law, and enter into various degrees of glory and power and progress and light, according to their different capacities and adaptabilities. They cannot go up into the society of the Father nor receive of the presence of the Son, but will have the ministrations of messengers from the terrestrial world, and have joy beyond all expectation and the conception of uninspired mortal minds. They will all bow the knee to Christ and serve God the Father, and have an eternity of usefulness and happiness in harmony with the higher powers. They receive the telestial glory.

Thus the inhabitants of Earth with the few exceptions that are beyond the power of redemption will eventually be saved. And the globe on which they passed their probation, having kept the law of its being, will come into remembrance before its Maker. It will die like its products. But it will be quickened again and resurrected in the celestial glory. It has been born of the water, it will also be born of the Spirit. Purified by fire from all the corruptions that once defiled it, developed into its perfections as one of the family of worlds fitted for the Creator's presence, all its latent light awakened into scintillating action, it will move up into its place among the orbs governed by celestial time, and shining "like a sea of glass mingled with fire," every tint and color of the heavenly bow radiating from its surface, the ransomed of the Lord will dwell upon it; the high-

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est beings of the ancient orbs will visit it; the garden of God will again adorn it; the heavenly government will prevail in every part; Jesus will reign as its King; the river of life will flow out from the regal throne; the tree of life, whose leaves were for the healing of the nations, will flourish upon the banks of the heavenly stream, and its golden fruit will be free for the white-robed throng, that they may eat and live forever. This perfected Earth and its saved inhabitants will then be presented to the Eternal Father as the finished work of Christ, and all things will be subject unto the Great Patriarch, Architect, Creator, Ruler, the Almighty, to whom be obedience and reverence and praise in all the countless worlds that shine as jewels in His universal crown!

C. W. Penrose.

CHRONICLES OF UTAH.

VIII.

AS USUAL in these valleys, on the fourth of July of this year (1852), at early dawn, a federal salute aroused the inhabitants of Great Salt Lake City; this was followed by sweet strains of music from the bands, which were driven through the streets of the city. At an early hour an escort was formed at the Tabernacle, when thirty-one Silver Grey veterans, representing the different States of the Union, took the front, followed by the Mormon Battalion and a mounted guard, each being preceded by a band. Arrived at the house of His Excellency the Governor, the following gentlemen were present, and formed in the procession to the Tabernacle: Governor Brigham Young, H. C. Kimball, W. Richards, O. Pratt, G. A. Smith, W. Woodruff, C. C. Rich, D. H. Wells, E. Hunter, W. T. Appleby, T. Bullock, Hosea Stout, D. Spencer, Orson Spencer, W. W. Phelps, David Fullmer, R. Cahoon, S. M. Blair, Z. Snow, J. L. Heywood, L. Young and R. Campbell.

At the Tabernacle "An Ode for the Fourth of July," composed by Miss E. R. Snow, was sung by Messrs. Kay, Hutchinson and Dunn; prayer was offered by Nathaniel H. Felt; then the Declaration of Independence was read by Mr. Hosea Stout; songs, speeches, and orations were then in order. Among the addresses given was one by the late President George A. Smith, in which he said, among other things: "Gentlemen: Appearing as I appear in your midst, lean though I may be," (Mr. Smith then weighed two hundred and thirty pounds), "I will tell you that I have the honor of being descended from an officer of the Revolution, who marched one hundred and fifty miles, under the command of General Morgan, from the battle of the Cowpens, with nothing to eat but the rawhide belt of his cartridge box; that cannot be the cause of my fine appearance; but it must be the noble living my ancestors have had, when fighting for the liberties we enjoy this day in these mountains; and although I have passed through so many trials and afflictions to get here, having been driven out of three dwelling houses in different States by mob force, as many times deprived of my property, and having buried most of my family from suffering on the plains, having been three days at a time without taking food, that there is now scarcely a hair left on my head between me and heaven, yet I am on hand, and with the Nauvoo Legion, rejoice that there is a place amid the mountains where men are free to enjoy civil and religious liberty and truth."

When we who live to-day remember that hundreds were present in that assembly, to listen to his address, who had experienced similar persecutions, we need not wonder at the enthusiasm called forth in the bosoms of his hearers. The entire proceedings of the day were characterized by good feeling. "Not a discordant sound, not a jarring feeling, oath, or opprobrious epithet to mar the proceedings," was the language of the committee of arrangements. Among the

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names, as before mentioned, we find recorded Wm. C. Staines, our esteemed and lamented brother, who has recently passed behind the vail.

During the summer season, some of the meetings of the Council of Health were held on Ensign Peak and the adjacent hills, just north of the city; addresses were delivered by Brothers W. W. Phelps, Z. Snow, and other members of that body. A ladies' department was also organized in connection with the Council of Health, which met in the Tabernacle, to transact business, every two weeks.

The fifth anniversary of the entrance of the Pioneers into these valleys was celebrated with becoming rejoicings. On July 24, an escort paraded the streets of this city, under the direction of James Ferguson, marshal of the day, and Hiram B. Clawson, assistant marshal; they afterwards assembled at the house of President B. Young, where a procession formed in the following order: 1. Star Spangled Banner, with the marshals of the day; martial music by band. 2. The Pioneers, with banners and implements indicating the part they took in exploring. 3. Public works, with banner inscribed "Zion's Workmen," representing the Temple of the Lord; those in the procession carrying the various tools used in their trade. 4. Clerks and Printers with banner: "Blessed are they whose names are written in the Book of Life." 5. The Chancellor and Regents of the University of Deseret, with banner. 6. Twenty-four aged fathers; banner, "Heroes of '76;" A. L. Fullmer. 7. Twenty-four aged mothers; banner, "Mothers in Israel;" W. M. Andrews. 8. Captain Ballo's band. 9. Twenty-four young men in uniform; banner, "Union is liberty forever;" W. C. Staines. 10. Twenty-four young ladies in uniform; banner, "The Daughters of Zion rejoice in Zion's peace;" J. Simmons. 11. Twenty-four young boys in uniform; banner, "Hope of Israel;" L. Robison. 12. Twenty-four girls in uniform; banner, "Virtue adorns Zion;" L. Hardy. 13. Twenty-four warriors in uniform; banner. "Lion of the Lord;" P. Merrill. 14. Escorted party: Presidents Brigham Young, Heber C. Kimball and Willard Richards; Patriarchs John Smith and Isaac Morley; of the Twelve, George A. Smith, Orson Pratt, Wilford Woodruff and Charles C. Rich; Hon. Justice Z. Snow; U. S. Marshal J. L. Heywood; Hon. A. W. Babbitt, Elder Phineas Young. 15. The rear guard; E. Smith; followed by the Bishops of the different wards, with banners, in charge of Presiding Bishop Edward Hunter.

The flag was unfurled at the Liberty Pole, and the escort left President Young's residence and proceeded to the Tabernacle. Marshal Ferguson called the meeting to order, "God save the Queen" was played by Captain Pitt's band, a "Song of Praise and Thanksgiving," composed by Sister E. R. Snow, was sung by John Kay; and, after opening the meeting by prayer by O. Spencer, the general business of the meeting proceeded: An oration by Hon. Geo. A. Smith; a grand march composed by Captain Ballo was played by the band, and a solo on the bass drum by Col. Dusette; after which President Young delivered an inspiring address, followed by a speech from Gen. D. H. Wells, appropriate to the occasion. Then there were the usual toasts and sentiments common to such gatherings, interspersed with music, songs and recitations. Among the volunteer toasts, W. Woodruff, J. Bullock, Joseph L. Heywood, J. Ferguson, G. Morris and others enlivened the proceedings with their witticisms; J. M. Bernhisel, J. M. Grant and Col. Thomas L. Kane received well merited plaudits when their names were mentioned, "The runaway judges" receiving a full share of expressions of disapprobation. It was a glorious time. One toast, by Edward Stevenson, was much relished: "Deseret: A Beehive. May her inmates never cease their toil until the world is filled with honey, and her enemies with stings." At sundown three guns were fired, the cannoneer for the day being Thomas Tanner; Captain Pitt and Captain Ballo directed their respective bands. Patriarch Isaac Morley dismissed the assembly, as reported by

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the recorder, Brother Robert Campbell.

On the third of August, the corner stone of the foundation of the wall around the Temple block was laid in red sandstone, and the northern wall commenced a little south of the City Creek, and north of the blacksmith's shop on the public works; the eastern and western walls were also commenced. The laws of the first Legislative Assembly of Utah were published early in August, 1852. On September 3, the first company of Perpetual Emigration Fund immigrants arrived in Great Salt Lake City from Europe. There were twenty-one wagons; the company was in charge of Captain A. O. Smoot. President Brigham Young and the first presidency, with many of the leading citizens, went out to welcome the immigrants, who were met at the mouth of Emigration Cañon. On reaching the Temple Block, nine rounds of artillery were fired, and the immigrants were escorted to Union Square, where they were addressed by the First Presidency. There was great rejoicing on this occasion.

A treaty was made with the chiefs of the Utes and Shoshones, in Great Salt Lake City, early in September. A pamphlet of forty-eight pages was published at the office of the *Deseret News*, in which a copy of the revelation on celestial marriage for time and eternity, appears, also reports of a special conference held in Great Salt Lake City, August 28. This was the first public paper issued by authority on the subject of plurality of wives; a copy is preserved in the Deseret Museum, being the proof as revised by Hon. Willard Richards.

The following Bishops were appointed to manage the reception of the P. E. Fund immigrants of this year: Bishop N. H. Felt, at the Public Works; Abraham Hoagland, Fourteenth Ward; Seth Taft, Ninth Ward; David Pettigrew, Tenth Ward; Alfred Cordon, at the Pottery; Abraham O. Smoot, Fifteenth Ward; and John Banks, Battle Creek, Utah Valley. The following were the names of Bishops in Great Salt Lake City, August 1852: P. McCue, First Ward; J. C. Kingsbury, Second Ward; C. Williams, Third Ward; P. Brown, Fourth Ward; T. W. Winter, Fifth Ward; Wm. H. Hickenlooper, Sixth Ward; W. G. Perkins, Seventh Ward; A. Everett, Eighth Ward; S. Taft, Ninth Ward; D. Pettigrew, Tenth Ward; J. Lytle, Eleventh Ward; Benjamin Covey, Twelfth Ward; E. Hunter, Thirteenth Ward; A. Hoagland, Fourteenth Ward; N. V. Jones, Fifteenth Ward; S. Roundy, Sixteenth Ward; J. L. Heywood, Seventeenth Ward; L. D. Young, Eighteenth Ward; J. Hendricks, Nineteenth Ward; E. Hunter, Presiding Bishop.

Beta.

BRIGHAM YOUNG COLLEGE.

THE late President Brigham Young, July 24, 1877, deeded, in trust, to Brigham Young, Jr., Wm. B. Preston, Milton D. Hammond, Moses Thatcher, Charles O. Card, George W. Thatcher and Ida I. Cook, a tract of land containing nine thousand six hundred and forty-two acres, situated southwest of the city of Logan, the rents, profits and issues of said land to be used for the maintenance of an institution of learning, to be known as the Brigham Young College, to be located in Logan, Cache County, Utah Territory. The deed of trust states that "The beneficiaries of the College shall be members in good standing in the Church of Jesus Christ of Latter-day Saints, or the children of such members, and the students who take a full course shall be taught, if their physical ability permit, some branch of mechanism that shall be suitable to their taste and capacity: and all pupils shall be instructed in Reading, Penmanship, Orthography, Grammar, Geography and Mathematics, together with such other branches as are usually taught in such an institution of learning. And the Old and New Testaments, the Book

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of Mormon and the Book of Doctrine and Covenants shall be standard text books, and shall be read and their doctrines inculcated in the College; and further, no book shall be used that misrepresents or speaks lightly of the divine mission of our Savior, or of the Prophet Joseph Smith, or in any manner advances ideas antagonistic to the principles of the Gospel as taught in the Bible, Book of Mormon and Doctrine and Covenants."

The Board of Trustees appointed by President Young met August 7, 1877, accepted the trust and organized with the following officers: Brigham Young, Jr., President, Ida I. Cook, Secretary, and Milton H. Hammond, Treasurer. The following committees were appointed: Teachers, Text Books and Supplies, M. D. Hammond, Charles O. Card and Ida I. Cook; Finance and Building, Wm. B. Preston, Moses Thatcher and George W. Thatcher; Visiting, Examination, Instruction and Discipline, B. Young, Jr., M. Thatcher and Wm. B. Preston.

President Young being very desirous to have the school organized at once, had made arrangements for the purchase of the Logan Branch of Zion's Mercantile Institution, which was to be fitted up for a College, but not living to consummate the plan, no further attempts were made to organize the College until September, 1878, when rooms were rented in the City Hall, and the services of Miss I. I. Cook engaged as Principal. During the year. seventy-one pupils were enrolled. The subjects taught were Fourth and Fifth Reader, Arithmetic, English Grammar, Common School Geography, U. S. History, Algebra, Orthography, Penmanship, Book Keeping, Book of Mormon and Doctrine and Covenants. The second quarter of the ensuing year the services of W. H. Apperley were engaged, and Physiology, Natural Philosophy, Rhetoric and Ancient History were added to the course of studies. The enrollment was one hundred and ninety-eight, forty-nine of which were of primer and first reader grade, admitted for the purpose of giving normal students an opportunity to practice under the supervision of the Principal. Mr. Apperley was succeeded by Mr. Horace Cummings, a graduate of the Deseret University. The enrollment the present year is one hundred and fifty pupils. Vocal music is taught by Mr. Evan Stephens. The rates of tuition are two dollars, three dollars, and four dollars per quarter of ten weeks.

The Board of Trustees rents a pleasant and suitable building for the accommodation of pupils not residing in Logan, and the students are charged with the actual cost of living, which in the fall and spring is from one dollar to one and a quarter per week, and in the winter has never exceeded one dollar and forty cents per week. About sixty pupils have been accommodated in the two years, and only two have left on account of illness. The Principal resides with the students, and has the general management of the Boarding-house. President Young very wisely provided that the land should not be sold, but leased for a term of not more than ten years. The Chairman of the Finance Committee, also Superintendent of the Farm, has leased all the land for farming and grazing purposes. The rent is paid promptly once a year, and this income is used to pay the necessary expenses of the College. The Board contemplates the purchase of land in Logan for the erection of a suitable college building.

Although the College is as yet in its infancy, those who attend can testify to the lively interest awakened in the pupils, and the marked progress in their studies. The influence of the instructions given is already felt throughout the valley, and the demand for teachers is greater than the supply. President Young's benevolence in this bequest alone would have perpetuated his name, even if he had not been the great pioneer and leader in the colonization and development of "the Great American Desert," preparing the way for the beautiful and prosperous farms and villages, dotting the valleys of the Rocky Mountains, and which are lasting monuments to his memory. It has been said by some that President Young was opposed to education. We

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think he has left no reason for one to doubt that he favored education, spiritually, mentally and physically, but was strenuously opposed to that education not in accordance with the divine principles of the Gospel of Christ.

The people of Cache Valley feel deeply grateful to our beloved President for his aid in establishing a college, so much needed, and which is so highly appreciated by those who have been fortunate enough to enjoy its advantages. It has been in the past, and it should be in the future, the desire of every true Latter-day Saint to encourage and sustain this school, if for no other purpose than to have a suitable place where their children can be taught the principles of the Gospel, and where every advantage of education is afforded.

Let the young people throughout these valleys endeavor to show their appreciation of this munificent bequest, and improve every opportunity by laying the foundation of an education, cultivating their tastes and preparing their minds in humility and faithfulness to obey the promptings and inspirations of the Holy Spirit, and to follow the noble example of their benefactor. Let them aid in the development of this great work of the latter days, and prove to the world that this people is free enough to resist the bondage of habit, and does not live upon its old virtues and enslave itself to precise rules, but forgets what is behind, listens for new and higher monitions of conscience, and rejoices to pour itself forth in fresh and higher exertions; free enough to be jealous of its own freedom, to guard itself from being merged into others, to guard its empire over itself as a nobler than the empire of the world.

Student.

THE LORD'S DAY.

"Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work. But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."—*Fourth Commandment.*

It is an undecided question among uninspired commentators on Sacred Scriptures, if the above commandment was a new law, or only the confirmation and reiteration of an old one, which was already understood and observed by the children of Israel. Certainly the antecedent Scriptures are not definite on the point, though the popular opinion appears to be, from incidental references made therein, to periods of seven days, that the Sabbath originated with and typified the Lord's rest at the conclusion of the work of creating and organizing this world, which idea the concluding sentence of the above commandment certainly strengthens.

The Sabbath, as a day of rest is very widely acknowledged as necessary to man's moral and physical health. Further it is argued even by those who do not believe in the universality of the application of the Sinaitic law to all peoples, that being according to the law of man's nature, it is competent for human legislation to enact that it be observed as a day of rest, and it then becomes a duty to obey it as a law of the land, seeing that it is not contrary to the will of God. Acting on this assumption many nations have framed laws regulating the observance of the Lord's day, compliance with which has always been found salutory to the community among whom it has been enforced.

The teachers of Christendom, having lost sight of the great fact that the Gospel was preached to the Israelites in the wilderness, but because of their lack of faith the law of carnal commandments was added as a schoolmaster to bring them to Christ, for this cause infer that

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the Ten Commandments belong to the law of Moses, though it is evident they were revealed before the ceremonial law was instituted. Undoubtedly the Sabbath with all its superadded vexatious exactions and restrictions, was afterwards observed by Israel as a part of the Mosaic law, as it was by the Nephites on this continent, though the latter do not appear to have circumscribed it with the foolish and irksome restrictions with which the Jewish Rabbis of later years encumbered its observance. Again it is certain that the Sinaitic law was not abrogated by the Savior in his ministry on earth, and that his disciples met for worship one day in seven; though they appear to have chosen the first day of the week instead of the Jewish Sabbath for their meetings for worship, as commemorative of the day on which the Lord was resurrected. But it is somewhat remarkable that we find in the New Testament no direct command proceeding either from Jesus or his Apostles, directing the Saints of that dispensation to keep holy the Sabbath day, or any other one particular day. We have no doubt such instructions were given, but they have failed to come down to us. At any rate it is evident that the early church did observe a special day for prayer and worship, and that since that era the binding force of the Fourth Commandment has been recognized by the great bodies of the Christian world, but most rigidly by the leading sects of modern Protestantism.

On what, then, do the Latter-daySaints base their observance of the Lord's day? They certainly acknowledge the divine origin of the Ten Commandments, and recognize their claim for acceptance by all the followers of Jehovah or Jesus, and believe that the command to keep holy the Sabbath day is as obligatory upon them as is the other mandates, "Thou shalt not kill," or "Thou shalt not bear false witness against thy neighbor." But they have more than this ancient law to govern them in this matter; the Lord has directly spoken to His people in this dispensation, and commanded that "The inhabitants of Zion shall also observe the Sabbath day to keep it holy*" And that they might not be in doubt as to how it was to be kept holy, He thus instructs them: †

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days and at all times; but remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full. Verily, this is fasting and prayer; or in other words, rejoicing and prayer."

It will be observed from the above extracts from modern revelation, that the Lord claims this as His day, and commands that it be kept holy; that it is the day appointed by Him for men to rest from their usual labors; that it is the day specially designated for public worship, and for Saints to pay their devotions unto the Most High, and offer their oblations and sacraments; that permission is given us to do none other thing on this day only to prepare our necessary food, and this labor must be performed with singleness of heart.

This is the word of the Lord to the Latter-day Saints, and we know of no command or revelation in which these instructions are changed, abrogated, or annulled, or in which we receive permission to observe the Sabbath in any other manner.

The present age is one whose tendencies are to relax in all matters relating to outward religious observances. The eternal verity that man must worship God in spirit and in truth has been so misapplied and misconstrued by the blind

* Doctrine and Covenants, Sec. 68, v. 29.
† Doctrine and Covenants, Sec. 59, v. 9-14.

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leaders of the blind, that many have concluded that all ordinances and observances are vain and offensive to the Great Creator. A somewhat similar, though not altogether parallel feeling has taken possession of the hearts of certain ones numbered among the Latter-day Saints, and while they claim all the benefits accruing to themselves from the observance of the Sabbath as a day of rest, they accord none to God's church as a day of worship. Indeed they have changed the day of rest into a day of worldly pleasure, claiming that such divertisements as visiting, traveling, riding, boating, fishing, swimming, etc., are real rest to them, and consistent with the true intent of the institution of the Sabbath.

To this we demur. We regard this sentiment as the other extreme of folly from that into which the degenerate Jews fell. They edged up the observance of the Sabbath with insufferable trivialities, while these modern extremists remove all consistent restrictions and make every man a judge of the limitations to be observed in his personal observance of the Lord's day. Such a one, virtually claims to be the framer of the law, the judge of the law and its executor, so far as regards himself and his dependents, and considers whatever his whims and fancies incline him to do on the Sabbath day and he does it, is right, because it suits him and his notions, and not because it is God's holy law.

In these revelations, however, we have the word of the Lord in plain, unmistakable language. Let every man and woman claiming to be His servants adjust their conduct thereby. Each one knows how near to, or how far from the spirit of the word he keeps this day holy. There is no ambiguity in the commandment, the obscurity, if any, is in the minds of those who are not anxious to see, or who seeing, wish to attain to God's favor without observing God's law; an incompatibility which only the purblind fail to observe. He who observes God's law is saved by that law, but he who neglects it is ever in danger of condemnation. *Ray.*

THE FIRST CRUSADE.

I PURPOSE in this article to give a brief description of the causes which led to those holy wars or Crusades, as they are termed in history, and which claimed the attention of Western Europe for a period of over two hundred years. In the eighth century the clergy of the Roman Church advocated pilgrimages to Jerusalem, to all those who wished to undergo a severe penance for crimes which they had committed. During the latter part of the ninth century, a great many of the Christians of Europe, (not understanding the prophecy of the one thousand years mentioned in the writings of John the Revelator) believed that at the expiration of the one thousand years, the judgments of God would overtake the wicked, and the earth be destroyed. In consequence of this belief, they availed themselves of everything which they thought promised a remission of sins. Pilgrims flocked from every part of Europe to visit the tombs of Saints, and above all the Sepulchre of Christ in Jerusalem.

Palestine had undergone many changes and revolutions since the Romans had withdrawn their forces to protect their Empire against the incursions of the barbarian tribes from the north. In the year 336 A. D. Constantine the Great, the first Roman Emperor who accepted Christianity as the national religion of Rome, built a church over the Holy Sepulchre, which he named the Church of the Resurrection. In 637 A. D., Caliph Omar, in his march of conquest, overran Palestine and captured Jerusalem. He allowed the Christian residents to retain the Church of the Resurrection, and the pilgrims free access to it, through his dominions. But Hakem, the third king of the Fatimite dynasty, had no sooner ascended the throne than he began to persecute the Christians, and perpetrated

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many horrible cruelties upon them. The pilgrimages to Jerusalem, and all intercourse with Europe was stopped. He was, however, soon deposed, and his successor followed a more moderate policy.

In 1076, A. D., the Seljukian Turks, after having captured a great many of the strongest and principal cities of the East, suddenly swept down upon the plains of Palestine, took possession of Jerusalem, and even threatened the Byzantine Empire. Michael the Seventh, who was then Emperor, trembling for the safety of his Empire, appealed to Pope Gregory the Seventh for assistance. Gregory, being ambitious, thought that by proffering aid it would in all probability cause the submission of the Greek Church, which then had its headquarters at Constantinople, to the Roman Church. He therefore sent a communication to the leading Princes of Europe to unite together, and by force of arms drive the infidels from the Christian possessions. But nothing was done in regard to it. It required something more exciting to start the alarm which was shortly to spread over every part of Europe. All the desires and projects which Gregory had cherished in relation to the liberation and restoration of the Sepulchre of Christ, he was not destined to realize; for it required many years, and the sacrifice of millions of lives, before this object could be accomplished.

Such was the state of affairs when Peter the Hermit appeared upon the scene. This noted character was born in Picardy, a province of France, in what year it is not definitely known. In his youth he followed his master, the Count Eustace de Bouillon, (brother to the famous Knight, Godfrey de Bouillon, who captured Jerusalem in 1099, A. D.,) through several campaigns. But this kind of an occupation does not appear to have been congenial to his nature, for he soon after entered a monastery, determining to devote the remainder of his days to the advancement of the church. A few years after, he left the monastery, and led a lonely and miserable life, holding very little intercourse with his fellow creatures. He is described as being poorly clad, and his countenance bore the appearance of one who had suffered severe privations. He was, however, very eloquent in speech, and had the power of conveying his ideas in such language, and accompanied by such gestures, that moved upon the feelings of an audience. He had made several visits to Jerusalem, and had witnessed the persecutions of the Christians, and the profanation of the sepulchre of Christ by the Turks.

Sensing that something must be done, he held an interview with the Patriarch of Jerusalem, who requested him to apply personally to the Pope, for the relief and protection of his subjects in Palestine. On his arrival at Rome he had an audience with Pope Urban the Second, the successor of Gregory, and gave him a lengthened description of the barbarous treatment that the Christians were subject to, in their pilgrimages to Jerusalem. The Pope dismissed him with the assurance that he would call a Council of the leading Princes, and then take into consideration such plans and measures by which they could wrest the Holy Land from the possession of the infidels. In March, 1095, A. D., a Council was called and held in the city of Piacenza, in Italy; but as only a few of the principal nations were represented, it was deemed advisable to adjourn. In November, a grand Council was held in Clermont, the capital of Auvergne, in France. Over this assembly the Pope presided in person. Every Christian nation of Western Europe was represented, with the exception of Spain, which nation was then occupied in expending blood and treasure in expelling the Moors.

In the meantime, Peter had traveled through Germany and France, preaching the necessity of a religious war, and the uniting of all classes upon one object, which was the rescuing of the Holy Land from the defiling hands of the infidels. In his travels he met with unbounded success; crowds flocked from cities and villages to hear him, and it was nearly an impossibility to restrain them from marching at once, such a power he exercised over the minds of

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the superstitious people. In the early part of March, 1096, A. D., some three months before the time agreed upon by the Council of Clermont, a vast number of persons, estimated by some historians to have numbered one hundred thousand, had assembled on the western frontiers of France, to take part in the first crusade. The greater portion of them consisted of criminals and renegades of the worst type, whose only purpose was to plunder and rob.

Peter, being the instigator and prime mover, was invited to take the command. They then commenced their march, traveling through Hungary without interfering with or receiving any opposition from the natives. They, however, on reaching the plains of Bulgaria, in consequence of the scarcity of food, commenced to plunder and kill the defenceless inhabitants. This incited the Bulgarians, who flew to arms at once, and defeated the Crusaders in several battles. And by the time this miserable rabble reached Constantinople, their numbers were greatly diminished. Alexius, the Emperor of the Byzantine Empire, who came to the throne after the death of Michael the Seventh, granted them a free passage over the Bosphorus into Asia Minor. There they separated into two companies, each following a different route. They were, however, brought together again, by a report artfully circulated by the Sultan Solyman, which was to the effect that Nice, the capital of the Turkish dominions, had been captured by an advanced company of Crusaders.

They reunited their forces and started at once for Nice. (Peter, previous to this, had, under some pretext, returned to Constantinople, and the command had devolved upon one Walter, a Burgundian Knight.) But when they came in sight of the walls, instead of being greeted by the friendly banners of the Christians, they beheld, with consternation and fear, the whole Turkish army drawn up in battle array on the plain beneath. A desperate battle at once ensued, in which the Crusaders were totally defeated and nearly annihilated. Only a small remnant to the number of about three thousand, succeeded in making their escape back to Constantinople. Thus ended one of the most remarkable expeditions recorded in the annals of history.

Thos. Y. Stanford.

Sawdust pills would effectually cure many of the diseases with which mankind are afflicted, if every individual would make his own sawdust.

JUSTICE AND MERCY.

MERCY is the conscience of Justice, and forbids its being cruel; Justice raises the rod, Mercy forbids the blow; Justice says "pay the uttermost farthing," Mercy cries forgive the debt; Justice puts the offender in prison, there to remain until he has atoned for his crime, Mercy unlocks the prison door and bids the captive go free; Justice inflicts wounds, Mercy pours upon them a balm that heals them; Justice presents a stern face, Mercy a smiling one; the former makes men quake with fear, the latter causes them to tremble with gratitude; Justice punishes, Mercy forgives; Justice vindicates laws, Mercy prevents cruelty; Justice is a strong hand, Mercy a still small voice; Justice is born of the head, Mercy of the heart.

Of right, these great qualities of the mind and heart ought not to be separated, but go hand in hand—mercy should season justice. This is their relative position in the economy of heaven, and the nearer the government of men, whether in a family or national capacity, approaches the heavenly pattern the more perfect will it be. Both these qualities are attributes of Diety, as is abundantly proven in the history we have of the dealings of God with His people. They have their habitation about His throne, and surround it with an aureola of glory, surpassing in splen-

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dor the glorious rays of the sun. In administering law among men, the wheels of justice are frequently clogged by popular clamor or the self-interest of parties. The same causes that clog justice, smother the voice of mercy. The guilty are sometimes punished more than their actions merit, and often the innocent perish as if guilty of ignoble deeds. How abundantly is the above proven from the history of judicial procedure throughout the world!

Go back to Greece, the boasted cradle of the world's civilization, and how often we find flagrant acts of injustice meted out to her most virtuous, patriotic and worthy citizens.

They established ostracism, an institution which gave them the right to banish from the republic, any citizen, though really he might not be accused of any particular crime. The act of ostracising a person, was as follows: At an appointed day, every citizen took a shell, and, writing upon it the name of the person he considered most obnoxious, threw it into a place, enclosed for the purpose with wooden rails. The magistrates then counted the shells, and if they amounted to six thousand, the ostracism was declared complete, and the person banished from friends, home and country —dear to every true man. Green eyed jealousy only had to start the rumor— "such a public man is ambitious," and he was ostracised. If Envy saw a successful rival coming into public favor, an intimation that such favor would prove injurious to the commonwealth, soon gained credence, and, in many instances, the innocent were banished.

Aristides, known as "Aristides the Just," was a successful general, a patriot of whom even Greece might be proud; a citizen whose inflexible acts of justice had won for him the honored title of the "Just Athenian." He was cruelly banished by this institution. His rival for public favor and political influence, was Themistocles, who, being envious of the public favor shown to his opponent, insinuated that it might lead to sovereign power, and the virtuous patriot, for this suspicion, was ostracised. He returned, however, in time to engage in the battle of Salamis. His death occurred 467 B. C. He was honored by his countrymen, and had a reputation for virtue and honor that was unimpeachable.

Another act of injustice inflicted by the Athenian judges upon a useful man and a patriot, was in the case of Socrates, who died 399 B. C. He was one of the most illustrious philosophers of his time. Many of the principles he taught resemble very much the morality of the Gospel. Among other great truths he taught was the immortality of the soul. and for this he was severely censured, He was accused of irreligion, and of corrupting the youth of Athens with false doctrines; and though these accusations were founded in falsehood and prompted by envy, he was adjudged guilty by the magistrates, and condemned to drink a poison called hemlock, which caused his death.

The history of Rome is replete with incidents of like character to these related from the history of Greece. Those acquainted with history know that the conquests made by the Romans down to 140 B. C. served to enrich the nobles rather than the common people. The nobles owned the land, and all Italy swarmed with slaves, which took the labor and the profits thereof from the people. About the date above given, a champion of the people arose in the person of Tiberius Gracchus. He was elected to the tribune, and beheld with grief the condition of his country. Laws were proposed by him which declared the public lands were for the benefit of all classes, and no person should have more than three hundred and thirty acres. It was further proposed that the buildings owned by the nobles on the land above their quota, should be paid for by the state; and that the means remaining in the treasury should be used in buying cattle and implements for the people, with which to cultivate the soil. These propositions so enraged the senators and nobles, that while the election for tribunes was being carried on, they rushed upon the assembly and murdered Grac-

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chus and three hundred others, to prevent his re-election, 133 B. C. Ten years later his brother, Caius Gracchus, noted as an orator, also endeavored to check the encroachments of the nobles upon the common people. It, however, cost him his life, he with three thousand of his followers being condemned to death by the consul, whom the senate had invested with the authority of dictator.

The Jews have also left a very unenviable record in this particular. One has but to call to mind the acts of injustice perpetrated by their great Sanhedrim and other councils, to be convinced of this. Their conduct towards Jesus of Nazareth and His Apostles is familiar to all, and needs no comment. France, England, Germany, and in fact every other country of Europe, have been guilty of unjustly punishing some of their most noble and worthy subjects.

Can we say our great nation is guiltless of acts of injustice? that her judicial ermine is spotless? Nay, verily! In this, the nineteenth century, the boasted era of civilization, in the United States, the freest and best of earth's governments, men who but sought the happiness of their fellowmen, and were guilty only of advocating those principles upon which they believed that happiness was founded, have been chained to the floor of dismal prison cells, there to languish, and, finally, have had the prison floor stained with their life-blood. Let the history of the first Elders of the Church of Jesus Christ of Latter-day Saints be cited in proof of the above statement. A number of these Elders have joined the company John the Revelator saw under the altar, and are crying: "How long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" They will not cry in vain.

Have we any cases of ostracism in our land? Let the whole history of Missouri from 1833 to 1839 be published, and the unjust actions of her governors and legislatures be known, and we shall have accounts of ostracisms that would bring a blush of shame to the cheek of ancient Greece. The fate of Nauvoo is not forgotten, at least by the Saints. The nation's honor is sullied by quietly looking on and witnessing the unjust persecutions heaped upon our fathers, and their banshment from their homes. These "Mormons" had not broken the laws of the land, but were guilty of the awful crime of believing that God had again spoken from the heavens — an angel had restored the Gôspel, and for this they were deemed worthy of banishment. In the hours of their sore distress our fathers laid the story of their wrongs before Congress, and asked for a redress of grievences, but their memorial was treated with contempt. They then approached the chief executive of our nation, who acknowledged the justness of their claims, but said he could do nothing for them. They had to go where they would be unmolested, and they chose the Great West.

The action of the President and Congress cast a stain upon the national escutcheon that time cannot erase. And this occurred in the asylum for the oppressed—the land of religious liberty! Where her poets sing:

"Aye, call it holy ground,
The place where first they trod,
They left unstained, what here they found,
Freedom to worship God."

But let the saints and the oppressed in every land rejoice, ere long we shall stand before a judge who will not judge after the sight of his eyes nor the hearing of his ears, but one who will search the hearts. Then will many, very many of the decisions made in this world be reversed. There will justice take its course, there will mercy claim its own.

B. H. Roberts.

Punning upon names in epitaphs has been common enough. Here are two specimens; one on the Earl of Kildare:

Who killed Kildare? Who dared Kildare to kill?
Death killed Kildare, who dares kill whom he will.

On John Penny;

Reader! of cash, if thou'rt in want of any,
Dig four feet deep, and thou shalt find a Penny.

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ADVICE TO SCHOOLBOYS.

WHENEVER I meet a party of you on your way to school, I am strongly tempted to stop and have a little chat with you. Possibly you might call what I would say very much like preaching. Well, it might start earnest thoughts, and we are apt to call words which do that preaching. I wonder, boys, if you realize what it costs to get an education. Have you ever heard how much your own city or town annually devotes to the schools? Have you ever considered how much your parents must expend to keep you clothed and in school for ten or twelve years? How much parents often deny themselves, how many pleasures and luxuries, that the boys may have a good high-school education, and then, perhaps, go to college. Then how much labor you yourself must give, how many years of labor it costs you to obtain even an ordinary education, to fit you for a business life, and if you study for a profession there must be three or four years more of hard work.

So you see it costs a great deal in money, and in that which is of more value than money—in time, self-denial and close application, to acquire an education; but let me tell you a secret. It costs much more not to have one! For without it how helpless you are; all your life long you will have to be paying others for the use of their brains, and are at a disadvantage at every turn in life. If you have capital and go into business, you must pay a high-priced man for doing much which you ought to be capable of doing, and even then you are in a measure in the power of another. If you are so unfortunate as to have a dishonest book-keeper or cashier, he may swindle you out of half your profits and you will never be able to discover it.

I remember years ago a janitor employed in our school building who could neither read nor write. He frequently hired the boys to add up a bill for him, or write a letter, and they invariably charged him ten or fifteen cents for their service. It was not very large-hearted for the boys to ask payment for such a small service; but that is not the point I want to make. The ignorant man had to pay for the use of a little learning, and you will find it the same the world over; all business men will tell you that knowledge and judgment are hired only at a great expense. In any profession or trade you will find (other things being equal) the man of the best education has the advantage.

And lastly, the lack of knowledge will cost you the society of cultivated people, for of course you cannot associate with the educated if you are ignorant; they would not enjoy your society, nor you theirs. Ignorance will cost you much mortification and many regrets for lost opportunities, so when you grow disheartened that you are giving up so much for your education, remember it will cost you much more not to have one.

If you will carefully observe men, you will find that most of them have an ambition; by that I mean a fixed determination to possess something, or to succeed in some undertaking. One man longs to become learned, and will spend his days and nights in study, giving up many pleasures that he may have more time to spend over his beloved books. Another wants to be famous as an explorer, so he turns away from all the comforts of a quiet home, and wanders over strange countries, suffering untold discomforts that he may become noted as a traveler or discoverer. Another has set his heart upon riches, and toiling early and late turns his heart and mind from much that is ennobling, becoming old and worn in his pursuit for gold.

Now, do these win the object for which they are striving? Invariably, if they are persistent in their efforts. There are few things within the bounds of possibility that you cannot possess if you patiently and perseveringly work for them. Then how important is it that your ambition should be a noble one. Have you ever asked yourself the question, "What is my aim in life?" Probably you will say that you are now too young and inexperienced to determine what trade or

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calling you will follow. That is true, but if you are old enough to be in school you can understand that you may work for some object, and this should be clearly defined. You want to get the most thorough education possible. Your advantages may be limited, or may be very good; in either case you want to make the most of them. Having set your heart on this, do not look far ahead and expect to accomplish great things when you take up advanced studies. Do not expect algebra and geometry to make you accomplished mathematicians unless you have first conquered arithmetic. Remember the duty which is of first importance is the one which lies nearest.

Do you remember the legend of the man in pursuit of the four-leaf clover? When a boy he was told that if he could find a four-leaf clover it would be to him a talisman of good fortune, and with it in his possession success in any undertaking was sure; so, early in life, he started out to search for this little token of good. He left his home and friends to wander alone in this pursuit, traveling across continents and oceans in his search, but all in vain. At last, a disappointed and worn out old man, he returned to the old homestead to die; and as he tottered up the familiar pathway, lo! close beside the doorstep grew a four-leaf clover. It may be that your assurance of success lies hidden between the leaves of the despised speller; it surely is somewhere among your school books.—*Golden Rule.*

Gratitude is the fairest blossom which springs from the soul; and the heart of man knoweth none more fragrant.

Imitation is the sincerest of flattery.

OUR KINGS.

"The kingliest kings are crowned with thorns."—*Gerald Massey.*
"To him that overcometh will I give to eat of the tree of life."—*Revelations.*

Who feels like war, who seeks to turn
The tide of thought which swells to-day?
Who feels the flame of purpose burn
'Gainst vested right, or tyrant's sway?
'Tis well they count the certain cost,
Before they raise the sweeping storm;
And understand if wrecked or tossed,
"Earth's kingliest kings are crowned with thorn."

This every age hath given to those
Whose godhead burst the narrow bound,
By custom set by books, or laws
To circumscribe, or truth to bound.
No dungeon dark enough for them;
No death too fierce or too forlorn;
Justice and mercy died—and then—
"The kingliest kings were crowned with thorn."

For every science martyrs bled,
On every path of thought they fell,
But ages learn from heroes dead,
That truth will rule, who may rebel!
And garnished sepulchres are raised
To men despised and roughly torn,
While fools repeat the name none praised,
"The kingliest kings once crowned with thorn."

Who asks a mission man to bless?
Who pants for right, unselfish, brave?
Let history tell that no caress
So certain as a martyr's grave!
Yet if such feel inspired of God
With that high trust of kinship born,
The wrath of man may seem no rod,
"To kingliest kings when crowned with thorn."

Whate'er the conquest we may seek,
Whate'er we wish to curb or break,
Error with hoary head, or weak
As childhood in its wilful wake;
Be sure, if victory must be won,
If once resolved in tears to groan;
So truth be with us it empowers,
"Though kingliest kings are crowned with thorn."

And days shall come, I hail them now,
When work which makes a man divine,
Shall have the inspiring care and eye
Of rulers sent as Gods to shine!
Roll on, ye glorious times ahead,
Bring blessings for the crowds unborn,
And resurrect our deathless dead,
"Our kingliest kings once crowned with thorn."

H. W. Naisbitt.

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THE CONTRIBUTOR.

A MONTHLY MAGAZINE.

JUNIUS F. WELLS,
EDITOR AND PUBLISHER.

TERMS:
Two Dollars a Year, - In Advance.
Single Copy, Twenty Cents.

SALT LAKE CITY, SEPTEMBER, 1881.

CLOSE OF THE VOLUME.

WE are happy to chronicle the successful conclusion of another volume of the CONTRIBUTOR. The magazine has had a prosperous year, having an increased circulation over the first volume. We believe the promises of the publisher at the beginning have been fulfilled. The enlarged monthly issue has been filled with substantial reading matter of a varied and interesting character, calculated to do good to the youth and all its readers. The completed, bound volume will grace any library; the contents being sound in principle and possessing literary merit of no mean order.

Before announcing the prospects and designs for the succeeding volume, we desire to return public acknowledgements to those who have up to the present contributed to the literary and financial success of the Magazine. The writings of Apostle Moses Thatcher have been full of interest and profit, particularly the Historical Evidences of the Divine Origin of the Book of Mormon, which have been read by hundreds with great satisfaction, confirming their faith in that sacred record. Elder Penrose has laid the readers of the Magazine under lasting obligations for the clear and comprehensive series on the principles of the Gospel, which he has contributed as Leaves from the Tree of Life. Brother Reynold's Book of Mormon Sketches, Quebec's Scientific Series, Beta's Chronicles of Utah, Viva's Biographies of Eminent Writers, the Travels in Italy, and great variety of miscellaneous matter, makes up a volume to be treasured, and one of which the publisher, the contributors, and all into whose hands it may fall may well be proud.

The inauguration of the CONTRIBUTOR in the interests of the young men and women of our Church was looked upon with apprehension by many. This has entirely disappeared in the two years of its successful continuance. It is now conceded by all, that there is not only room, but necessity for the CONTRIBUTOR. It supplies what without it would be considered a sad deficiency. It is taking the place with many young readers, hitherto occupied by light literature imported from abroad. It is wielding a powerful influence in the cultivation of taste for a purer, higher and better class of reading among the young. It is recognized by the authorities as a medium of imparting truth, and as an important aid to the inquirer after the eternal truth of our religion, and is recommended by them to the careful perusal of all readers. In a word, the CONTRIBUTOR has found a place in the hearts of the people. It is an established institution, and is steadily making its way to a wide circulation, among a class that particularly needs such assistance as its columns are designed to yield.

The Third Volume of our Magazine will commence with the next number. It will be of the same size as the present, and of corresponding mechanical excellence. The contents will, however, be somewhat different. The general tone and character of the matter will be preserved, and every effort made by the editor to secure the best and most entertaining articles upon every legitimate subject that will promote the interest and happiness of its readers. The field in which the CONTRIBUTOR circulates, is a very large one. It embraces the whole population of young men and women of the Territory, and has begun to run over to the Associations, and many appreciative readers beyond that limit. We shall endeavor to make the new volume deserving the patronage of every person within our field of circulation, and aim to render its attractions

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such that its merits will recommend it and secure it the largest possible subscription list.

During the year we shall publish Sermons and Writings of the Prophet Joseph Smith. These will consist of selected discourses and compositions of the Prophet, which were brought forth by the inquiries of the Saints, during the last four years of his life, and are full of light and truth. Many questions of doctrine, meaning of Scriptural sayings, etc., just such as arise in the minds of the young people to-day in their researches for the truth, were taken up in those days and clearly answered in the sermons President Smith delivered at Nauvoo. These are not now in reach of the people generally, being published in works long since out of print and having but very limited circulation among the Saints. Their reproduction in the CONTRIBUTOR will doubtless prove of the greatest benefit to thousands who will delight in reading them.

In connection with these Sermons will be issued short biographical sketches of Joseph and Hyrum Smith, illustrated with fine steel plate engravings. These engravings are said, by the most trustworthy and competent judges, to be the finest portraits of the Prophet and Patriarch ever published. They will be prepared in the best style, and will be issued with the October number.

The third volume will also contain historical sketches of the Buchanan Campaign of 1857, being an account of the origin and comprising many notable incidents of the Echo Cañon war, taken from original documents and revised by those personally engaged in that memorable and exciting contest for religious freedom and independence.

There will be a series of articles descriptive of the scenes and objects of greatest interest encountered by a missionary in England, with personal experience, etc. Historical, biographical, descriptive and literary articles from amateur writers will also abound in the volume. The department devoted to Association Intelligence will be greatly improved; in addition to the minutes of important meetings it will contain queries and answers, brief correspondence, etc., from members of the Associations.

We trust the officers of the Associations will appreciate the effort that is being made to improve our Magazine, and that they will do all in their power as agents to thoroughly canvass their districts and give every one an opportunity to take it. The engravings which we shall introduce in the volume are very expensive, being worth half the price of subscription paid for the volume. It will therefore be necessary that a very large number of copies be printed and disposed of. The general promptitude of agents hitherto is highly commendable, though in some instances they have been apparently negligent of the interests of the Magazine. We hope the Presidents of Associations will take pleasure in acting as agents for the CONTRIBUTOR, and that they will be persevering in their efforts to extend its circulation, as we are confident they will thereby not only benefit the members, but lighten their own labor as officers. It is a known fact that where the Magazine is taken and read, the exercises of Associations are much more varied and interesting. Its contents affording a wide range of subjects from which programmes may be made up.

TULLIDGE'S QUARTERLY.

The third number of this magazine is a remarkable production for this country. It contains a magnificent steel plate engraving of the officers and directors of Z. C. M. I., there being in all ten portraits and four fine full page wood engravings. "The Commerce and Co-operation of Utah" is the leading article, occupying nearly half the pages of the number. It is the completest history of the mercantile industry of our Territory that has ever been written, and is not only a splendid advertisement of the great co-operative institution, but its accuracy will make it valuable for reference in all time to come. The remaining pages of the number are filled with a variety of entertaining matter. Price, one dollar a number.

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CORRESPONDENCE.

CITY OF MEXICO, Aug. 4, 1881.

Elder Junius F. Wells:

Dear Brother.—I fully intended to have written the sixth article on "The divine origin of the Book of Mormon," in order, for the present at least, to conclude the series in the September number of "THE CONTRIBUTOR," with which I understand the second volume will close. I find, however, that I cannot do so without opening up another branch of the subject, treating of the re-peopling of America by Lehi and his descendants. This would necessarily involve a continuation of the series, which, under present circumstances, I do not, even were it desirable, feel prepared or able to write. The historical works required in following the subject to its legitimate and proper conclusion I was unable, owing to their weight, to bring with me from home. And, while I might with some trouble secure access to similar ones here, I find myself frequently annoyed with severe pains in my left side, which writing appears to aggravate more than anything I do.

I have read the CONTRIBUTOR with increasing interest as the several numbers have reached me. I think it shows advancement, being in many particulars an improvement on the first volume. I trust that the forthcoming one may exhibit corresponding progress and be instrumental in helping to do the good among our young people which we all so much desire to see accomplished. The Saints feel a deep interest in Zion's rising generation, believing that they will prove worthy of their parentage and of the abundant blessings which daily come to them, through the teachings and ministrations of God's servants, in whom we have an abiding confidence and reverential love. I sincerely hope that success may attend the efforts of all who shall hereafter aid in making THE CONTRIBUTOR in every respect just what it should be in its special field of usefulness. To this end, as a friend to the young, whom I earnestly desire to see fully qualified for the great responsibilities which must soon, in the vast work of human redemption, crowd upon them, I shall endeavor to exercise faith, and with the help of the Lord, do all I can, consistent with other duties, to forward its mission and extend its influence.

If more of our young people could be induced to write for the Magazine, it could not fail to result in good and be of future benefit to them; for it is becoming more and more evident to the thoughtful, that we shall, as missionaries at home and abroad, have to use more printer's ink in publishing the word in the future, than we have done in the past. Where the servant of God may from the pulpit speak to a few hundreds, through the press he may reach thousands. It is a great modern power! Potent, as used, for good or evil. Its influence over the minds of the masses, among so called Christian peoples, is being rapidly extended, moulding their thoughts and fixing their ideas more quickly and more thoroughly than the combined voices from all the pulpits in the land can possibly do. It would appear important, therefore, that our young men, the future representatives of Zion as preachers of the gospel abroad, in a world fast becoming infidel, should be prepared to meet and refute with the pen, as well as with the word of mouth, the errors of a scoffing, skeptical age. As humble prayer, diligent study and faithful testimony borne in public increases the flow of the Spirit, which qualifies men for preaching, so likewise will they, accompanied with practice in writing, qualify them, under the guidance of the Holy Ghost, to advocate and defend, through the medium of the press, the principles of life and salvation to the honor and glory of God and the saving of souls.

Since Elders James Z. Stewart, Meliton J. Trejo and myself opened the mission at this capital of the Mexican Republic, on November 15, 1879; we have baptized in all fifty-eight persons. We find it exceedingly difficult to impress upon the minds of the people the necessity of living pure; they having,

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through contact with every species of iniquity, become gross, dark and dull, having for nearly four hundred years been fettered with such bondage of body and soul, as only the "mother of harlots" can invent and inflict. The remnants of Joseph in Mexico we find in a sad condition of superstition and ignorance. Were it not for the promises, their case, even to us, would appear almost hopeless, because of the deep depravity into which they have fallen. It seems hard for them to understand why they may not continue to exhibit their former characteristic traits as shown in a reckless disregard of all moral principles, and still be Saints. This swinging back of the gates of Paradise with the key of *confession*, and bidding the absolved, unrepentant, soiled wretch to freely pass in, is the false doctrine which encourages men and women to become slaves to the very worst of human passions. For those who have become impressed with such monstrous ideas, the self-sacrificing, pure life required of a Saint has but little attraction, for they can neither appreciate nor comprehend it. Of course there are exceptions, and for such we are prayerfully seeking.

We have translated and published in the Spanish language, fifteen hundred copies of the Voice of Warning, two thousand "Mormon Polygamy and Christian Monogamy Compared" (a forty page pamphlet), and some eleven thousand eight hundred other pamphlets and publications, besides a number of newspaper articles on various subjects. The present prospects do not appear very bright, but we are satisfied that the knowledge of the Gospel is being gradually extended, and have no doubt regarding the final accomplishment of a good work. We have sent books and pamphlets to different States of the Republic and to Central and South America.

Many believe, but have not the moral courage to receive and live according to the requirements of the Gospel. A young Mexican said to me one day—"Yes, that's the truth, but I don't want it." He expressed the sentiments of thousands of both white and brown in this shakey world of ours.

Elder James Z. Stewart having been released, started home on the 21st of July, *via* Acapulco and San Francisco, and will probably reach your city by the 20th inst. Elders Wilcken and Young are in moderate health, are feeling well, and join with me in prayers for success to attend you in your home work.

May God bless you and the cause in which you have been called to labor by his servants, is the prayer of

Your brother and fellow-laborer,

Moses Thatcher.

QUEER FRIENDS.

A RAVEN was sitting high up in a tree, when there came along a bird catcher, who cunningly spread his net upon the ground, strewed a little corn in and around it, and then went away. The raven silently watched the man's operations, and remained on his lofty perch to see what would happen. Soon a flock of wild pigeons approached and settled down. They perceived the corn and commenced to eat it greedily; but all at once several of them found themselves caught in the net, and they fluttered about, seeking vainly to free themselves. A good thought occurred to one of them, and she expressed it in this way: "It does not help us at all to flutter around so; now let us all try to fly up at the same time. Perhaps we can then carry the net with us." Her fellow-captives all assented to this, and at a signal, they spread their wings and rose from the ground, carrying the net with them. In this way, the pigeons flew some distance, and settled down in an orchard, but still in the meshes of the net.

All this time the raven had kept a close eye upon the pigeons, and now commending them for their wisdom in acting so much in harmony, he flew also to the

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orchard, and perched himself in a tree, whence he could mark the further conduct of the imprisoned birds. He heard them consulting how they should get out of the snare, and one of them offered to call a mouse, an old friend of hers, who lived in one of the trees near by, and ask her if she could not help them. As nothing better was proposed, the mouse was called. She happened, luckily, to be at home, and ran to the pigeons, and at a glance, understood their situation. Going at once to work on the net with her sharp teeth, she speedily gnawed it in several places, so that the pigeons could get out.

"Well," thought the raven, "a friend is certainly a great help in time of need, and I must find one. Perhaps the mouse will be such to me." Full of this idea, he flew down and called the mouse; but when she had come out of her hole and perceived the large black bird, she was much frightened, and ran back. The raven entreated her to listen to him and be his friend. "Why can we not be friends," he said, "just as much as the pigeons and you are friends?"

"It is impossible," answered the mouse, "because in a little while your natural appetite for my flesh would make you forget all about friendship, and you'd eat me like any other mouse."

The raven earnestly promised that he would not do anything of the kind, if he had to starve, and at length overcame the fears of the mouse so that she ventured to come near him, and agreed to be his friend. As time went on, the raven and the mouse grew quite fond of each other, and the raven made a home for himself in a tree of the orchard. But the bird found the place too much exposed for his safety, because there were huntsmen passing by frequently. So he asked the mouse one evening, if she had any objection to leaving that place. He knew of one more retired in the woods, near a pond, where he had an acquaintance, a turtle, who was a good fellow. The mouse said she was very willing to leave the orchard, bacause a cat had lately visited it, and had watched her when she was out looking for her dinner. The raven then gripped the mouse by the tail, and flew with her through the air and into the wood, where he soon reached the pond, and set down the mouse by a tree. A turtle crawled out of the water, and appeared greatly pleased to see the raven, and welcomed the mouse to her new home. In a few moments, the nimble little animal had found a good spot for her house, and her teeth and claws soon made a snug and safe retreat for herself.

These three strange associates had lived a while together in intimate companionship, when one day they were disturbed by a singular occurrence. They were sitting side by side chatting on the ways of the world, when suddenly a deer came running by, and stopped at the pond to drink. Then the turtle jumped into the water, the mouse crept into her hole, and the raven soared up into a tall tree. Peering around in all directions he could not see any cause for fear, so he flew down and said to the deer, "Don't be afraid. There's no danger. I have never known a hunter to come into this part of the forest, and if you like, you may stay here. Fine grass grows around the pond, and the water is fresh, and I have some friends here who I'm sure will not refuse to give you a welcome." The deer was grateful for the raven's kindness, and though he thought the mouse and turtle were strange associates for him, made up his mind to stay there, and so he did, and in a short time became warmly attached to them.

One evening the deer did not come home at the usual hour, and his three friends felt anxious about his safety. The raven flew away to find out what the matter was, and in a little while discovered the deer lying in a snare. He at once returned to the pond and told the mouse and turtle how the deer was caught, and consulted with them as to what should be done.

The mouse spoke up and said: "My friend with the strong wings, carry me quickly to him and I will gnaw the net into shreds." The raven then picked her up and flew swiftly to the deer, and as soon as she was set down the sharp

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little teeth went to work on the cords which bound the deer. While the mouse was thus occupied, who should come up but the turtle. "What are you doing here?" asked the raven, scolding him for his want of wisdom. "Where will you go if the hunter should come? I fly away; the deer runs off swiftly, and the mouse conceals herself; but what can you do? Your pace is so slow that you can not save yourself, and I am not strong enough to carry you."

Even while the raven spoke the hunter came to see if there were anything in his snare, and when he saw the horns of the deer he was much pleased, thinking he had secured a fine prize. But before he could come up the mouse had bitten through the cords and the deer sprang away into the brush, the raven mounted up in the air, and the little mouse crept to a place of safety, while the poor turtle stood trembling in every limb. Greatly vexed that his expected prize had given him the slip, and being made very angry by the broken state of his net, he picked up the turtle, wrapped the remnant of the net around him, slung him over his shoulder, and started off.

The mouse had seen this and called the raven and deer quickly to her, and held a council on what should be done for their unfortunate comrade. The raven advised that the deer should run in advance of the hunter and lie on the ground as if he were dead or badly hurt. "Good," said the deer and mouse, and off jumped the deer to act upon the advice. The hunter on his homeward way sees the deer stretched out on the ground, and throwing down net and turtle, hastens to secure the game; but ere he is upon it the animal springs up and runs slowly and laboriously a short distance and stops as if wounded and exhausted. The hunter follows, and is close to the deer again, when it starts to its feet and shuffles away again. This is repeated several times, until the hunter has been led a long distance into the darkening forest. Meanwhile raven and mouse have been busy over the turtle, and ere long the work of releasing him from the net is done, and the raven's hoarse cry signals to the deer that all is well. Then the deer disappears in a twinkling from the eyes of the astonished and tired hunter, and rejoins his three friends. All now return to their quarters by the pond, and joyfully congratulate one another for the friendship which has proved so helpful in time of danger. — *German Fable.*

THE SILENT RECORDER.

THE Scriptures reveal the important fact that "God created man in His own image," and that He is the Father "of the spirits of all flesh"—the author and finisher of our being, both spiritually and temporally.

According to these declarations in Holy Writ, the creature man then is formed and fashioned in the likeness of His eternal Father; and consequently inherits, to a limited degree at least, the divine attributes of his nature. As we may say, a germ of the infinite intelligence possessed by the Father, is implanted within His offspring, on the same principle that we behold in the infant the future man. Therefore, man being created in the likeness of God, and possessing similar attributes, Deity then is inherent within him.

Who that has not been compelled to admire that wonderful, yet delicate piece of mechanism, the human body! It is with us and before us daily; still we do not comprehend it in its entirety; nor will we know, in this life, the greatness of our being, or the sphere we are destined to fill after a succession of trials, experiences and changes.

Following the deductions made, it appears that there is a divine principle within man, by which he records every word, thought or deed, that has originated with him during the run of a long life. Everything is silently though correctly and faithfully impressed upon the tablets of his heart. A certain action or saying transpiring to-day may be forgotten, and seemingly pass forever from the mind; yet some little circumstance occurring in after life will bring the same all fresh and vividly to the recollection, thus proving that it is there indelibly written—there hidden from the world,

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and for the time, from our own gaze. The book of life is being quietly written—unwittingly perhaps; and at death, or soon after, its contents will be revealed, either to its owner's justification or condemnation. Jesus said "That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." And furthermore, "There is nothing covered that shall not be revealed; and hid, that shall not be known." The Lord has said that His works are continually before His face; that is, they never pass from his knowledge: so likewise, man's works will be continually before him, either to his eternal happiness or eternal sorrow. The vail that now covers the secrets of the heart, at the touch of God's finger, will be drawn aside and we will behold ourselves as we are. As it is in substance written, "We shall see as we are seen, and know as we are known." Or as the Prophet Nephi describes it, "We shall have a perfect knowledge of all our guilt and uncleanness, and our nakedness, and the righteous shall have a perfect knowledge of their enjoyment and their righteousness, being clothed with purity, yea, even with the robe of righteousness." How careful then we should all be not to commit anything we would be ashamed of; "For," said Alma, "our words will condemn us, yea, all our works will condemn us; and we shall not be found spotless; and our thoughts also will condemn us: and in this awful state we shall not dare to look up to our God; and we would fain be glad if we could command the rocks and the mountains to fall upon us, to hide us from His presence."

So then, we are to be held accountable for every thought, word or deed; and it is by this attribute of the Infinite in us, that our deeds are known at any time to the Great Judge, ourselves being the silent recorders of them. Immoral thoughts corrupt the soul, to the extent almost as if they were suited to the action or word, and each individual cherishing such will be held responsible for them, agreeable to our Savior's teachings. A pure life then is the one to live, that we may have a conscience void of offence toward God. *J. B. Keeler.*

ASSOCIATION INTELLIGENCE.

SUBJECTIVE heads for lectures before the joint sessions of the Mutual Improvement Associations:

HISTORICAL.

Ancient (sacred, profane), Mediæval, Modern, General, Special, Church, Synchronistic.

LITERARY.

Discourse — Oratory, Representative Discourse, Poetry. Correspondence—Grammar, Epistolary Correspondence. Rhetoric—Logic, Ethics, Æsthetics.

SCIENTIFIC.

Mind—Pure Mathematics, Metaphysics, Mental and Moral Philosophy, Political Economy, Sociology, etc. Matter—Astronomy, Chemistry, Natural Philosophy, Natural History (Mineralogy, Geology, Botany, Zoology, Anthropology, Anatomy, Physiology, Hygiene).

GEOGRAPHICAL.

Polar, Temperate Belts, Tropical.

BIOGRAPHICAL.

Prophets, Statesmen, Warriors, Poets, Discoverers, Inventors, Painters, Sculptors, Journalists, Missionaries.

INDUSTRIES.

Agriculture, Architecture, Mining, Grazing, Commerce, Manufacture.

ARTISTIC.

Music, Painting, Penmanship, Drawing.

TRAVELS.

Discoveries, Explorations, Tours, Missions.

Jurisprudence.

Government and Laws in general.

Constitution of the United States.

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